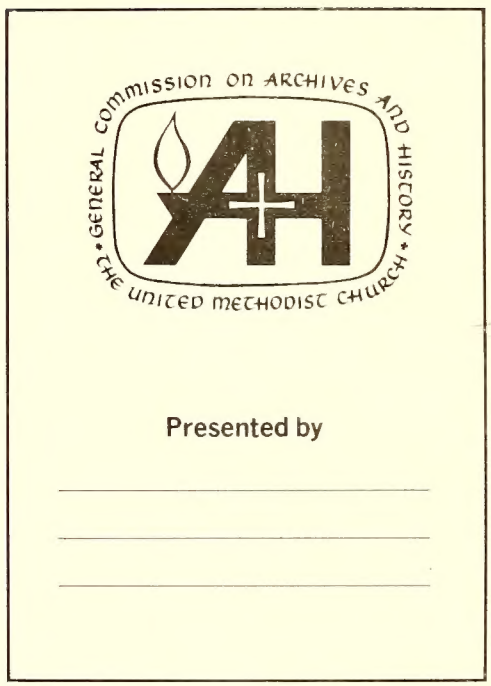
GENERAL COMMISSION ON ARCHIVES AND HISTORY
THE UNITED METHODIST CHURCH
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Methodist Protestant Herald 1927

Metho... ONE IS YOUR ...

VOLUME XXXIII.

...ld. ...ARE BRETHREN.

NUMBER 9

Memorial to An...

The Methodist Recorder ... recent meeting in the Method... town, New York, to unveil a memorial window in honor of Anna Howard Shaw. The donor of this window was a devoted friend and long-time companion of Dr. Shaw, who was prevented by an accident from being present. The editor of the *Methodist Recorder,* Dr. Lyman E. Davis, was pastor of this church in 1880, when Dr. Shaw was ordained to the ministry. He was present on this recent occasion and made an appropriate address. The chief address of the occasion was delivered by Rev. Caroline Bartlett Crane, LL. D., of Kalamazoo, Mich.

The Methodist Protestant Church honored itself in consenting to ordain this great woman preacher to the ministry. She was formerly a member of and preacher in the Methodist Episcopal Church, having license to officiate in marriage, but no license to administer the ordinances of the church. She applied for ordination that she might render a larger service. The Massachusetts Conference, to which she applied, refused the request. She appealed to the General Conference of that church, and this body not only denied the application but revoked the license she already had. Invited by a Methodist Protestant minister to apply to the Methodist Protestant Church for ordination, she finally consented to do so, and Tarrytown was the place of meeting of the New York Conference of our church when she made application. There was strong opposition here and the case was debated in the most spirited way for hours. One minister, himself unmarried, raised the objection that Paul wrote that an elder must be the husband of one wife. How could Anna Howard Shaw be the husband of one wife? Her ready wit had an appropriate answer. She said she presumed Paul was simply guarding the ministry against polygamy; but if he were to be taken absolutely, wasn't she as much the husband of one wife as her bachelor brother who raised the objection? Another objector made the point that the applicant was not a member of the Methodist Protestant Church. To meet that objection, Dr. Davis, pastor of the church where the conference was held, called a meeting of his people at once and received her into their membership. Dr. Shaw in her autobiography said of this occasion: "The ordination service was very impressive and beautiful. Its peace and dignity, following the battle that had raged for days, moved me so deeply that I was nearly overcome."

Dr. Anna Howard Shaw is regarded as one of the prime movers in the progress made in the recognition of the rights of women during the last half a century. She aided in the organizing of women for their part in national defense during the World War, and after the war her arduous work continued until finally she fell a sacrifice to it. She literally gave her life for the public good. Who can regret that the Methodist Protestant Church ordained this great preacher of righteousness? Associated with Dr. Davis in the effort to secure the ordination of Dr. Shaw was Dr. C. E. Wilbur, late editor of our Sunday school publications.

...es of Our Vices

... a virtue of necessity when we ... doing voluntarily what we do ... only from the compulsion of circumstances. For instance, we may practice economy from necessity and take to ourselves honor for being self-denying.

But we may do a much worse thing. We may have real vices and persuade ourselves and try to persuade others that they are real virtues. The man who gives way to a violent temper has been known to assert that it was only an outburst of righteous indignation. The man who is stingy and miserly sometimes lays claim to approval for practising economy. The man who from natural affinity associates with evil companions may flatter himself that he is trying to win them to a better life. The man who rejects the truth that binds his conscience tries to make it appear to himself and others that he has thus escaped from the bondage of superstition and error. The man who refuses in a spell of ill-feeling to speak to his neighbor justifies himself on the ground that he is administering a just rebuke. The man who defrauds in trade may try to believe that he is only practising commendable shrewdness. The mother who deceives her child to pacify it thinks she is practising true mother-love. Whatever species of meanness we may have, it is possible for us to deceive ourselves into thinking that it is really among the virtues. It is a dangerous mental habit to get into. God is not mocked by our false self-estimates. Why should we deceive ourselves when we cannot deceive God?

The Foolishness of Preaching

Paul wrote to the Corinthians that it pleased God by the foolishness of preaching to save them that believe.

Dr. McElroy, professor of Theology in Adrian College, used to tell the young theologues to note especially that Paul did not say "foolish preaching."

If preaching is not foolish preaching, whence then is the foolishness of preaching? Evidently it is in the false conception of those who do not accept the truth proclaimed by the preacher. If preaching is indeed foolish preaching, then men would be justified in rejecting it. It is not just any kind of preaching that will accomplish the result indicated by Paul—the salvation of those who believe. There is a kind of preaching that will produce that effect, and this fact frees such preaching from the reproach of foolishness. While it is foolishness in the sight of the unfair judges of it, it is real wisdom of the highest sort in the estimation of fair-minded judges. The true aim of preaching is the salvation of those who hear. It is wonderful that one man by the power of speech may lead other men to salvation. The effect is so great in proportion to the cause that it might seem in advance that it would be folly to expect such a cause to have such an effect. But the apostle positively asserts that God has put this honor upon the preaching of the truth as it is in Jesus to make it the means of salvation of

(Continued on Page Six)

IS THE WORLD GROWING BETTER?

LUTHER K. LONG

We are approaching the end of the year of grace 1926. Soon we shall be entering upon the activities and privileges of the year 1927.

Many reflections crowd upon our minds at such a time. We are full of regrets that the past is so entangled with failure, and so lacking in the completed work we had planned so hopefully at the beginning of the year. But there is also a feeling of gratitude that something has been accomplished and that we are as far along as we are.

Looking over the world as it is related to the years gone by it may be well to consider anew the old question, "Is the world growing better, or is it becoming worse—riper for its deserved destruction?"

MATERIALLY

The rivers and harbors, the farms and orchards and gardens, the highways and rail-roads, are certainly in much better condition and more serviceable to mankind than at any other time in the world's history. Autos and other vehicles, ships for the air, and vessels for water travel, have become better and better with the passing years. The megaphone, the telephone, the telegraph, and the radio, are far beyond former methods of rapid and long-distance communication.

In the houses we inhabit and in their equipment, together with the food we eat and the clothing we wear, there have been marked improvements. The value and character of our live-stock, the beauty and comfort of our surroundings all show great improvement.

ASK THE CHILDREN

"We lost our first child. Most young couples lose their first baby, humans know so little about the care of their own young." So said a neighbor. This sounded rather dismal to me, for my wife and I were beginning to raise a family. Our first baby has three children of her own, and she bids fair to continue on the earth a good number of years. The proportion of babies who live to maturity is larger than ever before. The average length of human life is constantly on the increase. Societies having in mind the health, education, and comfort of children are doing an increasingly broad and effective work in behalf of their wards. I think children would decide almost unanimously that they would rather be born in this and the coming years than at any other time in the history of the world.

WHAT SAY THE WOMEN?

All through the ages women have been struggling for independence. They have wanted the right to control their own bodies, to hold property in their own right, to attend school and college with their brothers and cousins, to help make and execute the laws, to help decide who shall hold office, and to be recognized as competent preachers and teachers of religion. All these desires are being gratified, and there is to be more progress in the years to come. I do not hear the women longing for the return of the "good old times."

HOW ABOUT THE LABORING CLASSES?

Always there may be heard the cry of some discontented or oppressed individual or group. They are looking forward to more than they have. Discontent is often the precursor of better things to come. But when you see the working-man, his clothes, the contents of his dinner pail, the furnishings of his home, the schooling of his children, the opportunities for education and advancement of his whole family, you know that something has been doing to his advantage in the years just back of us. Can you find a labor organization that would vote to go back to former hours of work, former shop-practice, and former wages? It is found difficult to get Jews to return to their ancestral home in Palestine; but it would be impossible to induce the workers of the world to move back into the last century, or into any other century of which they have knowledge.

MORAL AND SPIRITUAL TRENDS

There is a type of religious individual who despises material progress and well-being. That, to his mind, is only evidence of Satan's dominion over men, deluding them with false good and keeping them from anything that would be of value to their souls. Also, there are those who scout the idea that the preservation of life and the advantages of schools and books and improved methods of travel and communication, count for anything when we are considering moral and spiritual values.

As I see it, religion is that which enlightens men, uplifts the mind and hearts, inspires the best activities of life, quickens and sweetens all the varied relations of peoples—through the presence and power and goodness of God who is manifest in the person, life, teachings, humiliation, and exaltation of his Son, Jesus Christ.

Of course, we have not yet fully taken hold of that for which Christ has taken hold of us. But I am thoroughly convinced that followers of Christ are pressing forward to the mark of the prize of our high calling.

The past fifty years have been the best period, so far, in which to live and work. I think the next half-century will be still better. In my childhood-life and training I had advantages over the children of any previous period. But my children had better opportunities than I had, and I believe their children are to be more highly favored than were any of us. Religion and the Bible and the church have a firmer and a more rational hold on the people in these days than they have had in any previous period of the world's history.

I am not unconscious of the grave conditions and problems with us and ahead of us. There is a call for serious effort and for loyalty to truth and righteousness and God. But we are not discouraged. Disregard of the 18th Amendment is the expiring struggles of John Barleycorn, a monster whose hold on individuals and on the body politic was much stronger than even the most discerning among us suspected. His power is broken, and the grasp of his farthest-reaching tentacles will eventually be loosened. Crime is having its special innings just now, due partly to the loosing of destructive forces in the world war, and partly to the failure of instructors in the home and in the church and in the school to meet the rising generation with a set of moral and spiritual views adequate to the situation in which we find ourselves. This situation, I believe, will be remedied. Already parents and teachers and preachers are awakening to the importance of moral and religious training for the young. Courses of study and personal contacts should show valuable results in the days ahead of us.

Then, farewell to 1926, and hail to 1927! Thanks to God for the mercies and blessings of the past; and may his grace and strength be given us for the coming year.

THE GREAT IDEAL

This great ideal, that had its full and finest statement in the first Christmas message two thousand years ago, still halts and tarries,—the thing most difficult of attainment, it would seem, of all the ideals that have lured and tempted the hearts of men. Why is it so, we wonder? Humanity is achieving many things, and is becoming very wise and proficient in so many ways, but this seemingly simple thing of how to live together in a kindly and human Christian way seems to be almost past its skill and cunning. . . . Do we not need most of all today to go back to Bethlehem and learn again the lessons that the things of the spirit are supreme, that there is nothing so mighty in all the world as good-will, and that life is safe only as it forgets itself in goodness and in service? If we could learn those lessons today, how much it might mean!—*Christian Guardian.*

CHRISTIANITY, INCORPORATED

By J. W. ARMSTRONG

Capitalization—Unlimited. New shares issued every day.

Common stock—No par value and amount unlimited.

Organized under the laws of a higher civilization of the world.

Founded—Nineteen hundred and twenty-six years ago by Jesus Christ, in Jerusalem.

Incorporators—Christ and the twelve Apostles.

Bonds outstanding—The accumulated errors of man since the time of Adam. Many new issues have been marketed since that time and have been quickly absorbed by the weaknesses of human nature. The bonds of this corporation are unlike the bonds of other companies as the interest is CALLABLE from the bond holders instead of payable to them.

Location of plants—The company has plants all over the world. Its subsidiaries are numbered by the thousands, all working under the direct supervision of the parent organization. No plant has ever failed where the policies of the original incorporators have been carried out.

A few imitation concerns have started up but have soon become bankrupt and gone by the board.

It is thought by many in recent years that a closer consolidation of many of the subsidiary plants under one head would bring better results and higher dividends. While the fundamental principles of the many plants are the same, there seems to be a tremendous waste of effort on account of the different ideas of management, as carried out by many of them. Fewer, more efficient plants, each one drawing from a larger territory would undoubtedly result in greater dividends and reduce the amount of bonds outstanding.

Dividends—The company has paid dividends since the first day of its incorporation. They are paid daily to all stockholders. No company has ever paid larger dividends in proportion to what the stockholders have invested. It is no secret that to many the dividends have appeared small, but it must be remembered earnings are "plowed in" for the betterment of the company and are sure of being paid later, or in the next world, in large blocks of extras—stock dividends.

Terms of Sale—The mere signing of your name with any church or denomination in the world makes you a stockholder, but no dividends are payable until you pay in thought and deed some Christ-like coin. A close study and following of The Golden Rule and The Ten Commandments entitles you to be classed as a SUPER-PREFERRED stockholder and you receive many dividends that the regular stockholders do not get.—*Forbes Magazine.*

SOMETIME

The highest is in us all. At times it flames up and we know that we are not dust but spirit and that in fellowship with the Spiritual Life from whom we came, is our power and our peace. But many a man who has known the meaning and the might of this relationship has largely lost by it, not because theoretically he has disbelieved, but because practically he has crowded it out.

"Sometime," the man says, "I will attend to these deepest and finest relationships."

Meanwhile he picks up his life as a football runner does the ball and speeds across the field. He does not notice the ground across which he runs; his eyes are set upon the goal. He has no present; he has only a future. The most enriching relationships of life, from family love and friendship to religious faith offer their best to him, but he runs by. "Sometime," he says.

That time never comes; it never will come. What he needs most to learn is that the days are not a football field to be run over, but gardens to be tilled, and that if tilled well, they can grow now the things of which heaven is made.

"Carpe diem," said the Latins—"Seize the day." Some people who for many years have been doing the opposite, crowding out the best by pre-occupation and postponement, might well begin a new year with the single resolution to put first things first.

For the untimate trouble with pre-occupation is that it takes no account of the flight of time.

Someone has figured human life as covering the span of a single day's waking hours from six in the morning until ten at night. Then if a man is twenty years old it is ten o'clock in the morning with him; if he is thirty it is high noon; if he is forty, it is two in the afternoon; if he is sixty, it is six in the evening. So the day passes and the enriching experiences which fellowship with the Highest offers us are lost, not because we deliberately discard them, but because our time and attention are pre-engaged.—*Harry Emerson Fosdick.*

A STUPID SLAVERY

By CHARLES RICHET

(Prof. Richet, Paris, received the Nobel Prize in Physiology in 1913. There is no higher authority on this subject in the world.)

"Tobacco is pernicious. Tobacco smoke is noxious. It contains dangerous gases—oxide of carbon, hydrocyanic acid and nicotine fumes. And yet I live in the midst of these poisons. Instead of breathing the pure, free, health-giving air, I injure my appetite, my memory, my sleep and the action of my heart by breathing noxious vapors. To excuse myself I cannot even claim, like many smokers, that tobacco is harmless, since I am well aware that it is harmful, exceedingly harmful.

"In any case, my mania for smoking is a fresh and unexpected proof of man's incorrigible folly. Tobacco is a stupid habit to which I am enslaved, while all the time fully realizing my stupidity. And because I am more alive to it than other men, I am more to blame.

"Weird mania! Absurd aberration! I have fettered myself with this habit with no better excuse than universal folly. A stupid slavery from which I lack the courage to break away."

Not many men will make the frank and honest confession made by this man of high authority. The question is often asked, Why do so many good men use tobacco? No doubt we have here the answer that fits an overwhelming majority of the cases.

If tobacco using is a "stupid slavery," "universal folly," "absurd aberration," and "extremely harmful," injuring "appetite, memory, sleep and the action of the heart," the time surely has come to put forth every effort

To keep the young folks clean from the blight of nicotine;
To teach the youth the truth about tobacco,

that they may be free—real Americans.

THE PSYCHOLOGY OF EVOLUTION

There is a psychology behind this infidelity of Americans; a psychology or public mind that is indicated in these words from the pen of Henry Fairfield Osborn, one of the active promoters of the "evolution hypothesis." "In truth," writes Dr. Osborn, "from the period of the earliest stages of Greek thought, man has been eager to discover some natural cause of evolution, and to abandon the idea of supernatural intervention in the order of nature." This is the psychology of evolution: "The mind to abandon the idea of supernatural intervention," or in other words, to abandon the God in whom our fathers trusted.—*The Temple Watchman.*

DENOMINATIONAL ENTERPRISES

FOREIGN MISSIONS

An Appreciation—An Appeal

REV. J. C. BROOMFIELD, D. D.

The sad duty has just come upon me to take up the pen where our greatly beloved foreign missionary secretary, Rev. F. C. Klein, D. D., laid it down so suddenly. For many years he filled this column profitably and with marked regularity, even down to the hour of his death. In order that there may be no break in the continuity of his appeal to the church in behalf of the heathen world, I am writing this article on the train, on my way home from his funeral just held in Starr M. P. Church, Baltimore.

During the nineteen years of my association with Dr. Klein on the Board of Foreign Missions, and especially during the five months we spent together visiting our mission fields in Japan, China, and India, I learned to love him sincerely. His rugged honesty, his high sense of honor, his purity of speech, his refreshing humor, his utter unselfishness, his rare consideration for others, his willingness to sacrifice to the limit, his fearlessness in support of truth and righteousness as he understood them, his zeal in service, his efficiency as a kingdom worker,—these, and a multitude of other Christian characteristics, made him the Christian gentleman that he was. I think the church ought to know that for many years he served for much less salary than did the secretary of either of our other larger Boards and he did this in spite of the fact that his own Board voted repeatedly to place his salary on par with that of other secretaries. His continued refusal was based on the claim that the work needed the money. I think the church ought to know also that every dollar he could borrow on his life insurance, he had borrowed and loaned to the Board to carry on the work, and that when he died the Board owed him $3,000 that he had thus borrowed. Such willingness to sacrifice for the church and the kingdom I have not seen surpassed. But Fred Klein's pen lies idle on his desk, and his voice will be heard no more on earth pleading in behalf of the unevangelized.

Another pen will fill this column, and another voice will be heard pleading in the councils of the church for the millions beyond the seas.

In the meantime the responsibilities of your Boards, to whom has been entrusted the management of our foreign missionary work, will be greatly increased. As president of the Board of Foreign Missions, as well as of the Union Board of Foreign Misionary Administration, I would ask for the prayers of the church, that we may be divinely guided in the adjustments we shall be called upon to make, as a result of Dr. Klein's death. No better tribute can we pay to his memory than just to support to the limits of our ability the work to which he gave his "full measure of devotion."

For a number of years Dr. Klein has cherished two ambitions. The first was to have all our foreign missionary work under the care of one Board; and the second was to see a church building erected at the college in Nagoya, Japan. Forty years ago he established this school and his joy in its phenomenal growth has been exceedingly great.

At the time of his death both of these ambitions were in process of realization—the Union Board is in control of all our foreign work, and the church building he desired is in process of erection.

To complete the church the Board is in immediate need of $10,00—and I think the time opportune for me to ask those who have not yet paid the contribution they made at the General Conference at Tiffin, Ohio, toward the erection of the building, to do so as soon as possible. In closing I would ask the Church to remember at the throne of grace Mrs. Klein, who for many years shared with her devoted husband, the labors and privations of our pioneer missionary work in Japan, and who in all the years since their return has served the church and the Board gratuitously in a multitude of ways.

THE UNION BOARD OF FOREIGN MISSION ADMINISTRATION

By the action of the last General Conference the Board of Foreign Missions and the Women's Foreign Missionary Society were organized into a federated group in order to unify our missionary activities, save expense and to avoid needless conflict on the foreign field. In his annual report, Rev. F. C. Klein, D. D., Executive Secretary of the Board, has this to say, "The Union Board of Foreign Missionary Administration has functioned continuously and successfully during the year. A better understanding of the foreign missionary work of the church has been obtained by the Board members, and all possibilities of duplication, of overlapping, of conflict in plans and operations have been eliminated, and the steady progress of the enterprise represents the best judgment of the men and women of the Board, whose sole aim is to conserve and develop all the interests of the growing work in our three fields."

JAPAN

Our mission work in Japan is the oldest and most extensive of the three fields in which the church is at work. Including one in America on furlough there are fourteen missionaries here. Two things characterize especially the work in Japan, the kindergarten and college work. There are a half dozen well developed kindergarten centers in as many different cities. At Yokahama there is a splendid school for girls having an enrollment of 533 while at Nagoya there is a school for boys having an enrollment of over 1100. These institutions are exerting an ever widening influence and stand among the best in Japan. The missionaries are carrying on the usual church and missionary activities. The membership of the churches totals 2226.

CHINA

Our work in China has lately been greatly handicapped due to the civil war now raging. Kalgan is the center of our missionary activities being in charge of five missionaries with a school for girls and one for boys, each located on its own compound. The churches show a membership of 1573 at last reports. The civil war has interferred with the missionary activities seriously. The Christian General was forced to retreat and the expected brigandage has driven some three hundred men and women into the compounds creating a real problem for the missionaries. For a time it was feared the unsettled conditions would necessitate the closing of the schools but this has not been found necessary. But the rising cost of commodities and the reduction of the appropriation from the Budget has made the work more difficult.

INDIA

The work in India is still in its formative stage being the most recent undertaking of our church in the missionary field. There are seven missionaries on the field and the work is making steady progress. There are two schools here also, one for boys and one for girls. Evangelistic, church and kindergarten work are carried on as in the other fields and the opportunities are far greater than the resources in men and money.

The development of the foreign missionary program of the Methodist Protestant Church during the last fifty years has not been rapid but it has been continuous. The lack of funds has added to the burdens of loyal missionaries and

general secretaries and the achievements have been little less than marvelous. The offerings received at the Centennial Christmas Service will meet a great need and accomplish a world of good. F. W. S.

THE DENOMINATIONAL OUTLOOK

Alabama.—The session of Conference recently held reported a 37 percent increase over the previous year in contributions to the Annual Conference Budget, and eight percent in contributions to the G. C. B. There was a net gain of 330 members.

Arkansas.—The Secretary reports more money raised than in any year in the history of the Conference. A net gain in membership. Ten new preachers received. A number of important fields are opening up.

Eastern.—The Annual Bazaar held by the Ladies' Sewing Circle of the Schulville church netted $370.—A steam heating plant has been installed in the Roseland church at a cost of $1,500.—The church at Baldwins has a Mortgage Fund Society. During the past year it helped reduce the church debt by $2,000, and the remaining $500 of the parsonage debt will be paid this month.—100 copies of the Centennial Edition of the Hymnal have been purchased for use in the Manasquan church.—The church at White Plains is known as "the most spiritual church in the city."

Georgia.—A committee met at the Henry Grady Hotel in Atlanta recently to lay plans for a Centennial Church in that city. It will commemorate the 100th anniversary of the Georgia Annual Conference.

Ft. Smith-Okla.—A new church building has been purchased for the congregation of the recently organized church at Prague, Okla.

Illinois.—The addition to the Avalon Park church, Chicago, was dedicated during the week of November 7.—A splendid meeting was held at St. Paul church, Pinkstaff Circuit. There were nineteen professions and thirteen additions. —$1,000 has been spent in repairs to the church at Cuba.

Indiana.—78 churches observed Rally Day, and 39 churches have reported to date that they observed Annual Conference Day.

Iowa-Missouri.—Sixty people met to hold the first quarterly conference of the Osceola Circuit at the Frame church. A group from the Union church put on a program of music and recitations for the occasion.

Maryland.—28 were received into membership in the Milford church following the revival service.—A "Joash Service" was held at the Deer Park church recently for the purpose of raising the last $350 on the parsonage debt. The entire amount was raised. The service was repeated at Providence church and $342 was raised. The C. E. Society of the Deer Park church has raised the money to send the pastor to the International Convention at Cleveland.—At the Thanksgiving service held at the Greenbush church the membership laid on the altar a thousand dollars for the parsonage debt. A like amount was given at the service last year.— The new church at Mariners is well on the way to completion. —The church at Pocomoke City is to be remodeled at a cost of $40,000.

North Mississippi.—The reporter for the Conference states that the recent session was "one of the best in recent years." Two ministers, one from the M. E. Church, South, joined the conference.

Ohio.—The four churches of the Mt. Vernon Circuit put on a Circuit Rally Day service which was held in the Mt. Vernon church, which is a station. The offering was $75.— The Pleasant Hill church, Catawba Circuit, has installed a moveable type, glass inclosed Bulletin Board in front of the church, the first country church in the Conference to do so.— The Attica church has added two rooms to the parsonage at cost of $800.

Pittsburgh.—The report of the Treasurer of the Pittsburgh Conference shows a gain in receipts for the first quarter of $2,416 over the corresponding period last year.—The Ladies' Aid of the Turtle Creek church cleared $200 for the church building fund.

South Carolina.—A tent, $40 x 70, has been purchased for use in evangelistic meetings throughout the Conference.

C. W. B.

A WORD TO THE PASTORS AND REPORTERS

Very few folks have said so, but I am persuaded that the "North Carolina Notes" in the Methodist Protestant and the Methodist Recorder, and likewise the "Denominational Notes" in the Methodist Protestant Herald, have been helpful. That's the only possible excuse for going to the trouble of working them out from month to month. And, so far as I am concerned, the belief that they really are helpful is my sufficient reward.

What I'm asking now is that those who report to the Herald make their reports definite. Give facts in your reports to the Herald, not generalities.

Occasionally I get a letter from some brother who doesn't often report through the Herald, giving me facts from his charge. I'm glad to get them that way. But why not say it in the Herald, too? And still another suggestion that will help make the Notes interesting: If you who read this see items of interest in the daily papers concerning our folks or our enterprises, send me the clippings. Unfortunately, I am up in this neck of the woods where very little news gets through. And I do not take the papers of the middle or eastern part of the State.

Give me the facts one way or another and "I'll tell the world." C. W. Bates

REPORT OF COLLEGE BUILDING FUND

Amount previously reported	$172,442.06
Mrs. S. C. Whitaker	95.00
Miss Mary Parsons	5.00
C. J. Parsons	4.00
Rev. Will H. Neese	30.00
Willie Vaugh	1.50
C. E. Keck	5.00
	$172,582.56

No receipts on Endowment Insurance Fund since last report.

J. Norman Wills,
Treasurer.

ALONE

'Tis a good thing sometimes to be alone—
Sit calmly down and look Self in the face,
Ransack the heart, search every secret place;
Prayerful, uproot the baneful seed there sown,
Pluck out the weeds ere the full crop is grown,
Gird up the loins afresh to run the race,
Foster all noble thoughts, cast out the base,
Thrust forth the bad, and make the good thine own.
Who has this courage thus to look within,
Keep faithful watch and ward, with inner eyes,
The foe may harass, but can ne'er surprise,
Or over him ignoble conquest win.
Oh, doubt it not, if thou wouldst wear a crown,
Self, baser Self, must first be trampled down!

—*Selected.*

—The advent of the new year was marked by a number of suicides on the part of young men who had prematurely drained the cup of life. It is sad when a young person can find nothing worthy to live for.

The WORK *and the* WORKERS

With New Year greetings and heartiest good wishes for all the work and for all the workers, we launch out upon the voyage of another year of joyous service for the dear Master, through the Church we call our own. May God bless and direct each of you into a splendid victory over self, and for Him.

We spent the first Sunday in the year in a quiet, restful way. During the afternoon we visited my father near Reidsville, who on that day was 85 years old. He is remarkably preserved for a man of that age, and still has the prospect of living for several years. He takes both the *Methodist Protestant* and the METHODIST PROTESTANT HERALD and keeps well posted on the work of the Church.

The Herald

A letter was recently mailed to each pastor of our conference in which it was said:

"We are making wonderful progress as a denomination, and many things of great importance are to be done this year by the help and co-operation of our people. To secure this help and co-operation we must reach them with the facts. The pulpit, the platform, and the paper are our means of communicating with our people. The paper will reach more people and reach them more quickly than any other means, so please help us to get as many subscribers as possible.

"By the help of the dear Father, and by the help of the pastors, and with the co-operation of all the people, this is to be the very best year in the history of the North Carolina Conference. Help to make it so. Be a booster!

"Dr. McCulloch has sacrificed much through the years to give us a church paper which has helped in the building up of our Conference more than we will ever know. And now we should rally to him and the paper by rolling up a worthy subscription list.

"We should certainly have at least 4,000 subscribers to THE HERALD. It is a bright and breezy, readable, and newsy church paper. It should be read by all our folks in all our homes.

The subscription price is $1.50 per year. Send all subscriptions and renewals to Rev. J. F. McCulloch, D. D., Greensboro, N. C."

President of General Conference

Doctor T. H. Lewis, president of the General Conference, has sent out a blank to all pastors of the denomination to gather some much-needed information. Some of our pastors, we happen to know, have already filled out the blanks and have mailed them both to Dr. Lewis. And we are hoping that every pastor in the North Carolina Conference will properly fill out these blanks and mail them to Dr. Lewis promptly. A stamped envelope accompanied each blank, and that should certainly insure its prompt return.

College Assessment

The Annual Conference directed that $5,000 be distributed among the charges for College running expenses. This is not a large amount on any charge, and it is meant for this current year at the College. The College management stands in great need of this amount of money right now, to meet running expenses. So we are appealing to the charges to raise this College assessment at once and send to Mr. V. W. Idol, High Point, N. C., so the College may have the immediate benefit of it. Thank you for your attention to this.

It may also be true that a number of us have pledges to the College building fund, or to the endowment fund, which are due. These should be paid as rapidly as possible that we may thus share in the great things being done for the College.

Sparkles from the Charges

We hesitate to write under this sub-heading lest something which is really a worthy sparkle be overlooked, but here goes.

We noted in a recent report that Rehoboth Church, on Granville Charge, joins the ranks of those churches paying a stated amount per month to the Children's Home. If we mistake not, it is through an offer made by Mrs. E. C. Harris that this is made possible. If this splendid country church can pay $20 per month to the Children's Home, then many other churches can do the same thing.

We wish to commend all churches that are making monthly payments to the Home; but we especially commend those churches which set a stated amount to be paid each month.

Appointments

Sunday, January 9th, State Street, Lexing, 11 A. M.
Sunday, January 9th, First Church, Thomasville, 7 P. M.
Sunday, January 16, Moriah, 11 A. M.
Sunday, January 16, Tabernacle, 3 P. M.

Yours in the Master's service,

A. G. DIXON.

The Foolishness of Preaching

(Continued from Page One)

those who believe. What a power God has given to preachers of His word. He has given to them the keys of the Kingdom. By the truth committed to them they may open to sinful men a great door of hope and salvation. This unquestionable fact should nerve the preacher to endure all the charges of foolishness and uselessness that an unbelieving world may hurl against him. The results attributed to preaching do not lie in the realm of the imagination. They are open to inspection in the lives of believers. The Gospel of Christ demonstrates its power to save men. Men who have believed to the saving of their souls know the power of the truth and are ever ready to testify for the benefit of honest doubters. But we must not overlook the secret of power in this case. It is not the mere word of the preacher that saves men, even when that word is the truth. It is a sort of delusion that the power resides in the preacher. If there were no power higher and greater than the preacher's power, preaching would indeed be foolish and it would be vain to expect any salvation to result from acceptance of the preacher's message. Salvation comes into the life of the believer because the truth leads him to One who has indeed the power to save from sin. The truth leads to a Divine Person who came into the world to save his people from their sins. The sound of the preacher's voice, his words committed to writing, or cherished in memory are only of value because they lead one to Jesus Christ, the real Savior of men. Preaching that brings men to Christ for salvation has no foolishness, but the highest wisdom.

YOUR HEART IN YOUR WORK

Years ago, in Worcester, Massachusetts, a young man was assistant in an architect's office. He did not want to be an architect; he wanted to use his voice, and was dismissed by his employer because he spent too much time in the office reading Crawford's story, "A Roman Singer." "I'm really doing you a favor, but you don't know it," said his employer as he sent him away. The words proved true, for the young man at once took up musical studies and rose in them so fast and so far that he became one of the world's great tenors. It never pays to continue in a task to which we cannot give our hearts. Any person or any circumstance is a blessing that drives us from such work into our true employment.—*Forward.*

OUR STORY PAGE

MARTIN'S DREAM

Martin Cameron had always wanted to ride a horse. His favorite dream was one in which he was a cowboy, racing wildly over the prairies on the back of a bucking bronco But, alas! Martin lived in a small apartment in a large city, and the nearest he ever came to having his dream come true was when he stroked the noses of the horses which brought the garbage wagon twice a week.

One bright, warm day in June, on a Saturday, Martin and his best friend, Ed Allen, went for a walk in the park nearby. Martin was telling Ed all the things he was going to do later on when he grew up to be about sixteen. To begin with he was going West, and then he was going to ride over the prairies.

"Aw, I'd rather have a racing car," said Ed. "Or maybe a airplane."

"I prefer horses," replied Martin. "A horse can give you his affection. A car is only a machine."

Just then Ed cried, "Oh, look!" and pointed straight ahead.

Martin looked, and there before them stood a beautiful horse all saddled and bridled. It was like a dream come true!

The boys tried to catch the horse, but it shied off, and without exactly running away, led them on and on through the most lonely parts of the park.

"We'll catch it yet," muttered Martin, excitedly. "It isn't afraid of us. You head it off that way. There! I almost had it!"

But a miss is as good as a mile, they say, and the horse trotted off, still his own master.

"A car wouldn't act like this!" panted Ed, as the boys ran behind. "You can't tell me that creature has any sense or affection either!"

"If I could only catch it, I'd play cowboy," Martin wistfully.

"Oh, how they dodged and ran and tried to catch that animal! At last, they saw him stop quite still, and he let them come up to where he stood cropping the grass Martin sprang forward to grasp the bridle, when Ed gave a sharp cry that made Martin look down. There on the ground lay a young man in riding clothes.

"The horse must have been leading us here!" exclaimed Ed. "This must be his master."

The boys ran to the man and Martin pressed his hand on the stranger's breast.

"His heart is beating," he said. "Let's give him First Aid."

They took off the man's collar, fanned him, brought water from the brook nearby and dashed some in his face. Pretty soon the man opened his eyes.

"Your horse led us here," excleamed Martin. "Are you hurt much?"

"I was thrown," said the man, smiling faintly. "No, I don't guess I'm much hurt. Help me up and I'll see."

They each took an arm and helped the stranger to his feet. There was a cut above his temple and that seemed to be the only damage done. He put his hand to his head and groaned.

"I'm a good ways from the entrance. Don't know if I can make it."

"We'll help you get into the saddle again," said Martin.

"Thank you," smiled the young man ruefully, "I don't believe I'm steady enough to ride. One of you will have to go and get a taxi for me."

"Mart," said Ed, his eyes shining, "you can ride. Go on now!" His expression said: "Now's your chance, old scout!"

Martin had never told his friend that he could ride, but he had talked so much about his ambitions that Ed got the idea that Martin was a horseman. Martin was trembling with excitement. He dared not explain that he had never been on a horse because he feared the young man would not let him ride. He walked up boldly to the horse, just as he had seen Tom Mix do, put his left foot in the stirrup and scrambled on the horse's back.

My! How high up he felt! He dared not look down on the ground for fear of getting dizzy and falling off.

"So long, boys!" he called, waving his hand and giving the horse a slap.

Well! Martin will never forget the doings of the next few minutes. The horse started off with a jerk. Martin seized the skinny edge of the saddle. In the movies the saddles had pommels. This one was like a piece of leather wrapped around the horse. Off went Martin, his fingers twisting themselves in the reins as they grasped the slick and slippery neck of the horse.

He did not know where he was going, but he was on his way. They passed lots of people and cops, too. But Martin had no voice to call with. He was thinking: "If this horse could throw off a big grown man, I guess I won't be sitting on his back long!"

They dashed out of the park, up a side street nearby, crossing some trolley tracks just as a street-car was passing. It's a wonder there wasn't a collision. Suddenly the horse began to go very fast, and the first thing the boy knew, he was in a stable.

A lot of men ran to hold the animal's head and help the boy off. Martin gasped out the news about the young man and soon help was being rushed into the park.

"You must be a good rider to be able to ride Gunpowder without your feet in the stirrups," said one of the grooms.

"Oh, I've done quite a bit of riding," replied Martin, adding slyly, "in my dreams."

"Ever been on a horse before?" inquired a man who was standing near.

"Only in my dreams," replied Martin. "It was great! I'll never forget it!"

"Well, now look here," said the man. "You have saved a valuable horse for us."

"He saved himself," said Martin, modestly. "I hadn't anything more to do with coming here than if I were a fly perched on his back."

The men laughed at that. Then Mr. Sheldon said:

"Son, you're plucky and honest anyhow, and I'm going to give you a treat every Wednesday morning about 10 o'clock if you come here. I'll let you take one of the horses for an hour. I'll teach you to be a good rider."

"Vacations start next week," said Martin. "Gee! Do you mean that, sir?"

"I do!" said Mr. Sheldon.

"Shall I ride Gunpowder?"

"No, son, he's our most valuable horse. I have a quiet old fellow named Morgan you can have."

Martin tried to look sad, but he was really very glad to have a quiet old horse at first.

"You see," he said to Ed later, "horses are affectionate and smart."

"That one sure did lead us to his rider," admitted Ed.

"And went home nicely afterwards," put in Martin. "No car could do that."

"Well, I'll tell you what let's do," said Ed. "Now, you're all fixed up with a horse to ride once in awhile and Mr. Sheldon for a friend. Let's look around for a run-away auto for me!"—*Selected.*

Our Task and Our Privilege

Paid A. C. B. in Full

Charges:
Mocksville.
Porter.
Churches:
Siler City on Liberty-Siler City.
Palestine on Flat Rock.

Paid on A. C. B.

Liberty-Siler City	$112.50
Burlington, First	100.00
Whitakers	64.50
West End	55.00
Fountain Place	50.00
Davidson	41.15
Concord	34.00
Why Not	31.55
Flat Rock	31.00
Granville	25.00
Charlotte	23.85
Littleton	18.50
Why Not	31.00
Flat Rock	31.00
Granville	25.00
Charlotte	23.85
Littleton	18.50
Randleman	10.00
Denton	5.00
Friendship	4.30

Paid on G. C. B.

Concord	53.51
Granville	50.00
West End	42.00
State Street	40.01
Winston-Salem	38.47
Asheboro	28.60
Whitakers	27.05
North Davidson	16.81
Liberty-Siler City	16.73
Gibsonville	16.15
Glen Raven	16.15
Randleman	15.00
Orange	15.00
Fountain Place	14.66
Friendship	8.91
Anderson	8.00
Bess Chapel	6.80
Saxapahaw	6.50
Alamance	6.00
Flat Rock	5.00
Halifax	4.00
Mocksville	3.25
Randolph	3.07
Grace	1.00

Paid College in Full

Tabernacle.

Paid on College

Liberty-Siler City	$32.50
West End	9.00
Rockingham	$ 4.00

This week Liberty-Siler City won over Burlington and claims first place. West End won over Fountain Place and takes fourth place. Concord comes in seventh. Flat Rock, Granville, Charlotte and Friendship are added to the list, totaling fifteen charges heard from on the A. C. B. Palestine Church on Flat Rock went over the top.

There are nineteen entries on the G. C. B. Concord and Granville both win over West End and take first and second places. State Street, Winston-Salem, Asheboro, Whitakers and North Davidson win over Liberty-Siler City. Gibsonville and Glen Raven over Randleman. Orange, Fountain Place, Friendship, Anderson and Bess Chapel over Saxapahaw. These with six others make up twenty-three charges reporting on the G. C. B.

Tabernacle goes over the top on the College Assessment. Liberty-Siler City takes first place in the list and West End second. 34 charges have been heard from on one or more budgets. Liberty-Siler City and West End have made payments on all three budgets Mocksville, Whitakers, Fountain Place, Concord, Flat Rock, Randleman, and Friendship have made payments on two of the budgets.

In the last issue of the Herald for January, and once each month thereafter, we will publish a full list of all conference charges with all receipts attached. Neither the pastors nor the workers on the fields will want their charge to stand blank. You have about two weeks to collect more and to send in amounts in hand so that your charge will not stand blank in the list.

At present finances are a bit ahead of what had been done this time last year. It can be kept that way if all charges will make good payments monthly.

Faithfully yours,

A. G. DIXON.

ANDERSON CHARGE RESOLUTIONS

Resolutions presented by the pastor, Rev. M. I. Crutchfield, and adopted by first quarterly conference, Anderson Charge.

1. That we immediately put on the Every Member Canvass and get every member to contribute something making their contributions weekly if possible.

2. That we begin at once and pay something on our claims each month.

3. That we immediately put on a canvass for our Church paper and endeavor to get it into every Home.

4. That we use our influence as far as possible in establishing a Family Altar in every Home.

5. That we improve our church buildings, grounds and cemeteries wherever needed by cleaning and repairing.

6. That we make an earnest effort to improve our Sunday schools, and Christian Endeavor Societies in every way possible.

7. That we observe all the Special Days designated by our General and Annual Conference with an offering toward our Budget.

8. That we organize the Ladies' Aid and Woman's Missionary Societies.

9. The pastor with a good delegation from each church attending the Summer Conference at High Point College in July.

10. That we appoint a committee to raise our assessment for the Superannuate Fund at once.

With the above resolutions adopted by the charge, and with pastors and people cooperating to bring to pass Anderson Charge should have a good year. We believe they will.

May God bless and direct.

Faithfully,

A. G. DIXON.

—The new year was ushered in with earthquake shocks in Mexico and Southern California. Great damage was done by the shaking up and the fires that followed.

Our Children's Home

W. H. M. S., Maryland Branch, Baltimore, Md., $5; Harris Chapel, Vance, $2.50; Mrs. W. H. Myers, Oxford, Md., $5; Maple Springs, Forsyth, $3.45; Tabernacle, W. Forsyth, $10; W. C. Linville, M. D. Goldsboro, $25; Mrs. M. A. Sellers, Littleton, $5; Mrs. Wm. C. Hammer, Asheboro, $2.50; S. P. Montgomery, High Point, $25; First Church, Steubenville, Ohio, $26.12; I. F. Russel, Troy, N. C., $100; Miss Agnes Saterwhite, $1; Oak Grove, Cleveland, $3.54; Zoar, Mecklenburg, $4.20; Antioch, Mecklenburg, $1.85; Pine Bluff, Christmas Offering, Midland, $6; Spring Church, Birthday Offering, $12.83; English Street, Philathea class, $4.05; Friendship, Haw River, $5; High Point, First Church, $25.27; Shiloh, N. Davidson, $6.76; Grace, Greensboro, $10; Union Grove, Forsyth, $8.85; Union Ridge, South Winston, $4; C. E. S. High Point College, Christmas Offering, $14; Flat Rock, Middle, P. O., $1.72; Union Chapel, Granville, $13.10; New Hope, Why Not, $10; Bess Chapel, $6; Roberta, $4.08; Pleasant Union, Mt. Pleasant, $1.15; Spring Church, $2.31.

Thank Offering

Lebanon Church, $10.41; Antioch, Mecklenburg, .45; Beulah, Mecklenburg, $2.05; Stallings, Mecklenburg, $1.15; Rev. and Mrs. W. T. Totten, $2.

From now on please make all contributions in money, checks, drafts, or otherwise, payable to M. P. Children's Home, until otherwise informed.

In other words do not send any further contributions for the Home to me.

Will write you all later. Thank you all.

E. G. LOWDERMILK.

—Rev. J. W. Wellons, chaplain at the Masonic Home in Greensboro, was 101 years old on January 1, and on that day he preached a sermon 47 minutes long. He is a remarkable man in several ways.

—Proximity M. E. Church was destroyed by fire last Saturday night. It was a new church. Damage estimated at $40,000, with insurance of $25,000.

—Von Hindenburg, president of the German Republic, in a New Year's address, thus states the attitude of the German people toward the peace of the world: "Rest assured that the German people will, with all their might, assist in striving for the high goal of reconciliation of the peoples of the world."

—A Sunday school institute to continue three days will begin in Westminster Presbyterian church, Greensboro, next Sunday afternoon.

—Until a new superintendent for the Children's Home has been announced, contributions for the Home should be addressed: Children's Home, High Point, N. C. They will be received and properly applied by those temporarily in charge.

—Rev. E. G. Cowan should be addressed at Cross Anchor, S. C.

IN HONOR OF THE DEAD

Whitaker

Whereas our heavenly father in his wise Providence has taken from us Mrs. Carey Whitaker, a faithful and loyal member of our Enfield Methodist Protestant Ladies' Aid Society, and whereas we are deeply grieved, knowing she will be with us no more in body, and whereas her death has brought great sorrow to her family and this organization.

Therefore be it resolved,—

First—At our next regular meeting we spend a moment in silent reverence to the memory of this noble woman.

Second—That we extend to the bereaved family our deepest sympathy.

Third—That a copy of these resolutions be sent to the Enfield Progress, a copy to the Methodist Protestant Herald, a copy to the family and a copy be spread upon our minutes.

Mrs. C. H. Matthews,
Mrs. Joe Person,
Mrs. R. C. Stubbins.

Little

Mrs. Bathia Little passed away December 19 at the age of 76 years. She was living with her nephew, Mr. Walter Little. She was a good woman, was a member of Weaver Chapel church for a long time, and was loved by the community in which she lived. Funeral was conducted by her pastor, December 20, in the home of Brother Walter Little; afterward her body was laid to rest in a family burying ground near Brother L. T. King's home. J. B. O'BRIANT.

Alexander

Flavia Lillian Alexander died at the home of her sister, Mrs. Howard Wyrick, Richmond, Va., on November 12, 1926.

Just a thought of you, dear cousin,
Just a memory fond and true,
Just a token of affection
That our hearts still ache for you.

At the school house on the hill,
Or at the creek at the Old Mill,
We have spent many happy days
In our joyful childhood plays.

Now all is past and gone
And you've left us for a home
In the fairer Realms above
Where you'll know the Savior's love.

We are sad; we are lonely,
Since you've left us for a while.
We are missing, sadly missing
Your kind greeting, loving smile.

But we hope to meet you There
In That Celestial Home so fair,
Where partings are no more
And our heart-aches all are o'er.

A COUSIN.

Brown

Arlie W. Brown, son of H. H. and Alice Brown was born, April 18, 1903, and died November 18, 1926. He professed faith in Christ, and joined Pinnacle M. P. Church, July, 1917. He was fatally wounded November 17, while working on the train near Greensboro. He was rushed to a hospital where he had all the aid of skillful physicians that could be secured but all of no avail more than to lessen his suffering.

For anyone to have seen how he was mangled and cut up, it seemed that his pain would have been very excruciating, but those who saw him say that he was cheerful, and pleasant, talking to each of his people as they were permitted to go in the room to him and seemed perfectly conscious of his condition, but he only lived a few hours when death released him of all these earthly sufferings, and we trust that he is now where there is no more sorrow, suffering, pain, and death.

Burial services were conducted by the writer November 19th, after which the remains were laid to rest in the Pinnacle M. P. cemetery.

The beautiful and immense floral designs were evidences of the high esteem in which he was held by his many friends.

The heart-broken family have our sympathy in this sad and unexpected bereavement.

A. L. HUNTER.

NOTED MERCHANT PRAISES PROHIBITION

A 2,900 mile automobile tour of the East satisfied John G. Shedd, chairman of the board of Marshall Field & Company, Chicago, that prohibition is making the nation prosperous. This is according to an interview with Mr. Shedd in the Current Economist.

"Savings have been growing steadily from year to year, and this growth in the accumulation of the labor classes has been notable since prohibition closed the corner saloon." Mr. Shedd stated, "The benefits of prohibition which accrued to the working men and their families the last seven years cannot be stressed too strongly."

—New Year's morn brought sadness to Brother W. H. Schell and family. Pneumonia took from them their pretty twenty-five day old baby, Joe Tom. W. T. TOTTEN.

—Rev. M. I. Crutchfield spent a ew days of Christmas week with his people in Orange county.

—Rev. E. G. Lowdermilk should be addressed at Kernersville, N. C. He has resigned the superintendency of the Children's Home and has become pastor of the Kernersville and allied churches.

—"I am certainly not a prohibitionist, and England may not need prohibition, but I am courageous and honest enough to say from what I have seen that America has reason to be thankful for it."—Mark Goulden, Managing Editor of the "Eastern Morning News,"—England.

A guest in a Cincinnati hotel was shot and killed. The negro porter who heard the shooting was a witness at the trial. "How many shots did you hear?" asked the lawyer. "Two shots, sah," he replied. "How far apart were they?" "'Bout this way," exclaimed the negro, clapping his hands with an interval of about a second between them. "Where were you when the first shot was fired?" "Shinin' a gemman's shoes in the basement of de hotel." "Where were you when the second shot was fired," "Ah was passing de Big Fo' depot."—Exchange.

MARRIED

Rierson-Kallam

Mr. Otis Rierson and Miss Thelma Kallam were married November 25, 1926, at the Pinnacle M. P. parsonage, the writer officiating.

This couple have our best wishes.

A. L. HUNTER.

Jenkins-Perry

Sunday, December 26, 3 p.m., at the home of Rev. and Mrs. J. B. O'Briant, Mr. Herbert Jenkins and Miss Illa Perry were happily married. Mr. Jenkins is from near Littleton, N. C., and Miss Perry from near Youngsville, N. C. Many good wishes for this young couple for a prosperous journey in life.

J. B. O'BRIANT.

Kearns-Vickory

On Christmas eve at the parsonage in Randleman, the writer officiated in the marriage of Joseph Wade Kearns, of Farmer, and Miss Dolly Vickory, of Climax. The contracting parties have begun housekeeping near Sumner school, where Mrs. Kearns is employed as teacher. Mr. Kearns has a position in Greensboro. The best wishes of their many friends follow these happy young people. W. H. NEESE.

Dixon-Young

On Christmas eve night Miss Donnie Dixon and Mr. William Young were married at Glen Raven M. P. church in the presence of a large audience by the writer. We wish for them much happiness. Miss Dixon is one of our faithful members of Glen Raven.

T. A. WILLIAMS.

An Irish witness was being examined as to his knowledge of a shooting affair. "Did you see the shot fired?" the judge asked.

"No, sorr; I only heard it," was the evasive reply.

"The evidence is not satisfactory," replied the judge sternly.

The witness turned around to leave the box and directly his back was turned he laughed derisively.

The judge, indignant at this contempt of court, called him back and asked him how he dared to laugh in court.

"Did you see me laugh, Your Honor?" queried the offender.

"No, sir, but I heard you," was the irate reply.

"That evidence is not satisfactory," said Pat. And this time everybody laughed.

"To every man there openeth
A way, and ways, and a way;
And the high soul climbs the highway
And the low soul gropes the low,
And in between on the misty flats,
The rest drift to and fro.
But to every man there openeth
A highway and a low,
And everyone decideth
The way his soul shall go!"

"Every man goes down to death bearing in his clutched hands only that which he has given away."—Rousseau.

FROM PASTORS *and* PEOPLE

STATE STREET FORMAL OPENING

The new Sunday school building of State Street Methodist Protestant Church will be formally opened January 9th, 11 a.m., with preaching by President A. G. Dixon. Those who come to spend the day are asked to bring lunch and the ladies of the church will serve hot coffee in the dining room of the building and then at 2:30 Mrs. H. W. Maier will make an address on some phase of Children's Work in the church. There will be several selections of special music by visitors from the different churches, but we are not able to announce just how these will come in on program as yet. Suffice it to say that we have a good program arranged. At the night service at 7:30 Brother G. H. Hendry will preach.

We invite all Methodist Protestants of Davidson and surrounding counties to come for some part of the day's program if you cannot be here for all day. You will be welcome. We will appreciate your coming to see us that day or any day.

Please pray for us that this may be a great day for the Kingdom through the Methodist Protestant Church.

N. G. BETHEA, Pastor.

Albemarle.—We are so over-joyed with our new pastor, Rev. J. R. Anderson, that we have not words to express our thanks to the Annual Conference for sending him to us. Brother Anderson is one of the best gospel preachers that I ever heard and not only a good preacher but we believe he is truly a man sent from God to preach to a lost world. And we would not be doing justice to ourselves to say nothing about his good wife. She is so good to do anything that you ask her. She is always ready with a smile. Her greatest delight is in doing something for her Master. We had a delightful Christmas exercise Christmas eve, consisting of songs by the choir and songs and recitations by the children and a solo by Master Virgil Leonard. After the exercise a very nice treat was delivered to each person on roll, consisting of oranges, apples and tangarines. Old Saint Nick was a very good hand in helping to deliver the packages. Presents were given to all the smaller classes by their teachers. It was truly a great time for the little folks as well as those of us who are some times a little older, for at this season of the year we are all made to feel young again.

We have elected our officers of the Sunday school which are as follows: Superintendent, R. L. Leonard; assistant, S. R. Green; secretary, Mrs. Bertha Shoe. The following were elected as teachers: cradle roll, Mrs. C. B. Efird, assisted by Miss Virgil Harward; class 1, Mrs. D. L. Hatley; class 2, Mrs. C. S. Moton; class 3, Mr. C. S. Moton; class 4, Mr. John Whitlock; class 5, Mrs. John Whitlock; class 6, Rev. J. R. Anderson. We are expecting a good year in our Sunday school as well as our church work.

Our most valued pianist is Miss Blanch Furr who has been faithfully holding this place ever since she has been large enough to reach the pedals on the piano. Mrs. John Whitlock was elected assistant. We are deeply grateful to one of our good Lutheran friends, Mr. H. C. Lype, for his generous gift of oranges for our Christmas treat. May God's riches blessings go with him and may the year 1927 be the best year to him and his in health and above all may he realize more than ever the words of our Master who said, Inasmuch as ye did it unto the least of these my brethren ye did it unto me. Our mid-week prayer meetings are beening held at the homes of our members; the writer and family were delighted to have the meeting in their home recently. Our meeting this week will be with Mr. and Mrs. C. S. Moton, with Mr. S. R. Green as leader. We are very sorry to report Mrs. Harkey unable to attend church Sunday. We wish for her a speedy recovery as Mr. and Mrs. Harkey are two of our faithful members.

Our Ladies' Aid society is doing a wonderful work as you will agree when I tell you what they did. When they held their flower show and bazaar in addition they gave a supper and charged fifty cents and when the evening was over they had over and above expenses about $110.00. They used this in buying some new furniture for the parsonage. It was very hard for the Judges to tell who was the heartiest eater at the supper; it was finally decided that it lay between three men, namely, Jap Hatley, C. S. Moton and R. L. Leonard. R. L. L., Reporter.

Anderson Circuit, Liberty Hill.—Our new pastor, Rev. M. I. Crutchfield, arrived on this work November 27 and preached two sermons at this church November 28, both being very helpful. He seems to be very much interested in the work and we are looking forward to a successful year.

The first quarterly conference was held at this place December 11. The attendance was very good. Brother Crutchfield had a good report with several splendid recommendations which the conference voted to adopt. One of these was the every member canvass which has already been started.

We had our Christmas program last Sunday night. It was very successful under the leadership of Mr. Waites, Misses Kate Poole and Sally McClimon. The attendance and offering was very good.

Our Sunday school and C. E. are progressing nicely. REPORTER.

Pinnacle and Mt. Zion.—Since our return from conference we have met with all the churches, and received a hearty welcome. We are glad to be back with these good people for another year, and are hoping with their cooperation to be able to accomplish more in the service of the Lord than ever before.

We held our first quarterly conference Saturday before the third Sunday in December with fairly good reports. Shoals church has about paid pastor's salary up to date.

Since hog-killing season came in, we have received from the different members as much fresh meat as we could make use of, and have had apples up to, and through Christmas, and still have some, without buying any, and have had plenty of pumpkins and potatoes, some nice honey, and a number of other things too numerous to mention for which we are very thankful and hope to be able to repay with humble service. A. L. HUNTER.

Tabernacle Charge.—Our new conference year has started with a splendid outlook and the various organizations of both Tabernacle and Julian churches seem to be alive to the great need and opportunities for service.

The Sunday schools are doing splendid work and we consider the attendance good for this season of the year.

The Missionary Societies are also active and do their bit toward making a live church.

We are planning to organize a Christian Endeavor Society at Tabernacle the third Sunday afternoon in this month. Dr. Dixon will preach for us and Mrs. Dixon has kindly agreed to assist us in organizing.

The Every Member Canvass has been successful on this charge and finances are coming up very well.

It is gratifying to report that our College Assessment has been paid in full. In addition to this the charge has paid $150.15 to date.

Our first quarterly conference was held on Friday afternoon, December 10, 1926. Brother Dixon was with us and the spirit of the meeting was fine and showed united interest in making plans for the year.

I have been very graciously received by this charge and my association with these people has been very pleasant.

I did not come as a stranger for many of my members were already known to me and I had formerly enjoyed their hospitality.

I have been permitted to fill every appointment and at each service have been greeted with good congregations. We have been remembered many times in a substantial way and appreciate every gift or kind remembrance.

The Christmas season had its joys for us for the pastor was not overlooked. Our good Brother W. T. Hanner of the Julian church called at our home and brought a basket filled with an assortment of good things which we will enjoy for sometime. This was a gift from himself and wife.

We take this opportunity to express our appreciation for every kindness which has been shown us and may God help us to be faithful in service.

Best wishes to all for a happy and prosperous new year. W. F. ASHBURN.

Pleasant Grove.—Our Christmas program was well rendered in the presence of a crowded house. The collection amounted to $14.25.

Mrs. J. R. Meredith was called to the bedside of her father in Concord where she spent the holidays. We greatly missed her and her children in the preparation and rendering of the Christmas program.

Rev. U. S. Crowder, pastor of Orchard Park, M. E. Church, El Paso, Texas, is expected to occupy the pulpit at the Grove next Sunday at 11 a.m.

All departments of our church work are going forward as well as can be expected. Many of our people have muddy roads to travel over in rough weather, and in view of this fact we have no night services on Sunday nights during the winter months.

Since our last report we have received substantial gifts from the following persons, viz.: Mrs. Everett Kennedy, Mrs. Ralph Kennedy, F. H. Clark, B. E. Kennedy, B. E. Payne, Noah

Charles, I. A. Teague, and Charlie Kennedy. Then at the Christmas tree we received several dollars worth of presents besides some cash. We sincerely thank all those good people for their kindness manifested in this particular way. GEO. L. REYNOLDS.

South Lexington Charge.—The work has been progressing nicely for the past few weeks. All appointments have been met. Large congregations have met the pastor for every service so far. Glad to say the new year started off fine the first Sunday here at Lexington church. We had 195 present in Sunday school, the best in the history of the church. Out at Mount Carmel church we had more present in Sunday school than were on roll last year.

The Christmas season has been one of cheer to us. And we hope all our Herald readers have had a wonderful Christmas also. A large number of our friends remembered us with Christmas cards and valuable gifts. Some of the gifts were good to eat, some good to wear, some good to smell, some good to sleep under, and some just good to look at. I take this means of saying that all the remembrances were sincerely appreciated. We are just hoping that all our friends had as good a time as we had. May the dear Lord help us to manifest His spirit of helpfulness and good will all the year through.

A. RIDGE, Pastor.

Matthews' Chapel, Greensville Circuit.—We have been silent for some time, but we are still awake and feel the Lord has been good to us in many ways, especially in sending our pastor back to us for a new year.

Sunday was a good day for us; Brother Powell was with us. We always look forward to the first and second Sundays, for we are glad to see our pastor come. He always brings us an interesting sermon, and his sermon Sunday was fine, sure!

The Christmas season has been one of good cheer with us. We had a Christmas tree and a short program on the night of December 27, at 7:30 o'clock. The program was very good according to the training, the children had and the time it was gotten up in.

We are glad to note that our Sunday school is progressing very nicely under Mr. J. B. Edwards as Superintendent, although nothing to what it might be, for so few of the parents attend. We want to encourage the young people to be faithful, and to urge that the parents come more with their children. Your presence helps, and you can encourage the young people by coming. Let's hope for better attendance.

Our Christian Endeavor met Sunday night at 7:30 o'clock. There was a very good attendance. Our Society is improving very much. Leader for last night was Mrs. C. E. Ellis. Had an interesting meeting. It is very gratifying to see how willing the young people are, to do what they are called on for in the Christian Endeavor work.

With best wishes for a Happy New Year to all. LOUISE BOWEN, Reporter.

South Lexington.—The Sunday school attendance last Sunday was 195 which is the largest attendance in the history of the school, and was an increase of 63 over the previous Sunday. The only explanation of the big increase is that there was a smaller attendance on the previous Sunday which came just after Christmas and many of the people were out of town, and also because some of the members of the Sunday school have been busy getting the people into the school. The former members are being induced to come back.

The Christmas service was held on Friday night preceding Christmas Day and was largely attended. The church was filled to overflowing. The program rendered by the children of the Sunday school and the young people was very interesting. The children rendered songs and recitations and the young people rendered a pageant, entitled, "Mrs. Charity." Miss Lena Hedrick directed the pageant. Pastor Ridge filled in with a very happy talk on the meaning of the birth of Christ. The offering amounted to about $8.

Pastor Ridge seemed to be at his best in the delivery of a New Year's sermon at the night service last Sunday. He used as a text, Joshua 3:4, "For ye have not passed this way heretofore." We were very glad to have Rev. J. T. Sisk, pastor of Mocksville charge, worship in the service and lead the opening invocation. Brother Sisk was accompanied by his two sons, Hughie and Clarence, and daughter, Miss Pauline, and Brother S. C. Summer, all of whom, with the exception of Clarence composed a quartette. They rendered three selections of splendid music which was greatly enjoyed by the large congregation. Their coming was unknown and unannounced but the special feature of special music was a pleasant surprise to the people.

Next Sunday morning the congregation of South Lexington church will worship with State Street congregation in the formal opening of their new building. Dr. Dixon will be the preacher at the morning service.

C. B. WAY, Reporter.

Fair Grove, Why Not Circuit.—Pastor Rev. D. I. Garner conducted the funeral service of the oldest member of this church, Mr. Kelly Latham, Sunday afternoon. He was born March 14, 1842, died January 1, 1927. He joined the church when a young man and lived a Christian life.

We have lost by death in the past year five of our oldest members.

Mr. Garner also preached for us Sunday night. It seems that his sermons each time are just the message that we need.

A Christmas tree and treat were given the Sunday school. Also the pageant, Resurrection of Santa Claus, was given.

Most of our young people that are away from home, visited their parents during the holidays. REPORTER.

Halifax.—We had a very good congregation at Eden yesterday, and a splendid congregation at Union in the afternoon.

Mr. and Mrs. J. W. Gallaway remembered us in a special way on the Christmas tree at Hollister.

Our report last week was somewhat condensed by the publishers, two names were left out of the report. Our reports are necessarily lengthy because we have a big charge with a big people.

We have another pounding to report, Ringwood, and Union, this time. Those remembering the pastor and his family in this way, were Mr. and Mrs. E. V. Neville, Mr. and Mrs. T. A. Smith, Miss Westry Harris, Roy Faircloth, Mr. and Mrs. B. F. Lewis, J. N. Roseman and family, Mrs. Whitehead, Mrs. Hull, Mrs. N. W. Cousin, Mr. and Mrs. Y. A. Spivey, and Norwood Aycock. We will not mention the different articles, but will say that they brought almost everything that could be thought of to make a preacher's mouth water, even four nice chickens. We want to thank everyone, and invite the Editor down to take a meal with us.

C. L. SPENCER, Pastor.

(Thank you. Let me know when you are going to have chicken.—Editor.)

Second Church, Charlotte.—We are glad our pastor could be with us Sunday. His wife is still fighting between life and death. We enjoyed two fine sermons delivered by our pastor Sunday at 11 a.m. and 7:30 p.m. We held our first quarterly conference Saturday, January 1, 1927, at 7:30 p.m. We were glad to learn that our chapel is half paid for, and also the pastor's salary for the past year and all other debts that were due were settled. We are planning to start our new church in the spring. We had a very good program and Christmas tree December 24th. Everybody seemed to enjoy it immensely. The children all received presents and a bag of fruit.

The Ladies' Aid are still moving along; they have sold candy through the month of December. The profit was $16.50. They used that to pay for the Christmas expenses. May we ask the prayers of all readers for our church this incoming year.

MRS. G. W. STEGAL.

Denton Church.—On Sunday morning at the usual hour Rev. M. C. Henderson gave us a great sermon. Communion service was observed right after preaching. At the evening service Brother Henderson preached again.

We are glad to say that people in Denton think well of Mr. Henderson and family. All enjoy hearing him preach and seeing him come to our homes at any time.

Our Sunday school is getting along nicely with N. V. Johnson superintendent.

Sunday, a year ago, 70 present, offering, $3.12. Yesterday, present, 70, offering, $4. Largest attendance, class no. 7; Mrs. Joe Hill, teacher; present, 17. Largest offering, class no. 2; Mr. W. A. Johnson, teacher, $1.65.

Every first Sunday our offering goes to the Children's Home at High Point.

Our C. E. Society is getting along nicely with J. V. Lanier superintendent. We ask the prayers of all good people.

REPORTER.

St. Paul.—Splendid work is being done in our Sunday school. We started out on the new year this morning with an increase of eleven members and nine visitors which made our attendance today one hundred and twenty-eight and nine dollars and forty cents collection. We hope this will continue throughout the year.

The entire Sunday school enjoyed a delightful Christmas program Thursday night before Christmas. After the program came the distributing of presents from the big beautiful tree and the Sunday school treat followed this. The affair was greatly enjoyed by all present.

Next Saturday night the Ladies' Aid will meet with Mrs. Carl Wilson; after the busi-

ness meeting a delightful social hour will be enjoyed. The ladies have been doing great work. They have recently purchased some new furniture for the living room of the parsonage.

Our pastor has not been with us long, but has been doing good work since he arrived. He preached two fine sermons today and there was also good attendance at both services. His subject at the morning service was "The Last Supper", followed by communion service and at the evening service the subject was "Friendship."

NELLE WADE, Reporter.

Worthville.—Some time ago an appeal went out over the conference from Worthville, asking the various Sunday schools for a contribution for the church. The church at this place is greatly in need of repairs. Having served this people for two years plus—and being familiar with circumstances and conditions, I am in a position to say that the church is worthy, and the appeal justifiable.

Several Sunday schools have already responded beautifully. I am sure that others would do likewise if they were as fully conversant with the facts as the pastor is.

An itemized statement of all donations will be published in due time.

Send your remittance to Mr. C. F. Allred, Worthville, N. C.

Thanks in advance. WM. H. NEESE.

Asheville.—We are shocked and grieved for the sudden passing of Mrs. Robert Greenwood. On New Year's eve she had been visiting her sister, Mrs. Brigman, in Weaverville, and returned home for supper. She was taken ill and passed away within two hours. Her funeral was held in our church here Sunday afternoon. Pastor Bates had charge, assisted by Rev. J. S. Williams and Dr. O. J. Chandler. Mrs. Greenwood was a charter member of our church here. She was a member of our Ladies' Aid and our Missionary Societies. She was certainly most faithful and loyal to our church and to her Lord. She prayed and worked and talked for "my church" as she called it, and for "my preacher." She was her pastor's stand-by ever. She and her husband lived in their house by the side of the road and were friends to all comers. Many will testify to their hospitality.

Two Sundays ago, Brother Ward Mitchell was laid to rest from our church. The services were conducted in the home of his sister, Mrs. John Cathey, wife of Asheville's Mayor. Brother Mitchell had been ill for some time. We had hoped and prayed for his recovery. He and his wife were devoted members of our church, liberal and attentive.

Our Asheville Church has been hard hit recently. So many of our members have been taken by death. Others of our members have moved away, thus reducing our supporters and support.

A Christmas pageant was given Sunday night after Christmas. Mrs. Bates had charge. Pastor Bates read the scripture stories. Misses Hanner and Eudora Younginer held the lighted candles. Hymns and carrols were sung in the adjoining room. Individual representatives from the various departments brought offerings to a beautifully improvised altar. The offering amounted to a little more than fifty dollars.

On Tuesday night a Christmas tree was lighted in the church. Mrs. J. S. Williams told stories to the children. The Primary department sang carols. Presents were given out by Superintendent Cashatt and Pastor Bates.

On New Year's eve the Ladies' Aid met at the parsonage. A very interesting meeting.

Our church here is sorely bereaved by the death of Dr. F. C. Klein. REPORTER.

Mt. Carmel, South Lexington Charge.—Our Sunday school met at its regular hour January 2nd, and elected new officers and teachers. H. G. Swicegood, Secretary and Treasurer; Beautus Waitman, assistant Secretary and Treasurer; H. L. Swicegood, assistant superintendent; W. W. Swicegood, organist; Annie McCray, assistant organist; H. V. Swicegood, reporter; class no. 1, F. S. Swicegood, teacher; C. A. Berrier, assistant teacher; class no. 2, H. L. Swicegood, teacher; Irma Helmstetler, assistant teacher; class no. 3, H. L. Swicegood, teacher; Miss Eula Fritz, assistant teacher; class no. 4, Miss Leona Helmstetler, teacher; Miss Beautus Waitman, assistant teacher.

We were glad indeed to have such a large number at Sunday school on the first Suuday in the new year.

Brother Ridge preached at 11 o'clock a sermon enjoyed by all.

Our C. E. Society is doing good work under the leadership of Brother L. H. Waitman, its president.

H. V. SWICEGOOD, Reporter.

Lincolntton.—On Christmas evening an excellent program was rendered by the children and the young ladies of the church. Many thanks to Mrs. E. E. Eudy and Brother R. S. Ward and Mrs. Maggie Hoke for training those who were in the exercise.

All phases of the Sunday school are moving out of the old ruts. Collection better, attendance better, Scripture reading better. Our standard for this year is two hundred average attendance.

Saturday evening there was a steward meeting and many good reports were made. The treasurer said that the collections for this year was up to this date better than they had ever been. Next meeting will be at Brother E. E. Eudy's February 5, 1927.

It is fine for intelligent men and women at the close of service to step around and say, "That was a fine sermon," then for the treasurer of the church to come around on Monday and hand to the pastor his salary in full, up to the present date.

If there is anything that gets my goat and pulls the wool off my sheep's back is for the steward to come around with a few nickles and pennies and say, "Here is enough to buy your gas." Where do the wife and kids come in? W. L. CARSON, Pastor.

Henderson.—We are still at work and progressing in our different organizations. However, due to the cold weather and some sickness our Sunday school attendance has not been so good. The morning church services are always well attended and we enjoyed some special music by the choir Christmas Sunday. Under the direction of Miss Searsie we are hoping for a continued progress in all our church music, especially the Junior Choir.

The pageant, "Gifts to the King," was presented on last Sunday evening, December 26.

Amidst an embankment of small evergreens, in the glow of soft candle light, the beautiful story of the birth of Christ was most impressively read and presented. A well filled house enjoyed the service and a collection of gifts was given to the amount of thirty-six dollars.

The Philathea Class held its regular monthly meeting at the home of Mrs. Clyde L. Finch, Thursday night, December 30th, with Messrs. R. D. Starkey, T. B. Beckham, C. M. Hight, and Misses Lettie Finch, and Lucy Taylor associate hostesses. A very interesting meeting was had and the election of officers for the coming year was held. At the close of the business, a social hour was enjoyed, and each guest was asked to write a New Year's resolution. These were then collected and read aloud, and the one writing the best resolution received the prize.

Miss Mary Young, Dean of Women at High Point College, and guest of the evening, was voted writer of the best resolution and was presented with a pair of hand-painted shoe trees. After which the hostesses served refreshments.

With all good wishes to the Herald and our friends for a Happy New Year.

MRS. CLYDE FINCH, Reporter.

Winston-Salem.—Our first Christmas in "Dixie" has left with us delightful memories. Our Sunday school held a White Gift Service on the Wednesday before Christmas. The church was beautifully decorated and the programme was well rendered by the smaller children of the school assisted by the church choir. A number of bundles of good things to eat were sent to the Children's Home at High Point and the offering in cash was nearly forty dollars.

The church gave the pastor and family an immense pounding that stocked the pantry with enough food to last for a long time. Many beautiful and useful gifts were sent to the pastor and family, ranging from gold to goodies.

Splendid congregations and a fine spirit marked the entire Christmas holidays. The first Sunday of this year I had the pleasure of presenting to the church a canceled mortgage which wiped out all of the indebtedness on the property here. We were all very happy because of it.

A fine spirit of cooperation is evident in all departments of the church and both pastor and people are planning for a great year of active service.

C. MORGAN COMPHER.

Henderson.—Our good reporter has been so faithful that it hasn't seemed necessary for me to add anything to her reports. I would like to say, however, that we have been most cordially received for another year by the Henderson church. The conference year started off splendidly with increased attendance at Sunday school and at preaching services. The Thanksgiving service on Thanksgiving day was well attended and the offering amounted to $144.00, the largest ever.

The pageant, "Gifts for the King," under the direction of Mrs. C. L. Finch, Mrs. L. R. Gooch and Mrs. S. R. Watson, was given Sunday evening, the 26th. The church was packed

to capacity, the program was splendid and the offering was liberal.

Although the people have been busy about the work of the church, they have not failed to remember in a very substantial way the pastor and family. On Wednesday evening before Christmas, while we were at church assisting in the rehearsal of the pageant, a messenger informed us that we were wanted at home. We left immediately and upon arriving at the parsonage found Brother and Sister S. R. Harris. After conversing with them for a few minutes we found that they were but forerunners of a large number of members who soon filled the front room of the parsonage with their "presence" and "presents." Time and space forbid our naming the gifts or the givers, but we will say that we are well supplied with good things to eat. Two cash donations were received in addition to all the other good things. Thank you, good people, and God bless you all.

All indications point to a successful year for Henderson. We are undertaking great things for our Master and are expecting great things from Him. R. A. HUNTER.

Fairview and Glen Raven.—The work has started off nicely. Our Christmas service was given at Glen Raven Christmas eve night. It was very good. I want to thank Mrs. Bessie Hornaday, and Miss Florence Garrison, for getting up the program. Sorry we could not attend the one at Fairview, as it was given the same night. We have found a good and faithful people at Fairview. These people remembered their pastor and family with a nice treat. The pastor and family had a nice Christmas; the time was spent in homes of our members and some that were not members of our church. We were remembered by friends and relatives with Christmas cards, which we were very glad to receive. We received several nice presents from members and friends. Will not try to mention all, but will say the Baraca class of Glen Raven gave their pastor a nice Elgin watch, which I am very proud of. Hope to repay these good men in some way.

On Christmas eve Mr. and Mrs. Y. F. Tickle and Mr. William Mitchel gave us liberal supplies for the pantry. The Ladies' Aid gave Mrs. Williams a nice dress before conference. We say thank you all and pray God's richest blessings on each one.

T. A. WILLIAMS.

Gibsonville.—The pastor and family are comfortably situated in an attractive five-room bungalow purchased by the church for a parsonage. The parsonage is almost completely furnished, including bed covering and bed linen.

The people seem to have "a mind to work." We have, no credit to me, a lively Sunday school, Ladies' Aid Society, W. H. M. S., Y. P. S. C. E., Intermediate C. E., (the Junior C. E. gradually disappeared and then reappeared in the Intermediate), and a Workers Council. The Christian Endeavorers will make a canvass for subscriptions to the Herald. The Board of Stewards have made the every-member canvass and use envelopes for weekly offerings.

A very pleasing event was a visit Sunday night before Christmas by the Woman's Missionary Society and other friends from Mebane. By our invitation they gave as the program for our W. H. M. S. Thank-offering service the pageant they had used for their own Thank-offering program—only they gave it better here, I think. We thank them most sincerely, and indulge the hope that there may be further inter-visitation as a stimulus to the work.

Our congregation joined in a union Thanksgiving service at the Lutheran church. We also participated in a union Christmas prayer and preaching service at the Baptist church Christmas morning at 6:30.

Our workers gave on Thursday night, the 23rd of December, a pageant, "The Bethlehem Inn," taking an offering for the G. C. B. The pageant was so impressive that by request they repeated it on Sunday night, January 2, before a capacity audience. Every available space was occupied, including standing room. It has never been my privilege to witness a clearer, more forceful, more impressive presentation of the birth of Christ and its setting in history.

On Thursday evening at the close of the exercise a package, rather a barrel full of packages, was presented to the pastor and his family, with the instruction to take the barrel, too, and keep it. However, it was not explained whether it was intended that the pastor should use the barrel to preserve the old sermons for future use or to keep them in it continuously and permanently. At any rate they have our heartfelt gratitude for these gifts for the pantry and the dining table, as also for numerous other remembrances and gifts during the Santa Claus season. T. M. JOHNSON.

Chatham Circuit.—The first quarterly conference of the Chatham circuit was held at Piney Grove, Saturday, December 18. All the churches were well represented and much interest was manifested in the plans for the work of the coming year.

On Sunday, the 19th, I preached, at 11 a.m., to a large and attentive audience at the Hickory Grove church. Upon reaching my car at the close of the service, I was agreeably surprised to find it loaded down with a large pounding. For a while it seemed that it was going to be a hard job to move the car without having it pushed off as there was no room for a driver; but of course a way was arranged whereby we got it all home. This evidence of the thoughtfulness of these good people is greatly appreciated.

At the Christmas tree at Piney Grove, the pastor was remembered with a number of nice presents, including a sum of money. Words could not express our appreciation of these tokens of esteem.

I hope to more nearly deserve the splendid support given by the good people of the charge, by giving better and more efficient service in the future than I have been able to give in the past.

The work as a whole is going well. May God's blessings continually be upon these people. C. G. ISLEY.

First Church, Spencer.—I have found the Spencer members, although few in number, a very enthusiastic and sincere band of co-workers. We are surrounded by a number of prosperous churches of various denominations and we are the only Methodist Protestant church in Rowan County, but in spite of all our disadvantages we are working with a hope and determination that some day, by the help of the Heavenly Father, we shall have a church that will be a power for God in the salvation of souls and will stand on a level with the other churches of Spencer.

Our first quarterly conference met on December 22, and adopted the Aims for 1926-1927, that were presented by the pastor, Rev. T. M. Johnson, D. D., and adopted by the first quarterly conference, Gibsonville charge. On Sunday, January 2, we received six members—Mr. and Mrs. W. N. Thompson and children, Margarette and William, all of whom were received by certificate from First Methodist Protestant church, Burlington, N. C., where they had formerly made their home, and their other two children, Ruth and Sarah Forest, joined on confession of faith. We were glad indeed to have Brother Thompson and his family unite with our church. We have paid our annual conference budget in full and are looking forward to the near future to make another payment on our church lot.

T. GLENN MADISON, Pastor.

Mebane.—I took up my duties as pastor of this charge the first Sunday after conference. Since then I have met all of the appointments. I do not recall that I have ever received a more cordial welcome than the good people of this charge gave me. The parsonage has been treated to two coats of paint and improved in other ways.

We were delayed in our moving and did not get into the parsonage till December 14th. This delay was due in part to the fact that the improvements were being made on the parsonage.

Since getting moved we have received many tokens of kindness. When we arrived at the parsonage several of the good women brought in a supply of good things to eat. No one knows better how to appreciate an act like this than a preacher who is moving into a new charge. May the Lord abundantly reward every one who has been so thoughtful and kind.

The work has started off nicely and we are looking for a good year. EDW. SUITS.

Hollister, Halifax Charge.—We had our Christmas tree December 28th. The congregation was very large considering the heavy rainfall. We had a splendid program and the children did their parts well. Much credit is due to Mrs. Van Gardener and Miss Lucy Elenor Williams for training the children and preparing the program. Our pastor gave us a short talk on "Christmas" that was enjoyed by all. After the program all the members of the Sunday school were given a treat.

Our Sunday school is moving along nicely but there is still much room for improvement, especially in the attendance.

Our pastor has filled every appointment with us since conference. He always comes, rain or sunshine, and brings us a message that is worth listening to. If the members of our church would be as faithful to come to church as our pastor they would always be there at every service.

We have received two members in our church recently. They are Mr. and Mrs. W. J. Gallaway. We welcome them in our church and Sunday school. They have already proven themselves to be a great help to our church and Sunday school.

The Woman's Foreign and Home Missionary societies will meet with Mrs. J. J. Williams on January 11th. All members are urged to be present.

Best wishes to the Herald and its readers for a happy and prosperous new year.

REPORTER.

High Point.—Rev. P. E. Lindley delivered a beautiful New Year's message on Sunday morning on Opportunity and the Larger Life. He said that those who are surrounded by many opportunities are often out-distanced by those who through sheer pluck make their own chances. He told his hearers to set themselves a goal for the new year of 1927, and resolve to read at least six worth-while books. People usually find time to do those things that they really enjoy, and every one of us can add to our culture by reading good books in spare moments. In this day and time every young man and woman who wishes can obtain a good education. The New Year lies before us, full of opportunities for more friendliness and sympathy for our fellows, more service to the needy and distressed, and more love to the Master. May we, the members of this church, reach out and grasp these golden opportunities while they are ours.

At the morning service last Sunday the congregation was delighted with a lovely vocal duet, "O Love that will not let me go," by Mrs. J. H. Allred and Clarence Schultheiss, and the choir rendered a beautiful Anthem, "God so loved the World."

The congregation was much pleased Sunday morning to hear Mr. Lindley announce that Mr. and Mrs. J. H. Allred have joined our membership by transfer. Mr. Allred is Professor of Romance Languages in High Point College, and Mrs. Allred, who before her marriage was Miss Myrtle Perry of Thomasville, has a very beautiful voice. We feel that these talented young people will be valuable acquisitions to our ranks, and we tender to them a hearty welcome.

On Monday afternoon the Woman's Home and Foreign Missionary Societies held an interesting meeting in the beautiful new home of Mrs. E. L. Douglas on Montlieu Ave. There was an attendance of 30 members, and the new president, Mrs. C. L. Whitaker, presided in the Foreign Society. A contribution to the Pine Ridge work was made, and it was voted to donate the sum of $50 to a scholarship for the children of Mr. Obee, one of our missionaries. Miss Millie Bowman was made a Perpetual Member in the Foreign Society. Reference was made to the passing of two of our most loyal and beloved missionary workers, Mrs. Jane A. Gordon of Pittsburgh, who has been Corresponding Secretary of Woman's Home Missionary Society for many years, and Dr. Fred Klein, Secretary of Foreign Missions for several years. We deeply regret the loss of these faithful and beloved leaders.

The Christian Endeavor Society held a splendid meeting Monday evening, and the topic discussed was, "Being True to the Covenant with Christ."

Tuesday evening the Sunday School Worker's Council will meet at the church.

High Point College resumed its class work Monday morning after the Christmas recess of two weeks, and practically all members of the Faculty and student body were in their places.

Mr. D. A. Neese has returned from a business trip to Memphis and other points in Tennessee, and reports that the Cumberland, Tennessee, and Mississippi River districts were flooded.

Rev. and Mrs. E. L. Ballard returned Friday night from a visit to the former's parents in Baltimore, and while there attended the funeral services for Dr. Klein.

Miss Daisy Lee York, daughter of Dr. and Mrs. A. A. York, will return today to N. C. C. W. at Greensboro to resume her studies.

Mrs. Richard Reitzel spent Christmas in Durham with relatives.

Best wishes for the New Year to the Editor and Herald family.

REPORTER.

Asheboro.—The annual Watch-Night service was held by the C. E. Society Friday night from 9:30 until the ushering in of the New Year. The prayer meeting was conducted by Miss Cleta Rich. She led a very effective meeting, dividing the members into two groups, one telling of mistakes and lessons of the past year, and the other suggesting remedies for the mistakes of the past and hopes for the future.

Sunday morning's service was well attended. A wonderful sermon on "The Swiftness of Time" was considered by many as one of the most able sermons preached by the pastor as yet.

REPORTER.

Asheboro.—The Christmas season has been a pleasant one for the pastor and his wife and our church as a whole. Some of our people have had sickness and sadness and some of them have lost loved ones, but the great majority of our people have found the season to be one of gladness. Many cards and expressions of appreciation came to the parsonage and some substantial gifts were received which were appreciated greatly. As it is not my custom to enumerate articles nor give names of the donors I will say that we know who brought the articles and the Lord knows who brought them and the people who brought them know, so I guess that is sufficient.

On the afternoon of the day before Christmas quite a number of the parents came with the smaller children to the social room of the church where a short programme was rendered and where the little folks were given a treat. Then on Sunday evening after Christmas the pageant, Gifts to the King, was rendered with a reasonably good offering for the General Conference Budget.

Yesterday we had 196 in Sunday school and fairly good congregations for both morning and evening. We have been pleased to have a good deal of special music. A week ago we had beautiful solos by Mrs. Darby of Southern Pines and Mr. Millikan of Archdale. Mr. Millikan is a brother of Mrs. Earl F. Bulla of our church.

But along with all our joys comes some sadness. Yesterday afternoon the funeral of Mr. Lacy William Black was held in our church. In his early days Mr. Black lived at Ramseur but later moved to Asheboro and in 1917 was united in marriage to Miss Mabel Spoon of our church. For some time they have been living in High Point where they had set up a home and where there was every prospect of many years of happiness. But about two months ago he was stricken with disease and lingered until last Saturday morning when he was called into the great beyond. He is survived by his wife who is still a member of our church, two precious little boys, his mother, two sisters and one brother. The funeral was conducted by the writer yesterday at two o'clock, assisted by Rev. B. C. Reavis of the M. E. church. The Masonic order of High Point had charge at the grave. Mr. Black was a member of the Baptist Church at Ramseur but attended the First Methodist Protestant church at High Point with his wife. Several of the High Point people were down for the funeral, among them being Mr. and Mrs. D. A. Neese and daughter and Mr. and Mrs. J. W. Hinkle.

J. E. PRITCHARD.

State Street Church.—Services are being held in the new building with a pleasing increase in attendance. Everything is so convenient and seems so "roomy" since being rather crowded before.

The C. E. Society gave a social Friday night in the basement of the building. There were various games and contests and a general good time for everyone. Sandwiches and coffee were served and the very enjoyable affair closed with a song and chain of prayer just as the old year was going out.

Next Sunday is the day for our formal opening. We are looking forward with much pleasure. Dr. Dixon and some other prominent speakers and singers are to be with us, and also many friends and visitors from neighboring churches and communities.

The necessary arrangements and changes have been completed at the parsonage and our pastor and his family now have a beautiful and convenient home for the first time since they have been with us. They made out with the cramped quarters and general inconvenience of living upstairs uncomplainingly but are very glad that it is about over.

We hope all who read this account of our opening will consider it a personal invitation to attend.

REPORTER.

Roberta.—Another year with joys and its sorrows, its crowns and its crosses, its gains and its losses, its successes and its failures, is on the pages of eternity. And we are now a three-days journey in the new year. Many of us look back with a sad heart, that we have done so little, when there is so much that will never be done. If we are to make the best of the year 1927, we must set our feet securely on the "Rock of ages" to begin with. We know not what the present year holds in store for us, "For ye have not gone this way, heretofore." But this one thing we do know, He will lead us like a shepherd, "And will never leave us nor forsake us," so that we can boldly say "The Lord is my shepherd, I shall not want," and "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." "He knoweth the way that I take" and "We know that all things work together for good to them that love the Lord."

If we are to make the three hundred and sixty-five steps up to the temple of glory and virtue, we shall have to climb their rugged heights one step at the time; it is not reached by leaps and bounds, and the elevators are not running this way. We are sure that "He climbs best who climbs most on his knees." Lord, teach us to pray. The pages

of the three hundred and sixty-five-page volume given us for 1926 is full and "What I have written, I have written."

"Things that time cannot erase, I must meet
them face to face
When I stand before the judgment bar."

O the records that have been made by many poor souls, I fear, in the past few days! Many, no doubt, would gladly go to the stake and be burned to death by degrees, if such a death would blot out the record and move away the guilt. Oh that they would fly to the Savior!

"Let me turn and seek the Lord, let me trust
His holy word,
Let us bow and call upon him while He's near,
Then when I my records face, He will answer in my place,
When I stand before the judgment bar."

Death has been in our ranks again, and claimed for its victim a sturdy citizen and a good husband and father, Mr. James W. Stowe. He leaves a wife, three daughters, and one son with a host of relatives and friends to mourn their loss. His brother preceded him in death just twenty-eight hours. Brother Stowe was 76 years, one month and nine days of age. His body was laid to rest in Roberta cemetery, December 23, 1926.

Our Sunday school and church service are well attended, and we are delighted with the prospects of the year in kingdom service. We are proud and thankful for the efficient leadership and untiring efforts of our Sunday school superintendent, Miss Ethel Blackwelder.

It is a joy to the pastor of Roberta church to know for sure that ninety-five people have thought of his interest, and gave him a fine send-off for the new year by dressing him up from the sole of foot to the top of his head with a complete outfit. Fine suit, hat, shoes, socks, shirt, collar, tie etc. What be your names? It seems I have seen you all somewhere. Preachers, don't you weary.

ROBERT SHORT.

Lineberry, Davidson Charge.—The Sunday school in our church is steadily climbing. We have 94 on roll; 76 present last Sunday; seven new members. Some changes have been made in the officers of the school, and they are as follows: superintendent, A. H. Reid; assistant, W. W. Russell; secretary-treasurer, Jesse Taylor; organist, Miss Lovie Frank; Senior class, J. P. Elliott; Intermediate, Miss Nora Carroll; Junior, Miss Lovie Frank; Primary Department, Miss Lola Morris. We are putting on a contest for new members for the next quarter. Watch our next report. Mr. Reid is a wonderful church worker; splendid work is being done; fine interest is shown in all the classes. We feel very fortunate in getting our pastor back, Rev. C. E. Ridge. He gave us a good sermon last Sunday. He was also with us the fourth Sunday, and held communion service.

The Christian Endeavor meetings on Sunday evenings, are being well attended by a large number of young people. We have an average attendance of 50. We were very glad to have with us last Sunday night the older people, who gave us some splendid talks, and encouragement. We were also glad to have visit us "The Christian Endeavor Society" from Pleasant Grove Church. Everybody come again. We are always glad to have you.

Our church purchased a piano in December of which we are very proud. We now have a Junior choir.

Thursday evening, 7:30, 23rd, we had a Christmas tree, and program rendered by the Sunday school. A treat was given to all members of the Sunday school.

Mr. Baxter Riley of New Mexico is visiting his mother. We were very glad to have Mr. Riley with us the fourth Sunday, also Mr. and Mrs. Ira Ridge of High Point.

Stewards meeting Monday evening 7:30. Books revised and W. A. Frank elected as chairman.

REPORTER.

Haw River Charge.—Another Christmas season has just passed us, leaving with us the pleasant memories of many kindnesses shown us. The first came to us in the form of a pounding, given by Brown Summit. Friendship also contributing, and then came the Christmas gifts from the different churches. A beautiful brief case from Mrs. R. P. Butler and her Sunday school class, worth $10. Four new shirts of much finer quality than this insignificant person is accustomed to wearing. Also linens and wares, meat and sweets galore have been given to us. All told, we feel that the Christmas has brought us the most valuable gifts we have received since we've been in the work. We received $5. each from Misses Lola and Effie McCollum, from Reidsville church. We will not mention names and articles in full lest we appear "cruel to animals."

For all these we are profoundly grateful.

The trustees are authorized to sell the old church at Midway, preparatory to building a new.

When this is done Haw River Circuit will have a good church.

W. D. REED.

Siler City.—Sunday was a beautiful day for the beginning of the New Year. A good number attended the morning and evening services. Good thoughts of the new year were given us by our pastor at both services.

The first quarterly conference of the Liberty and Siler City churches met at Siler City Sunday afternoon, January 2nd. Mrs. Ed. Woody was elected secretary. After the meeting had been opened with a short devotional service a written report was submitted by our pastor which covered two months of much activity. He also submitted goals for the new year which were immediately adopted. A recommendation that a committee on pulpit supply be selected from each church to secure supply while our pastor is in Maryland was carried. Other steps were taken in the meeting that we hope to report results from later. Each organization was present with a written report. These reports showed much work accomplished during the past two months. Especially is the financial status of both churches in good condition, according to the treasurer's report.

A goodly number attended this meeting and a fine spirit of optimism and cooperation prevailed. We missed our dear co-worker, Dr. F. A. Shepard, who passed to his Heavenly Home a few weeks ago. The conference was adjourned in honor of him who had been a trustee and faithful Christian and Methodist Protestant.

Friday evening the Christian Endeavor Society met at the home of Miss Sallie Smith for a social and business meeting.

The business meeting consisted of the election of new officers and the work of each officer mapped out for the new year, with the assistance of our pastor. The following officers were elected: president, Mr. D. L. Cooper; vice-president, Miss Oma Andrew; secretary-treasurer, Miss Clatie Andrew; assistance secretary-treasurer, Cletus Whitehead; corresponding secretary and press reporter, Lebus Stone; pianist, Miss Minnie Cooper; assistant pianist, Lebus Stone; chairman of music committee, Miss Minnie Cooper; chairman of look-out committee, Miss Oma Andrew; chairman of good literature committee, Mr. Marvin Phillips; chairman of missionary committee, Miss Marion Cooper; chairman of flower committee, Miss Margaret Siler; chairman of prayer meeting committee, Miss Sallie Smith; chairman of social committee, Mrs. D. L. Cooper.

The remainder of the evening was spent as a social hour. Various games were played. Fruits, candies, sandwiches and hot coffee were served during the evening.

As the clock was almost ready to strike twelve the group of Endeavorers went to ring out the old year and ring in the new year, with its many blessings and opportunities which it holds for us.

The Senior Endeavorers went to the home of Mr. and Mrs. Ben White Sunday evening to hold the regular Sunday evening prayer service.

A program was planned by Miss Clatie Andrew, pertaining to the new year. The program seemed to bring joy into the hearts of these two old people.

The Endeavorers enjoyed these welcome moments spent in their home.

Miss Margaret Siler, a student at Boone training school, spent the Christmas holidays with her parents, Mr. and Mrs. J. Wade Siler.

The Senior Endeavorers enjoyed going to the homes of shut-ins on Christmas morning, singing Christmas carols.

(Miss) LEBUS STONE, Reporter.

Charlotte, First Church.—We have all enjoyed Christmas and the holidays and starting into the new year with much work to be done.

A contest in the Sunday school has increased the interest very much. A Christmas tree and treat was given for the children the night of 23rd. Santa Claus was present to amuse the children.

The Christmas program was given by the children Sunday morning, the 26th. Mrs. J. E. Hankins had charge and is due much credit for her splendid work.

On Sunday evening a cantata, "Chimes of the Holy Night," was given by the choir under the direction of Mrs. W. A. Neal. This was very good.

Robert Nichols, son of Mr. and Mrs. W. R. Nichols, had the misfortune of getting a limb broken last week. We sympathize with Robert and will miss him in Sunday school.

Since the workers council of the Sunday school changed their meetings to the second Tuesday evening of the month the attendance has been almost perfect. Supper is prepared and served by a committee at a small cost and a special speaker increases interest.

Mr. J. C. Scruggs presented his two little children last Sunday morning for baptism. Mr. Surratt preached a splendid sermon from

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the text, "I will arise," and used as his subject, "My resolution." Communion was observed as usual on first Sunday.

Mr. and Mrs. Geo. E. Young entertained jointly the Ladies' Aid Society, the Stewards and Trustees of the church last Thursday evening in their apartment. After the business Mrs. Young served delicious refreshments.

The W. H. M. Society will meet Tuesday evening with Mrs. Surratt. After the meeting a private auction sale will be conducted. This creates interest, fun and money for our budget. The W. F. M. S. is moving along nicely.

Mr. Luther C. Cook was married the 28th to Mrs. Mary E. Phifer at the parsonage by Mr. Surratt.

We are glad to welcome into our community Mrs. W. H. Scarboro, a recent bride.

REPORTER.

HOW TO LIVE LONG

The Rev. Dr. Robert A. Hume has recently returned to America from India. He is 79 years old and has spent almost 52 years as a missionary under the American Board. Missionaries usually retire at the age of 70, but Dr. Hume has continued to 79 and expects to continue in some sort of Christian service to the end of his life.

This veteran missionary was asked to tell in a few words the things that make for good health, long life, and efficiency. He summed up the situation in the following words:

"From my experience, four things are likely to promote good health and longevity—1. Get good heredity—2. Marry a good wife—3. Work steadily, but never worry—4. Observe regular physical habits."

"Before the chicken burst his shell,
He could not see things very well.

"It seemed to him like one white wall,
He could not look outside at all.

"But when once free, he viewed on high
The beauty of the bright blue sky.

"'Some day, when I am grown,' said he,
'I'll break that blue shell that I see.'"

American Lumberman—The soviet republic has adopted a new flag of red, green, and gold, the red representing the way it sees, the green the people it hopes to interest, and the gold what it is after.

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—Western North Carolina is one of the best localities in the United States for the production of some of the small fruits, such as grapes, strawberries, raspberries, sour cherries and damson plums. Mr. George E. Murrell, Horticulturist of the Southern Railway System, recently made a survey of conditions in this territory, with special reference to the production of grapes. He reports that the climate, soil and topography of the country could hardly be improved upon for the growing of Concord, Niagara, Catawba and similar varieties. He found that the existing vineyards produce large quantities of grapes of superior saccharine content and flavor and that local markets yielded substantial profits.

—"I would suggest, therefore, that each should sit often with his 'Christed' self; his self as it is when it is moved with the spirit of Christ; that he should talk with this self and become familiar enough with it to speak easily in its name."—Canon Barnett.

—On the walls of an old temple was found this picture: A king forging from his crown a chain, and near by a slave making of his chain a crown, and underneath was written, "Life is what one makes it, no matter of what it is made."—Anonymous

Judge—If, as you say, you did not enter the house for a wrong purpose, why did you take off your shoes?

Prisoner—Because, your honor, there was somebody ill in the house.—Madrid Buen Humor.

"Talking of nerve, Brown is about the limit."

"What's he done?"

"He called yesterday morning to borrow my gun, saying he wanted to shoot a dog that kept him awake at night."

"Well?"

"My dog has been shot!"

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIS... — ...YE ARE BRETHREN.

Pres Elderdice 5dec7
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A Hope That Persists Through the Centuries

The Old and New Testaments have inspired many hopes in the hearts of men. Some of the pictures and promises of these sacred books have been wrested from their true meaning and made the basis of false hopes. Some think that the Jews have misinterpreted the prophecies in expecting another return to the Promised Land and their reinstatement there as a nation. Some think that the premillennialists of our time are under a delusion resulting from a misinterpretation of certain scriptures. The Adventists and the Russellites have been disappointed in special hopes, based on prophecies not clearly understood. The Shakers are about to lose out and become extinct because they misunderstood the Scriptures. The long-time delusions of great bodies of men are pathetic. That these delusions are based on the utterances of true prophets is a thing not to be expected. Yet it is not the fault of the true prophets that men are deceived by their utterances. Their purpose was to produce true and not false conceptions. Men have wilfully perverted the scriptures and tried to make them sanction courses to which their own evil hearts inclined them. Some of the deluded have wilfully followed false prophets without investigation to ascertain that they were false prophets. Men themselves and not Providence are responsible for their delusions. Men have assumed that they might move Providence to come to their help and bring fruition to their hopes because, forsooth, they profess a religious motive in their movements. But God quietly allows men to follow for years and even centuries the disappointing ways they have dishonestly chosen. The Scriptures of God cannot be made to support false hopes conceived in selfishness. Great is the disappointment of these hopes when it comes, but it is sure to come sooner or later.

But there is one great promise of the Scriptures that has aroused great hope in the hearts of men of every generation which promise has verified itself in the experience of all who have rested upon it. We refer to the promise of Jesus in the words: "Lo, I am with you always, even unto the end of the world." With this great promise Matthew concludes his Gospel. This last word of Jesus is still mighty in the consciousnes of His servants. The task assigned them is often difficult, requiring more than human wisdom and power, and there is shrinking and maybe a disposition to turn back. But this reassuring promise is brought to mind by the Holy Spirit, and at once new courage is begotten in the heart of the worker for the Kingdom, and he goes forward trusting in the strength that never fails. O, this is a great asset, this promise of our Lord. By it we can conquer where otherwise defeat would be certain.

Pastor, missionary, Sunday school teacher, personal worker for Christ, does the way look dark, do the obstacles intimidate, does the opposition terrify? Remember the promise of that Mighty One who has all power in heaven and earth—His promise to be with *you*.

Fame is an undertaker that pays but little attention to the living, but bedizens the dead, furnishes out their funerals and follows them to the grave.—*Colton.*

Shakers Approaching Extinction

The Shakers trace their origin to two Frenchmen who about 1687 received or thought they did a revelation of new doctrine. These men went to England in 1706 and about 40 years later organized a new sect which they called "The United Society of Believers in Christ's Second Appearing." They were nicknamed Shakers and the name stuck to them. The sect did not gather much following in England, but a prophetess arose among them, "Mother Anne Lee," who was a preacher of power and influence. She preached the immediate coming of Christ's kingdom on the earth. In 1774 she emigrated to America with seven followers and they settled in Albany county, New York. In 1785 the first house of worship was built by them at Mount Lebanon. For half a century they grew and prospered. Other communities of them were planted in several different states. At one time they numbered as many as six thousand members in all their communities. One of their tenets was that they should not marry, basing this on Christ's statement that in heaven they neither marry nor are given in marriage, but are as the angels of heaven. They therefore depended on the world for recruits. They received orphans. Some people, tired of the world, came to them for asylum. But recently the recruits have not come, and the remaining members are advanced in years. They have all things in common, after the manner of the early Christians in Jerusalem. When the society becomes extinct, which it seems likely to do before many years pass, their property in New York will pass to the State. They still have 2,500 acres of fine land with massive buildings of brick and stone. What good will this strange sect have accomplished? It is hard to estimate fully its worth and its injury to the cause of truth and righteousness. It may serve as a warning to others about to become followers of the same fallacies.

A Changed Conception of Christian Duty

In the early Christian centuries there were those who believed that it is the chief duty of the Christian to prepare himself for Heaven, and who also believed that this could best be done, if, indeed, it could be done in any other way, by withdrawing from society and living in solitude. As time passed, people saw that solitude for all was impracticable, but they still clung to the belief that the chief duty is to prepare for the future life. They sought how this might best be done without withdrawing into soliude. Later people came to see that society, instead of being a hindrance to preparation for Heaven, may be made a help in that preparation. In our day the emphasis has been shifted again, and now people believe that the chief effort of the Christian life is to be put forth in the enterprise of transforming and Christianizing this world, planting or rather building the Kingdom of God upon the earth. By thus doing we best prepare ourselves for Heaven. Jesus said, He that would save his life shall lose it. He that thinks so much of his own precious soul that he loses sight of every other man's soul is most surely losing his own soul.

Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.—*Bible.*

FAITH AND WORKS

JESSIE W. GIBBS

On every hand one hears, nowadays, that it doesn't make any difference what you believe, if you only do what is right. Persons holding contradictory views, we are told, may be equally sincere and righteous. Even in the Church it is said that theology and creeds are to be cast into the limbo of outworn and useless things. All that is necessary is to follow the simple way of Jesus and do His works. Let us consider this proposition that is doesn't make any difference what you believe, if you only do what is right.

Suppose I believe that Chicago lies out in the Rocky Mountains. I may be earnest and sincere in this belief; I may go out to the Rocky Mountains and spend my life searching among them for Chicago—but will I find it? No, because it is not there. My belief was false. What I needed was to learn the truth about where Chicago is, before I attempted to go there.

Here is a farmer who says he does not believe in new-fangled methods of agriculture, but only in hard work. His neighbor tells him that he ought to select his seed, rotate his crops, etc., but he turns a deaf ear to such counsels and bends his back to his drudgery. He wears himself out and impoverishes his land and reaps an inferior harvest. His neighbor, acting on scientific principles, does not work so hard, and yet preserves the fertility of his land and reaps a superior harvest. The first man fails because he is ignorant of the underlying principles of his business; the second man succeeds because he knows and works in accordance with those principles.

We recognize that there is such a thing as truth, in the natural realm. We recognize that there is such a thing as truth, and such a thing as falsehood, in our thinking about the natural realm. Either the world is round, or it is flat. It can't be both. We know that one of these propositions is true, and the other false. We believe that Chicago is on Lake Michigan, and not in the Rocky Mountains. And we know that it is necessary for us to understand the truth of the natural realm before we can act rightly in this realm. If our theory is false, our action cannot be right. We are careful to study and to teach our children the truth of the natural realm, and are quick to resent and refute any erroneous teaching in regard to it. We are convinced from all the evidence before us that the world is round, and if the teacher undertook to teach your child that the world is flat, you would have her discharged. We want our children to know the truth about the natural realm, because we believe it is essential to their success in this world that they should know this truth.

Now if there is a spiritual realm, something is true in this realm. There are facts here, too, which must be accepted, and underlying principles which must be understood and obeyed, if we are to do righteous works. To say that it doesn't make any difference what we believe in regard to spiritual things is to say that there is no such thing as spiritual truth. And if there is no such thing as spiritual truth, there is no such thing as a spiritual realm. This is worse than agnosticism; it is atheism.

If there is a God who created us and the universe, we are under infinite obligation to Him and cannot be righteous while ignoring Him. If there is a God, something is true about His character and purpose, His dealings with us, and our relation and obligations to Him, and it is necessary for us to understand all this truth, if we are to act in accordance with His law. Back of every act, of whatever nature, lies a theory, and the rightness or wrongness of the act is determined by the truth or falsity of the theory. If I believe that a loving Heavenly Father created man in His own image, I will be led to look to Him and to His works of love for the preservation of my life. If I believe that God loves the righteous and hates sinners, I will think it my duty to punish sinners. If I believe that God loves sinners and suffers to redeem them from the just consequences of their acts, I will suffer with Him in His divine redemptive work. If I believe that I am justified in my own righteousness, I will give no heed to an offer of a better salvation, and I will have no pity on the frailties of my fellow-men. If I believe that I myself am a sinner, condemned by the absolutely righteous law of God, and dependent on the salvation He has wrought out for me in Christ, I will seek this salvation for myself, and will recognize my obligation to forgive and save those who injure me. If I believe that there is no law for me above my own will, I will do as I please. If I believe that I am subject to the law of God, and must give an account to Him, I will have respect to His law. If I believe that death ends all for me, it will not seem very important how I behave myself for the few brief years that I live on the earth. If I believe that there is hope of a life beyond the grave, I will seek to conduct myself so as to be worthy of that life. If a nation believes that she is righteous and other nations evil, that God loves her and hates other nations, she will be led to destroy other nations. If a nation arose to believe, with Christ, that God created and loves all peoples, she would lose her life, with Him, to plant His universal saving Kingdom in the earth.

It is apparent that some of these contradictory propositions must be true, and some of them must be false. And it is necessary for us to know which are true and which false, before we can work right works. Opposite beliefs lead to opposite lines of action. Every theory works out its inevitable conclusions in the lives of those who believe it and in the history of the institutions that are founded upon it. "By their fruits ye shall know them." "Wisdom is justified by her works." A true philosophy cannot bring forth evil works, nor a false philosophy good works. Every theory is tested in experience and proven or disproven by its fruits. How many philosophies have risen and flourished and passed away, because they failed to perfect individual character or social organization. He who believes in the spiritual realm, who believes that he has the truth of this realm, must contend earnestly for his faith, knowing that works *cannot* be right unless they are founded on a belief in the truth, and that truth alone can save us.

Now a creed is simply a statement of what is believed to be true in the spiritual realm. Faith must find expression in a creed. A creed is as essential to practical religion as a statement of the laws of nature is to practical science. A man has no more guidance for constructing a right life without a creed than an architect would have for constructing a stable building without a statement of the laws of mechanics or mathematics. Imagine a physician who should say to a patient, "There may be laws of nature governing the human body, but I have never studied them and am not able to say what they are; I am a practical physican; I will experiment with your case and see what I can do for you." Would the patient put his case into the hands of such a physician? Not if he were sane. He would go to one who had made a patient study and acquired a thorough grasp of the laws governing the human body, so far as they have been discovered by science. Even so necessary is it for us to have a clear grasp of the truth of the spiritual realm, if we are to work its works; but this is immeasurably more important, for the truth of this realm is ultimate, omnipotent truth, and its works the only finally saving works. And if we have a clear grasp of this truth, we will be able to state what it is. If our idea of spiritual truth is so vague that we cannot make a clear statement of it, we will not be able to act intelligently upon it.

In one word, whether in the natural realm or the spiritual realm, we must be sure we are right in theory before going ahead with action. Orthodoxy, *right thinking*, is the primary necessity.

Again, in the natural realm, we see that a clear and positive conviction that something is true is the *motive power* which impels men to decisive and vigorous action. If a business man has a proposition presented to him in such a way as to convince him that it will be a profitable undertaking for him, he will take it up and throw all his energies into pushing the enterprise. If a prospector is convinced that he has hit upon the proper location for an oil well or a gold mine, he will work night and day to open up that hidden treasure and to persuade others to back him in the undertaking. But if the busines man is not persuaded of the profitableness of the proposition presented to him, he will not take it up; and if the prospector has only a vague notion that there may be oil or gold somewhere in the vicinity he is investigating, he will not put forth a supreme effort to obtain it, and will not be able to persuade his friends to take stock in his enterprise.

The achievements of men in history have been motivated by convictions in their minds. Kings have ruled and made war because they believed it to be their divine right and duty to do so. Scientists and explorers have labored to demonstrate the truth of their theories. Reformers have battled and suffered for causes which they believed to be righteous. Columbus believed the world to be round, and braved the uncharted wilderness of the Atlantic. George Washington believed in democratic principles, and with our Revolutionary forefathers fought for those principles and established this Republic. Napoleon believed in the star of his own individual destiny, and defied man and God in his egotistical career. Christ believed in a God of love, and died on Calvary to demonstrate the power of that love. Multitudes of Christian martyrs, believing in Christ as the Son of God, laid down their lives with Him and raised up the Christian Church to his honor. Missionaries, believing in Christ's universal kingdom, have carried His Gospel to every quarter of the globe.

All our acts, whether in great matters or in small, are motivated by some sort of belief. The manufacturer produces his article because he believes it will be useful and people will buy it. The storekeeper opens his place of business because he believes he can serve the community and earn a living there. The housewife feeds her family because she believes it is necessary for their life and health. The farmer sows his seed because he believes it will germinate and bring forth a harvest. The schoolboy studies his lessons because he believes the knowledge he is acquiring will be of service to him. The minister preaches the Gospel because he believes it is the truth of God and the power of God unto salvation. The Sunday school teacher teaches the Bible because she believes it is the Word of God. The evil man lies or steals or kills because he has a false belief that these acts will be profitable to him in some way. Even acts of passion are motivated by at least a momentary delusion of their justification or profitableness.

The mind is the controlling power. If we sincerely believe a thing to be true, we will act that belief. If we would move men to action, we must convince them of truth. If we would move them to spiritual action, we must convince them of spiritual truth. The more definite and positive the conviction, the greater will be the resultant power of action. Action roots back in conviction, and conviction roots back in a definite and positive statement of truth, that is, a creed.

Everyone has some belief, some philosophy of life and of the universe, on which he acts. He may not be a philosopher himself; he may be merely a drifter with the current of the times in which he lives; but back of that current is the moving power of some philosophy, and those who drift with the current echo the catch-words of that philosophy and work out its conclusions in their lives. This statement that "It doesn't make any difference what you believe, if you only do what is right," is one of the catch-words of our modern philosophy, that man is by nature capable of righteousness. The modern man is thinking to justify himself by his own good works, and does not feel any need of a divine salvation.

But is this philosophy, which is being tested in our times, being justified, proven true, by its works? Are men able to attain the standard of righteousness they set for themselves? Is it not apparent that while we pile up laws, lawlessness increases? We speak of temperance, and practice every form of license. We speak of brotherhood, and crush one another in the economic struggle. We speak of peace, and practice war. Conspicuous among our law-makers and law-enforcers are law-breakers. While we ignore God, every form of authority is weakened. Children run wild; the marriage tie is broken; crime flourishes. Our action gives the lie to our words. More and more our own righteousness is seen to be hypocrisy.

Why are we so unable to realize the righteousnes we profess? It can only be because our belief in righteousness is not sincere. The very standard we set up exhibits this insincerity by its inconsistencies. The law hopes to enforce righteousness by the very power of evil it condemns. We really believe in the supreme power of evil. We are under the deceit of this power. We are moved by many false beliefs—in the profitableness of sensual pleasures, worldly gain, and selfish power. We believe that it is possible to compromise with evil and escape the judgment of God's law. Man is not righteous, because he is the dupe of subtle and powerful deceits. The root of all our trouble is that our mind is involved in error. And our philosophy of the natural righteousness of man is false. And being false, it cannot lead us to right works.

But if we acknowledge the teaching and example of Jesus as our standard the question at once arises why we accord to Him this supreme authority? We are confronted with the theological problem and spiritual fact of His person and power and right to command men. If we study His teachings, we find that He said more about the necessity of repentance and faith toward God, and in Himself, than about our duties toward one another. If we study His life, we find that He lived in vital, conscious communion with God, the loving Heavenly Father, to whom He attributed His works; that He claimed to have been one with the Father before the foundation of the world. If we try to follow His precepts, we find that this is utterly impossible to men, in their own natural strength. If we consider that He did follow them Himself, we are forced to conclude that He was, as He claimed to be, more than a man; we realize that if we are ever to practice His divine righteousness, He must work in us some divine work, to enable us to practice it. He Himself taught this plainly. He taught that men must be brought into organic union with Him through faith, that they must be born again of His Spirit, if they were to work His works; that apart from Him they could do nothing.

Here is the great dynamic of Christianity: a faith that is a vital personal commitment of the soul in trust and surrender to a Divine Person, Who overmasters our natural, selfish, sensual materialistic minds and wills, and liberates in us the Holy Spirit to enable us to work the works of God. The Christian's works are not his own; they are Christ's. Christ said, "The Father in me doeth His works." And the Christian must say, "Christ in me doeth His works." He cannot claim a righteousness of his own; he must give the glory of his righteousness to Christ, to whom it belongs.

But if one is ever to have this divine experience of regeneration in the life and power of the Spirit, through a personal union with Christ, he must first have a right belief *about* Christ, about Christ's work for the world, and about his own relation to the law of God and to Christ. It is only according to our faith that it is done unto us. We cannot obtain a divine regeneration from a merely human Jesus. "That which is born of the flesh is flesh," and can reproduce only

after its kind. We will not surrender ourselves to Him so long as we believe that we can justify ourselves in our own righteousness. But if we recognize that we are sinners, condemned under the law of God, and believe that God gave His Son to die in our stead and so to redeem us from the judgment of the law, we will be moved by such great love to cast ourselves on the mercy of God and find the new life that is in Christ and the new power of His Spirit.

Thus we see that a Christian standard of works involves the whole of Christian theology. No where in Scripture is there any schism between faith and right works. Everywhere the two are seen to be inseparable, and faith is seen to be the radical thing, the only source of right works. The faithful man, the man *full of faith,* is the righteous man, the man obedient to God's law. "Faith without works is dead," but works without faith are also dead. "Without faith it is impossible to please God." The man of faith is "cleansed from dead works to serve the living God." Christ condenses all this in the saying, "This is the work of God, that ye believe on him whom he hath sent."

We see that spiritual truth confronts us in our own failure, and supremely in the presence and power of Christ in the world. We cannot deny our own sin, nor His righteousness, —our own condemnation, nor His vindication by the government of God. It is perfectly clear that we are lost and undone in the power of an adverse law which is turning us to destruction, and that our only hope of salvation is in Him. Not to believe in Him is to deny manifest truth, to be insincere.

We are living in a superficial age. The characteristic thinking of this age is limited by the natural realm; it does not go to the spiritual root of anything. Men scorn theology because their minds are too shallow to comprehend it. Theology is the deepest truth men can know—the truth about God, about His character and dealings with us and our relation and obligations to Him and the possibilities of our lives when united with Him through faith.

The false philosophy of man's salvation by his own righteousness is being discredited before our eyes. The Church had committed to her the truth of a better salvation, through faith in Christ. If she is largely unable to work His works, today, it is because she does not hold the faith of the Lord Jesus Christ in sincerity. The integrity of her thinking is destroyed by an admixture of the philosophy of the world. Modernism has engulfed the Church and obscured, in large measure, the Christian faith. Many popular leaders in the Church have become blind guides, promising the works of Christ while denying His power.

Yet there is always a word to be said for the heretic. He usually arises to criticize some limitation in the would-be orthodox. Our modernists are casting a just reproanh on the Church for her failure to practice Christ's social principles. But the remedy for the Church's impotence in these matters is not in denying the divinity of her Lord, through Whose divine power alone His principles can be put into practice, but rather in enlarging her vision of His Power and Kingdom.

Truth is infinite and the human mind is narrow. Men seem to be able to receive truth only a little at a time. He who accepts new truth is prone to reject old truth, so that the heretic is likely to be right in what he affirms and wrong in what he denies. He rejects old truth because of the limitations of those who held it, without being conscious of his own limitations. Yet the time comes when his limitations also appear, and the necessity of the old truth is again recognized. And then the time is ripe for a synthesis of the new truth with the old.

We can reach forth now to such a synthesis. It does not appear that the modernist is able to impose Christ's principles upon an evil world. He cries "Peace!" and there is no peace. It is a time for all of us to humble ourselves, to acknowledge the human limitations we have placed upon the power of Christ, to learn from one another whatever truth there may be in any of us. The fundamentalists must confess that they limited Christ's power to too narrowly individual a scope, and so denied its application to the whole of life. The modernists must confess that while seeking to enlarge the scope of Christian activity they have denied the divine power of Christ, through which alone His works can be done. The fundamentalists must learn that Christ is not only a personal Savior, but the King of a reorganized society, whose law He set down in the sermon on the Mount. The modernists must learn that apart from Him and the atonement of His cross and the regeneration of His Spirit, they can do nothing.

Brethren, all of us must separate ourselves wholly from the vain beliefs of a materialistic world, in its most materialistic age, unto Christ and His spiritual truth and power. If we will so humble ourselves that we can give ourselves unitedly to Him, He will give the Holy Spirit to us, and we shall know His truth and exhibit the unity of the Spirit in our own organization—a power of which the world is incapable—and the world, seeing the greatness of His work in us, shall believe that He came out from God; shall repent of its sensuality and selfishness and bitterness and strife and confusion, and yield itself to the higher power of His Kingdom and be saved from sin and chastisement.

This is the only way we can demonstrate the truth of Christ. Christ's works are not for the world, but for those who believe on Him. As He came out from God to manifest the truth of God in His flesh, so the Church is in the world to manifest that truth in a new spiritual organization of society founded on faith in Him and working by love. Let us quit preaching to society, to the state, to worldly organizations which have not in them the power of life or peace, and let us separate ourselves unto Christ and find the power of His Spirit to demonstrate the life and peace of His Kingdom. When we can bear a living witness to Him, both in word and in deed, through the power of the Spirit, the Spirit will convince the world of its own error and sin and condemnation, and of Christ's truth and righteousness and justification, and men and nations shall be converted unto Him and come into His Kingdom and be saved.

ROBERT E. LEE'S DOMESTIC LIFE

By H. H. Smith

General Lee was unusually happy in his domestic life, and it is indeed an inspiration to read of his tender devotion to his wife and children. One of his biographers wrote: "Should we seek through all the annals of time for an illustration of the best that exists in family life, we need not go further to find the perfection and refinement of elegance and of purity than that stately mansion, the home of Lee, which from the wooded heights of Arlington, looks down upon the city of Washington."

One thing alone interrupted the joys of his home life—absence from home, which the service of his country demanded. "Oh what pleasure I lose in being separated from my children," he exclaims in one letter. "Nothing can compensate me for that; still I must remain here, ready to perform what little service I can, and hope for the best."

It is touching to read that this devoted father was kept from home so long that he did not know his own child when he returned from Mexico—picking up his neighbor's child, he exclaimed, "Here's my little man."

In a letter to Mrs. Lee, written from Mexico, on Christmas Day, 1846, he says: "We have had many happy Christmases together. It is the first time we have been entirely separated at this holy time since our marriage. I hope it does not interfere with your happiness, surrounded as you are by father, mother, children, and dear friends. I therefore trust

that you are well and happy, and that this is the last time I shall be absent from you during my life. May God preserve and bless you till then and forever after is my constant prayer."

It is to his credit as a husband and father that a writer has noted "how little of war and how much of Christian feeling and domestic affection his home letters contain."

He wrote such charming letters to his wife and children that we must quote a few extracts from them, for therein is revealed the husband and father that he was. These extracts are taken from that interesting volume, "Recollections and Letters of General Lee," by R. E. Lee, Jr.

In a letter to his wife he writes: "You do not know how much I have missed you and the children, my dear Mary. To be alone in a crowd is very solitary. In the woods, I feel sympathy with the trees and birds, in whose company I take delight, but experience no pleasure in a strange crowd. I hope you are all well and will continue so, and, therefore, must again urge you to be very prudent and careful of those dear children. If I could only get a squeeze at that little fellow, turning up his sweet mouth to 'Keese baba!' You must not let him run wild in my absence, and will have to exercise firm authority over all of them. This will not require severity or even strictness, but constant attention and an unswerving course. Mildness and forbearance will strengthen their affection for you, while it will maintain your control over them."

His concern for the moral and spiritual welfare of his children breathes through all his letters. Writing to his son, W. H. F. Lee, he says: "When I think of your youth, impulsiveness and many temptations, your distance from me, and the ease, (and even innocence) with which you might commence an erroneous course, my heart quails within me, and my whole frame and being trembles at the possible result. May Almighty God have you in His holy keeping."

Writing again to his son he expresses gratification at hearing of his soldiership, zeal and devotion to duty, and adds: "But I was more pleased at the report of your conduct. That went nearer my heart and was infinite comfort to me. Hold on to your purity and virtue. They will proudly sustain you in all trials and difficulties, and cheer you in every calamity."

He might have been excused for not writing to his children during a pressing military campaign, but somehow he always found time to pen a few lines to those so dear to him. Writing to his daughter Mildred from Camp Fredericksburg, on Christmas Day, 1862, only a few days after that awful battle, he says: "I cannot tell you how I long to see you when a little quiet occurs, my thoughts revert to you, your sisters, and your mother; my heart aches for our reunion....You must study hard, gain knowledge, and learn your duty to God and your neighbor. That is the great object of life."

Fitzhugh Lee, writing of General Lee's Mexican campaign, says: "It seems on the eve of active operations Captain Lee's thoughts were ever returning to his family and his home. In a letter to his two eldest sons (one thirteen and the other nine years of age), written at Camp Saltillo, December 24, 1846, he says: 'I hope good Santa Claus will fill my Rob's stocking tonight: that Mildred's, Agnes', and Anna's may break down with good things. I do not know what he may have for you and Mary (his daughter), but if he only leaves for you one-half of what I wish, you will want for nothing. I have frequently thought if I had one of you on each side of me riding on ponies, such as I could get you, I would be comparatively happy.' "

Writing again from Mexico, he says: "I thought of you, my dear Custis, on the 18th, in the battle, and wondered, when the musket balls and grape were whistling over my head in a perfect shower, where I could put you if with me to be safe."

Christmas always brought him fond memories of domestic happiness around the family fireside. Writing from Texas to his family at Arlington, in December, 1856, he says: "The time is approaching when I trust many of you will be assembled around the family hearth at dear Arlington another Christmas. Though absent, my heart will be in the midst of you, and I shall enjoy in imagination and memory all that is going on. May nothing occur to mar or cloud the family fireside, and may each be able to look back with pride and pleasure at their deeds of the past year, and with confidence and hope to that in prospect. I can do nothing but hope and pray for you all."

What parental affection breathes through his letters to his children! To his daughter he wrote, on her sixteenth birthday: "And are you really sweet sixteen? That is charming, and I want to see you more than ever. But when that will be, my darling child, I have no idea. I hope after the war is over we may again all be united, and I may have some pleasant years with my children, that they may cheer the remnant of my days. . . . . I have grown so old, and become so changed, that you would not know me. But I love you just as much as ever and you know how great a love that is. . . . I pray day and night for you. May Almighty God guide, guard and protect you."

Another letter reads: "My Precious Annie: I long to see you through the dilatory nights. At dawn when I rise, and all day, my thoughts revert to you in expressions that you cannot hear or I repeat. I hope you will always appear to me as you are now painted on my heart, and that you will endeavor to improve and so conduct yourself as to make you happy and me joyful all our lives," etc.

How sharply he felt the pain of separation from his children is seen in these lines: "My Precious Daughter: I wish I could see you, be with you, and never be parted from you. God only can give me that happiness. I pray for it night and day."

The death of his daughter, Annie, was a severe blow. On hearing of her death, he wrote Mrs. Lee: "I cannot express the anguish I feel at the death of our sweet Annie. To know that I shall never see her again on earth, that her place in our circle, which I always hoped one day to enjoy, is forever vacant, is agonizing in the extreme. But God in this, as in all things, has mingled mercy with the blow in selecting that one best prepared to leave us. May you be able to join me in saying, 'His will be done!' "

Fitzhugh Lee, General Lee's nephew, says: "Children always held the key which would unlock the heart of Lee." Another biographer argues that this is an evidence of character, and puts it thus: "He loved children and children loved him, which is surely the most flattering and conclusive evidence as to character." One of his officers who served with him in Texas, said: "The little children always hailed his approach with glee—his sincerity, kindness of nature, and cordial manners attracting their unreserved confidence."

During the last years of his life at Lexington, many were impressed with his devotion to children. "He knew all of the children in Lexington, and along the roads and by-paths of his daily rides, and it was pleasing to witness their delight when they met him. He could be seen at any time stopping on the street to kiss some bright-eyed little girl or pass a joke with some sprightly boy. . . . . To the day of his death the entrance of a child was a signal for the dignified soldier to unbend, and among his most cherished companions in his retirement, when he was, perhaps, the most noted captain in the world, were the little sunbonneted daughters of the professors of the college of which he was president."

Ashland, Va.

What Chicago really needs is one good old-time 1870-model sheriff.—*Washington Post.*

The WORK *and the* WORKERS

Sunday, January 9th, was truly a red letter day with the members of State Street Church in Lexington. The day was given to the formal opening services in the splendid new Sunday school rooms, which will serve as church, Sunday school rooms, and social hall for some years to come. The building is beautiful in its architectural arrangements, and is well adapted to church and Sunday school work. The plant is centrally located on a splendid corner lot, and abundant space is still left for the church auditorium when the congregation stands in need of it, and is ready to build.

Under the pastorate of Rev. D. A. Braswell the lot was purchased. Rev. J. H. Abernethy organized the church with 13 members. The parsonage-church was built under the direction of Rev. C. L. Whitaker, D. D., and Rev. N. G. Bethea, the present pastor, has had the pleasure of leading these splendid people in planning and building the present beautiful plant. The parsonage has had other partitions put in on the lower floor, and is now, we think, the very best parsonage in the conference.

We had the privilege of preaching the opening sermon on Sunday morning, and also of hearing Mrs. H. W. Maier make a most excellent address at the afternoon service. The music was good, and the pastor and his people were happy.

Rev. E. Lester Ballard and Rev. J. T. Sisk were both present in the afternoon to help with the singing. Rev. G. H. Hendry preached at night.

Thomasville, First Church

For the Sunday evening service we came to Thomasville, and preached in the First Church. We found the pastor, Rev. J. L. Trollonger, suffering with laryngitis, so our coming at least proved to be timely. We enjoyed preaching to a good congregation made up mainly of young people. This church is well organized, and is going forward splendidly under the pastorate of Brother Trollinger. His people are pleased with his work, and are co-operating with him. They are beginning to talk of enlarging to meet their growing needs, and ere long we suspect the sound of hammer and saw will be heard in these parts.

Sparkles From the Fields

Word has come to me that Calvary Church has also promised to pay a definite amount per month to the Children's Home. I did not learn what amount.

Did you note Pastor Crutchfield's resolution No. 9 in last week's HERALD? "The pastor with a good delegation from each church attending the Summer Conference at High Point College in July."

Let every pastor so resolve, and we will have our "best yet" conference.

Rev. C. M. Compher reports: "The first Sunday of the year I had the pleasure of presenting to the church a canceled mortgage which wiped out all of the indebtedness on the property here. We were all very happy because of it."

It is fine to see so many pastors reporting "severe poundings." Who fares better than a faithful pastor, anyway?

February

Remember that February is Stewardship and Church Extension month. Let us prepare to preach and teach stewardship, and to collect as much as possible of the Annual Conference Budget during February.

Looking forward to this, we plan to publish a list of all charges, showing just what each charge has done on budgets, in the HERALD for the last week in January.

Send in as much on budgets as you can during next week, so as to get into this final report for January.

Appointments

Two days this week are to be spent in Baltimore at committee and board meetings.

January 16th, 11 a. m., Moriah; 2:30 p. m., Tabernacle; 7 p. m., West End.

January 23rd, 11 a. m., First Church, High Point; 7 p. m., Welch Memorial.

January 30th, 11 a. m., Calvary; 7 p. m., St. Paul.

Most of these appointments are being made without consulting pastors, because of my desire to work close home during the winter months. If other plans forbid my coming then, other plans can be made.

Faithfully yours in His service,

A. G. DIXON.

THE REPEATED VISIT

Someone says that God is so constant a Friend He may be expected to return His own calls. Fortunate for us that it is so. We are not very proficient in matters of courtesy—toward God. We depend upon Him to bridge chasms and to travel all lengths of love. If the best He ever did were to meet us half way, there would be few reconciliations. "God commendeth His love toward us," in that He does all the seeking, makes all the overtures, and is not even dismayed by our reluctant hospitality. Alas for us if God turned His back when we fail to answer His first knock! Unless He had kept repeating His calls, few of us would be in the Kingdom today. We love Him, if at all, because He would not take "no" to His offers of Himself in redemption. Thus I am not surprised to find Jesus appearing in the upper room on the Sunday next after Easter. Was it for Thomas specially that our Lord repeated His visit? Thomas had been absent, with his doubts and defeats, a week earlier. But Thomas was present, now, perhaps with an unvoiced hope that his Master would come again. Thomas' heart claimed things that his head argued were too good to be true. At any rate, expected or not, but more welcome than sunrise, Jesus suddenly, convincingly "stood in their midst." And Thomas got the certification he was needing. And so, in this tender repetition of His visit, Jesus showed us His Father's face.—*George Clark Peck.*

A BED-TIME PRAYER

Soon we shall be sleeping
In Thy care tonight,
Keep us, loving Father,
Safe till morning light.

Let us feel Thine arms are
Holding us in love,
Let us trust Thy watching
From Thy heaven above.

Let us feel the darkness
Comes from loving care,
In the silence feel Thee
Listening to our prayer.

And as sleep steals o'er us
Help us know, we pray,
That Thy love is 'round us
Always, night and day.

F. B. Stone.

The only time a horse gets scared nowadays is when he meets another horse.—*New Jersey Motorist.*

Philosophy is not logic, but life.—*William Durant.*

Denominational Enterprises

MESSAGE FROM UNION BOARD

I am calling a special meeting of the Board of Foreign Missions to be held in Baltimore on Tuesday, January 11, to consider the appointment of a successor to Dr. Klein, our corresponding secretary, who recently went home to be with God. As president of the Board I feel keenly the great responsibility that rests upon us to secure a successor to one who was so worthy and so efficient.

Familiar as I am with our foreign work, it seems strange for me to be providing the material for this missionary column, and I imagine it is equally strange for you to be reading about our missionary work from the pen of another. The workers drop out but the work must go on, hence the obligation upon all of us to take up another "hole in our belt," and with renewed zeal "carry on."

Japan

When I was in Japan in 1919, in company with Dr. Klein, I was much impressed with the imperative need for a new church building in connection with Nagoya College. With over a thousand students in the college, we could accommodate less than two hundred in the very modest church building there. I recall my feeling the Sunday I preached there when the church was crowded, and we baptized nearly thirty young men. I thought of the hundreds who could not, if they would, have entered.

Several years ago the students themselves, many of them non-Christians, sensed the great need for a church, and proposed to the Board to raise $25,000 for college-building purposes, if we would provide an adequate church building. We accepted their proposition in good faith: they have given us more than the amount they pledged: whereas we have been exceedingly slow in keeping our part of the bargain. And the reason has been our lack of money. A subscription for this purpose was received at the session of the General Conference in Tiffin in May, 1924. Nearly $4,000 of this subscription is yet unpaid. If we had this amount it would help greatly. The building is now in process of erection. It will cost around $20,000, and we are short about $9,000.

We are also in need of a new church at Hamamatsu. Our lease on the lot where our present church stands has expired, and the owner is insisting that we move the church elsewhere.

China

We have all been much concerned, because of war conditions, for our work in north China. A recent letter from Rev. Soderbom relieves our anxiety somewhat. He says, "Things are going on very smoothly in both of our schools. Kalgan itself is very peaceful, although the natives are much troubled about the war conditions for fear new hostilities might break out here."

This is a great relief, for Kalgan has been the center of the war zone, and our work greatly disturbed for many months.

Dr. Fleagle left China on her furlough in September; the furlough of Rev. and Mrs. Soderbom is long overdue; and the period agreed to for Brother Williams' stay in China will presently expire. Our great need is for another missionary in Kalgan to carry on the evangelistic work. I would call upon the church to pray the Lord of the harvest to speedily send a laborer to this needy field.

A new church building is greatly needed in Chai Kou Pu, and the widow of one of our ministers, has agreed to erect this building as a memorial to her husband. Thank God for this much-needed help!

The women's department of our work is in great need of a teacher to have charge of our girls' school in Kalgan. In the absence of such a teacher Mrs. Soderbom is helping all she can. Pray for China.

India

The city of Dhulia is the center of our work in India. There on our "Girls' Compound" we have a fine new hospital building, and a competent nurse, but no doctor. Pray God to send us a woman doctor to meet this great need.

On this same compound we need a church building to meet the needs of our two schools and our native constituency.

The success of our work in these three lands is gratifying, and at the same time embarrassing. We are not keeping pace at home with the progress we are making abroad; hence our many needs. Our success abroad challenges us. We are increasingly accepting the challenge.

J. C. Broomfield, *President.*

A Conception of the Future Life

A brother now facing the setting sun of life thus writes of his thoughs of the future state:

"The years come and go, but the old loves and friendships abide. If nature is so careful to conserve matter, so that no particle of it is ever destroyed, surely God will conserve all that is good in His children. I do not think so much of the rest and peace with which some would fill heaven and the future life. It seems more natural, and better, that we should have there something of the struggle to which we are accustomed here. Labor is so good, achievement is so delightful, overcoming is so strengthening, adding a friend to our list is so enriching, the acquisition of a new or larger truth to take the place of a half truth is so satisfying, that I think we shall want to be very busy. We shall, probably, need to suffer some in the process of eliminating our persisting badness, but we can well afford that."

MR. GORDON AN OPTIMIST

Mr. Ernest Gordon, who has so powerfully laid bare the teachings and schemes of the Unitarians and Modernists in his much discussed book, "The Leaven of the Sadducees," does not at all despair because the forces of unbelief are at this time operating so widely and aggressively. On the contrary, he believes that the Gospel of Christ is sufficiestly vital to triumph over these assailants, as is attested by the closing words of his startling volume:

"The old rationalism under a new name is rearing its head again. It is aiming at nothing less than the perversion of the entire institutional life of American Christianity. It has up to the present worked quietly and its successes have been both notable and shameful. They may be still more remarkable in the near future. But only for a time. Those who are disconcerted and alarmed by this unlooked-for development will find reassurance in the history of the Christian renascence which followed the eighteenth century. Prof. Troeltsch has to record that 'the English, Swiss and German revival period created in the Protestant Churches a mighty counter-current which ended with the complete expulsion of the Enlightenment Theology.' So will it be with us. When the outlook seems most discouraging, we are to look for great manifestations of God's power.

". . . . O Wind,
If Winter comes, can Spring be far behind?"

—*Selected.*

One trouble with the country is that it wants to raise nothing but cotton and wear nothing but silk.—*American Lumberman.*

The hen is a wonderful creature. You can eat her before she is born and after she is dead.—*Lord Dewar.*

OUR STORY PAGE

PRENT'S PROPERTY

"Well, son," said Mr. Halliday, handing his son a letter, "Here's some news that ought to interest you."

Prent Halliday sure was interested. He took the letter and rushed over to see his chum, Clyde Doyle.

"Gee!" exclaimed Clyde, as soon as he had read the letter. "What're you goin' to do about it?"

"Do?" repeated Prent. "I'm going to go to Fairfields as soon as Dad'll let me."

"I'd like to go too," said Clyde, and, of course, that was exactly what Prent would like.

So it was that in a day or two the boys set off in a buggy to go to Fairfields which was 20 miles away. The day was hot and sunny, and when they reached Siddons Creek, the boys decided to cool off a little, so they first went wading, then they took off their clothes and bathed.

All this took time and when their stomachs told them it was lunch time they had only reached Todd's Four Corners, less than half-way to their destination. Old Fan, the mare, ambled along good-naturedly, halting once in a while to take a nip of grass along the road.

"Say!" cried Clyde, "are we expected to be back home tonight?"

"Yep," admitted his friend. "If Dad would let me drive the car, we could whiz there and back in half an hour."

"Gee!" said Clyde, "I wish he would let you. I don't see why he doesn't. If we had a car my Ma would let me drive her anywhere."

"Dad thinks I'm too young!" sighed Prent. "But I'm eleven now, and even if I can't get a license, the chances are nobody'd stop me, I look old for my age."

Old Fan stopped again to nibble, and the boys saw a turtle in the road, so they both hopped out of the buggy and began to play with the turtle. While they were thus engaged, they heard an auto horn, and saw a car coming. It stopped right beside them and a large, pleasant-faced man leaned out and asked: "Want a lift somewhere?"

"One minute, sir!" cried Prent, while Clyde climbed eagerly into the car. He ran to Old Fan and turned her around, knotted the reins up, and then jumped into the auto.

"She'll go home," he said comfortably.

So the boys soon got to Fairfields, in spite of their wading and playing.

"I got to go to Mr. Hapgood's office," said Prent, importantly, as he alighted from the car.

"It's right yonder," said the driver of the car, pointing to a new wooden shack near a stack of lumber.

The boys thanked him and started for the office, but when they looked in a window and they did not see anybody there, only a desk, chairs, papers and a clock which said 12 o'clock. That was lunch time again, and the boys felt hungry.

"We must have eaten too soon," said Clyde sadly.

They went and played on the lumber for awhile, and then they went back to the shack and this time they saw somebody inside who turned out to be the driver of the car.

"Where's Mr. Hapgood?" asked Prent.

"Right here!" smiled the man. "What can I do for you?"

Prent thought he might have told them who he was before, but taking a long breath he explained his errand.

"Dad got a letter from you," he explained. "It says Miss Tessie White, who died last winter, left me two acres of land, and so I've come to—to."

"Take it along?" grinned Mr. Hapgood. Then he frowned and asked: "How was it that Miss Tessie happened to leave you this land? Were you good and polite to her? Or were you mean and annoying?"

"I was good and polite," said Prent. "She came to sew for Mother. I waited on her nice and polite, and she told me awful ghost stories and I'm real sorry she's dead."

Mr. Hapgood sighed, shook his head, and muttered: "Strange! Strange!" Prent got real anxious. At last the gentleman got up and put on his hat. "I'll show you the land," he said mournfully.

The boys followed him out and he walked ahead very fast until he came to a bog, full of frogs and cattails.

"There's your land!" he said, waving his hand.

If he expected Prent to burst out crying, he was disappointed, for the boy gave a yell of joy.

"Gee!" he exclaimed. "Ain't this fine? Let's catch some frogs and get a bunch of cattails to dry and burn! Miss Tessie sure was kind to leave me this fine marsh land."

Mr. Hapgood shrugged his shoulders and walked away. He thought the old lady was mean to leave a kind, polite little boy such a bad piece of land. He thought she was playing a horrid joke when she did it, but Miss Tessie had had to leave her little house and yard to a niece who lived with her, and this bog was the only other bit of land she had.

Prent and Clyde made a raft and poled around in Prent's property. They played with the frogs and got chewed up by mosquitoes, and just as the sun got low and they thought about how they were going to get back home, Mr. Hapgood appeared on the scene.

"What! Playing here yet!" he exclaimed. "I'm going now, so if you want a lift home, come along."

"Thank you, sir," said Prent. "I was just saying that I should have tied Old Fan behind your car, so's we'd have had her to go back with."

"She'd have done some swift traveling," said Mr. Hapgood.

The boys got home and found their families all in a stew because Old Fan had wandered home an hour before without her passengers.

After that Prent gave his parents hardly any peace. He was all the time wanting to go to see his property. Prent's father said, "Well, the boy's pleased, and it was good of Miss Tessie to leave him anything, besides one shouldn't look a gift horse in the mouth."

"There'll be taxes to pay," said Mrs. Halliday, gloomily.

One bright day, when Prent sat on the porch making a net with which he planned to fish his bullfrogs, Mr. Hapgood came into the yard in his car.

"Good news!" he shouted, his face red and his eyes shining.

Mr. Halliday came running from the barn and Mrs. Halliday hastened from her flower-garden.

"The new electric light company is going to flood the whole of the land around the Goose River and they're offering twenty-five dollars for those two acres of Prent's!" exclaimed Mr. Hapgood.

"Twenty-five dollars!" exclaimed his mother. "A lot of money for a little boy."

"I won't sell it!" cried Prent.

They all stared at him in surprise.

"It was left to him," said his father. "He doesn't have to sell unless he wants to."

Mr. Hapgood went away, looking puzzled. But in a few days he was back again.

"Kid," he said to Prent, "the electric light people say they'll give you fifty dollars for your land. You can buy a nice bike with that. Come now, you're holding up their operations."

"Nope," said Prent. "I don't want a bike."

The next time Mr. Hapgood came around, he brought another man with him.

"Look here," said the stranger, pointing to something. It was a shiny new bicycle with a little motor fastened to one wheel. "I'll give you that and fifty dollars for your old bog!"

Prent walked around the new bike. He just couldn't resist it, so he sold his property.

"He's the shrewdest real-estate man in the country!" said Mr. Hapgood, pinching Prent's ear.

His mother beamed with pleasure.

"Yes, but he got his land because he was kind and polite to an old lady," she said proudly.

"He may be shrewd and he may be kind and polite," muttered Clyde, who was there, "but I call it just plain luck!"—*Selected.*

A BOY WHO HELPED

In every conflict with foreign powers, some of those who perform the most important services are persons who for one reason and another have been compelled to remain at home. As a striking illustration of this truth, the Pilgrim Teacher recalls an anecdote of revolutionary times.

Luke Varnum lived in a small village among the Green mountains. He was fifteen years old, and was lame in his left foot. So when every other boy and every man, old and young shouldered his firelock and marched off and to join General Stark and fight the Hessians at Bennington Luke was left behind. He limped and held the stirrup, for Lieutenant Crittenden to mount, and then he had to stay at home with the babes and the women.

The company had been gone an hour and a half, more or less, when three men galloped up on horseback. Luke went down to the rails to see who they were.

"Is anybody here?" asked one of them.

"Yes," said Luke, "I am here."

"I see that," said the man laughing.

"What I mean is, is there anybody here who can set a shoe?"

"I think I can," said Luke. "I often tend fire for Jones. I can blow the bellows, and I can hold the horse's foot. Anyway, I will start up the fire."

So Luke went into the forge and built a fire. He hunted up half a dozen nails, and he had even made two more, when a fourth horseman came slowly down on a walk.

"What luck," said he, "to find a forge with a fire lighted!"

The speaker threw himself off the horse meanwhile, and Luke pared the hoof of the dainty creature and measured the shoe, which was too big for her. He heated it white, and bent it to the proper size.

"It's a poor fit," said he, "but it will do."

"It will do very well," said her rider.

"But she is very tender-footed, and I do not dare to trust her five miles unshod."

For pride's sake, the first two nails Luke drove were those he had made himself. When the shoe was fast, he said:

"Tell Jones that I lit up the forge, and put on the shoe."

"We will tell him," said the colonel, laughing, as he rode on.

But one of the horsemen tarried a minute and said:

"Boy, no ten men who have left you today have served the country as well as you have done.

"That is Colonel Warner."

And when we read how Colonel Warner led up his regiment just in time to save the day at Bennington, we can think of Luke Varnum, who bravely helped his country.—*Selected.*

Tact and talk cannot exist together.—*J. B. Priestly.*

A LESSON TO PREACHERS

"In an age when the decadence of the church and religion is so much discussed it is worth noting that a successful business man is both willing and eager to testify that the church gave him the stimulus he needed, the opportunities he sought and the help that he required in achieving material success. It was a curiosity and not a selfish hope that he might be benefited that led him to the church at first, but the rest followed when he came under its influence and subscribed to its altruistic philosophy."—*Theodore Price.*

Many ministers and more laymen are telling us that the church is on trial and that it is in danger of losing its supremacy over the hearts and lives of men and women. Undoubtedly in the jazz period and the transition age there are indications that the church lacks the authority of a generation ago. It may be, however, that the loss of faith is not so great as the lack of authority.

Certainly the need of the church is not more power but more regeneration of the hearts of men and women. It is not adherence to creed it needs so much as a religion that warms the heart and stimulates to noble deeds. It is not in institutionalizing churches—making them soup kitchens and dancing halls and entertainment halls. It is rather in preaching the gospel of faith and hope and goodness. It is in stimulating youth to—

"Do noble deeds, not dream them all day long."

In a recent issue of *Commerce and Finance,* its editor, Theodore Price, tells how an old-fashioned sermon of faith and hope stimulated a youth and gave him the impulse that resulted in large financial success. Or rather the financial success was an incident to zeal to a young man to make the best of his life. It happened to Jacob Kindelberger, of Kalamazoo, Mich. He was born in Alsace-Lorraine 50 years ago and came to the United States some years later. When he was 15 years old he could not write, his eyesight was defective and he worked in a paper mill at 25 cents a day. One night a sermon he heard at a Methodist revival woke him up and he joined the church. It not only gave him a better heart—it stimulated ambition. He determined to educate himself and was helped to go to Ohio Wesleyan University, earning enough money to pay his way. He hoped to become a minister, but his bad eyes denied him the ability to read and compelled him to abandon the ministry as a life work. He had worked in a paper mill; he returned to that work as a salesman and succeeded. Later he and friends built a paper mill with $50,000. Today he controls property valued at over seventy million dollars. This paper millionaire attributes his success to the impulse caused by the sermon by the unknown Methodist preacher. To be sure, his fortune is not the proof of his rebirth. That came as a by-product. He would have succeeded just as well in the real sense if financial possessions had not come to him, and he attributes it to the fact that he was truly awakened.

Do all preachers feel that they are speaking to plastic minds and that if they wake youth up to clean living and right thinking "all these things shall be added?" If so, how can they fail in zeal and enthusiasm?.—*News and Observer.*

The entombed miners who ate their corn cob pipes may have hit upon a new idea for a breakfast food.—*Portland Express.*

Public opinion is like a shower bath; there are no temperatures between hot and cold.—*Heywood Broun.*

Woman's Missionary Department

Miss Esther Ross, *Editor*
Asheboro, N. C.

NEW YEAR'S MESSAGE FROM THE PRESIDENT OF THE W. H. M. S.

My New Year's wish for each member of the W. F. M. S. and the W. H. M. S. in North Carolina is contained in the following beautiful lines from the Pine Ridge Booster:

"I would flood your path with sunshine,
I would fence you from all ill.
I would crown you with all blessings,
If I could but have my will.

Aye! but human love may err, dear,
And power all wise is near,
So I only pray God bless you
And God keep you through the year."

With the beginning of the new year there comes to us a realization that the end of our Missionary Branch year is not far away, but there is still much work to be done before we are ready for it.

Of several important events to occur in the next few weeks, perhaps the most important of all is the Day of Prayer, January 6, which our beloved Dr. Klein in his last message to us urged us to observe. Before you read this I hope you all will have received a blessing from the observance of this day of prayer for the evangelization of the world.

March 4, 1927, has been announced as the Day of Prayer for missions. The council of women for Home Missions and the Federation of Woman's Board of Foreign Missions have received letters from women of many foreign lands revealing a longing for a world's day of prayer for mission.

On March 4th thousands of women all over the world will be praying for missions.

Think of the inspiration, the spiritual uplift, that will come to the women of our church if we add our links to the great golden chain of prayers that bind our hearts to God! Send for the program for that day. It is called "Pray Ye Therefore" and Mrs. Matthews can send it to you. If your church is small, have a union service with the women of other churches, take an offering if you wish, and divide it, but the main thing is prayer.

All auxiliaries of the W. F. M. S. should begin at once to plan and prepare for a splendid Thank-offering service in February. Try to have a program that will not only bring in money for the maintenance of our work, but one that will also call the attention of uninterested people to the fact that they are losing a great privilege in failing to enlist for the greatest work of the Kingdom. If possible, use the children, young people and adults on this program, for they should all be interested in some department of the W. F. M. S.

The last time I heard from our treasurer she reported that our Branch budget is far from being raised. You doubtless remember that the North Carolina Branch voluntarily promised to pay $6250, which is more than one tenth of the entire budget of the Board. We are one of the strongest Branches numerically and we have also been blessed financially more than some, so I am sure we shall do our best to meet our obligation with a little more for good measure.

Some time ago I called the attention of the executive committee of the Branch to a special fund that is to be used to meet an emergency that arose after the year's budget had been apportioned by the Board. We realized that we were giving scholarships to the daughters of our native preachers in our mission fields and neglecting the daughters of our missionaries, so we, as a Board, assumed two scholarships costing $96.00 and $120.00 which were to be raised by special gifts, not to be included in our budget. These gifts have been very slow in coming in, though our Branch has sent more than any other, so far. High Point auxiliary has promised to try to send some money for a scholarship, and I am hoping that other auxiliaries may also send some special gifts in order that we may pay for one whole scholarship. Send money to Mrs. Taylor marked "special scholarship" and remember that it will not count on your budget.

The Thank-offering counts on the budget of the auxiliary and of the church.

I wish the auxiliaries that have not adopted the plan of sending to the treasurer one twelfth of their annual budget each month would try the plan. There is as much satisfaction in it as there is in a quarter gas meter or patronizing a cash store. Try it and find out.

Let us make this a year of more praying and more giving of our money, our time and ourselves to the work of the kingdom. Let us be Christian Stewards indeed.

Will all our auxiliaries not try to do extra work this month and send good reports to Mrs. Harrell for the executive meeting to be held in February?

May abundant success attend you in your efforts. MRS. GEO. R. BROWN.

Bremen, Ga.

DOES FIRE PREVENTION WEEK PAY?

In order to ascertain the practical effect of the Fire Prevention Week observance fire lessons throughout the country, the National Board of Fire Underwriters sent a questionnaire to the fire chiefs of all cities with populations of 20,000 or upwards. The returns from 279 cities show that during Fire Prevention Week, 80 municipalities, or 28 percent, suffered no fire loss whatever, and that during the following week 87 escaped loss by burning, the figures covering all buildings and contents, but not automobile fire occurring in the open.

All of the eighty cities, jointly, had an average weekly fire loss in 1925 of $173,648. In addition, there were 35 cities with losses amounting to not more than $25 and 22 others which reported that no more than $60 worth of property had succumbed to the flames.

These favorable records show the results of the educational campaigns that were staged by the fire chiefs, chambers of commerce, local agents, and insurance commissioners.

Mah ole mule balked wid me right smack in front o' dat ole han'ted house las' night—en I reck'n he's dah yit!—Hambone's Meditations.

Our Children's Home

Welch Memorial, High Point, $13.81; English Street, High Point, $2.06; W. H. M. S., by Mrs. H. A. Garrett, $244.71; W. H. M. S., Pittsburg Branch, Pittsburg, Pa., $10; Friendship Station, $5; Rehoboth, Granville, $18.15; Stallings, Mecklenburg, $1; Charlotte, Richland, $1.70; Mt. Pleasant, N. Davidson, $5.60; Union Grove, Orange, $2; W. M. Byerly, Lexington, $2.50; State Street, Lexington, $3.60; Maple Springs, Forsyth, Thank offering, $5; Friendship, Fallston, $4.20; Reidsville, $7.01; Bethel, Flat Rock, $3.38; Mrs. Kate Pearson, Emporia, Va., $1; Rotary Club, High Point, $2.

Sunday Schools

Brown Summit, Haw River, $1.50; Denton, by Miss Callie Baily, $4; Worthville, Randleman, $4.17; South Lexington, $7.60; Bethel, Mocksville, $1.50; Friendship, Mt. Hermon, $3.10; Asheboro, $56.50; Mt. Lebanon, Randleman, $7.55; First M. P. C. E. Society, High Point, $5; Second M. P., Charlotte, $2.85; Siler City, $4.87; Graham, $4.83; Midway, Guilford, $5.25; Spring Hill, W. Thomasville, $1.53; West Thomasville, $2.76; Whitakers, $6; Midway, Haw River, $5.

Other Gifts

Mrs. D. L. Carroll, Reidsville, a nice coat; Calvary church, Ladies' Aid Society, Greensboro, six pillow cases; P. A. Jones, High Point, two bushels apples. The children of the Home, Mrs. Lowdermilk and myself, thank all the good people who with their liberality and nice cards made the holidays so pleasant for us. In closing this my last report I thank the trustees, and all other friends of the institution who have cooperated with me in feeding, clothing, and educating the children that we as a denomination call "Our Own."

May God greatly bless each member of the institution and all its many friends is my prayer. E. G. LOWDERMILK.

Kernersville, N. C.

HAVE YOU DONE IT?

Just recently Brother J. G. Rogers was traveling by dirt road from Lewisburg to Henderson. On the way he passed a church building that attracted his attention, and he immediately wondered if it was an M. P. church. He is not the only man who passes that road and wonders what church that is. But why should they have to wonder? A simple, inexpensive, but attractive marker would tell them what they want to know. They would have the satisfaction of that information, and the church the benefit of the advertising. Have you done this simple, but worthwhile thing for your church? Let's have a suitable marker at every Methodist Protestant church in North Carolina. S. W. TAYLOR.

—Rev. F. C. Klein had cancer at the base of the tongue and pharynx. He was found dead by Mrs. Klein about 3 a.m. He had gone to bed seemingly no worse than usual. He had purposed to resign at the next meeting of the Maryland Conference of which he was a member.

—Mrs. Rev. George R. Brown recently visited her sick mother in Bremen, Ga.

IN HONOR OF THE DEAD

Wray

Robert Thomas Wray, born August 31, 1846, passed out of this life January 3, 1927. He was married in 1866 to Millie Wallace Lane. To this union were born nine children, six girls and three boys. The surviving are J. M., J. H., and T. B., Wray; Ida L. Wray, Mrs. A. L. Harrell, Mrs. S. H. Troxler, Mrs. J. C. Lester. He had 26 grand children and fourteen great-grand-children.

In 1901 Brother Wray professed faith in Jesus Christ and joined Flat Rock church and remained faithful until God called him home. Brother Wray was very quiet in his manner, yet very firm in his faith. He was a good father, a kind neighbor to all about him. He showed love to his pastor.

On January 5th this writer said the last words over his lifeless body in the presence of a large congregation of sorrowing relatives and friends. The floral display testified to the love and high esteem the grief-stricken family had for Brother Wray. May God lead each one in His service until they shall be an unbroken family at his right hand.

JOEL B. TROGDON.

Jones

Bettie Nelson Jones was born September 9, 1846, and died December 4, 1926. In June, 1871, she was married to Caleb Jones. To this union were born two sons: Walter Jones, of Kernersville, N. C., Houston Jones, of Stokedale, N. C. Ten grand-children survive.

Sister Jones accepted Jesus Christ in early life as Companion and Savior through life. She joined Bethel, M. P. church and remained faithful as long as she was able to attend; for the last year or two the infirmities of old age kept her close at home, yet her faith was unwavering in her Redeemer.

Her two sons are the greatest asset she left to the world, who are now carrying on the work of Christ's Kingdom that she started early in her life. A good woman has gone from us. Her funeral was conducted December the fifth by her pastor in the presence of a large concourse of people who loved her. The flowers were beautiful.

May God lead the two sons and all the grand-children till they all meet where the flowers bloom for ever.

JOEL B. TROGDON.

Johnson

Byrd Washington Johnson, born August 7, 1839, was called from labor to reward December 13, 1926. About 1870 he was married to Miss Mattie Highfill. To this union were born ten children, six sons and three daughters survive. The sons are: C. H., J. N., C. D., N. F., H. L., W. E. Johnson; daughters, Mrs. C. F. Coe, Mrs. A. B. Bray, Mrs. M. W. Thomas. Twenty-three grand-children, one great-grand-child. In early life Brother Johnson yielded up his life to Jesus Christ that he might be his leader and teacher on the voyage he had to make over the rough sea of time. In taking Jesus as his leader his name was written in the Lamb's book of life, and he enlisted in the army at Flat Rock church and remained a faithful soldier till the warfare was over. Then he sang the victory song through redeeming Grace and went home to live with his Redeemer.

The fruit of Brother Johnson's life remain with us manifested in his noble sons and daughters, who have heeded the teaching and example of their father and mother, and have built for themselves characters that demand respect of all who know them, and as time goes on the stream of Christian influence will broaden as a result of his life. His funeral was conducted by the writer, assisted by Rev. J. R. Hutton, Rev. W. D. Kennett, Rev. J. D. Williams, and his body laid to rest in Flat Rock cemetery beneath a beautiful bank of flowers.

I never can forget the sweet spirit that glowed from his weak form when he handed this writer $10. just two weeks before his death, and said, "I may not be here when you come again."

May the good Lord lead each child and grand-child until they all anchor their ships in the haven of eternal rest.

JOEL B. TROGDON.

Lindley

Egbert Love Lindley was born November 3, 1866, and departed this life January 1, 1927. For many years he had been a member of Center Methodist Protestant church.

He leaves a wife, Manie Stockard Lindley, and four children, Joseph, Mae, Lucy and Junius, to mourn their loss. He is also survived by three sisters, Mrs. G. G. MacBane, Mrs. A. L. Fuquay, and Mrs. Ed Meachem, and two brothers, Dewitt Lindley and Lizzie Lindley.

A tribute by one who knew him well and loved him much: A highly esteemed citizen, a fine, true gentlemen, a practical Christian, and a most kind and unselfish companion and father has entered into sublime peace.

Although not strong he was brave: although his suffering had been long and intense he bore it patiently, and was thoughtfully courteous and gratefully appreciative to the end. He was happy to stay and willing to go.

The funeral service was conducted by his pastor assisted by Rev. Oscar Lindley of the M. P. Church, and Rev. Mr. Hurst of the Baptist church and Rev. Messrs. Harris and Newlin of the Friends church and the body laid to rest in Center cemetery.

J. A. BURGESS.

Paschall

J. E. Paschall, prominent merchant of Drewry, N. C., this county, died at his home on Wednesday, December 15, following a stroke of paralysis. Brother Paschall had not been well for several months, although just a few days prior to his death he expressed himself as feeling better than usual and still had hopes of recovering. Brother Paschall was one of Vance county's best men. Many years ago he professed faith in Christ and united with New Hope Methodist Protestant church where his membership remained until his death. Surviving are his two sons, Thomas and Elwood, three daughters, Misses Kathleen, Edna and Irma Paschall, and three brothers, W. H., A. B., and J. R. Paschall, and four sisters, Mrs. W. W. Grissom, Mrs. L. M. Lambert, Mrs. H. P. Wilson, and Miss Louise Paschall. All live in the Drewry neighborhood with the exception of two sisters who reside in Virgina.

The funeral was conducted at New Hope church Thursday afternoon, December 16, by the writer, assisted by Rev. R. A. Hunter, and Rev. J. Alston Boyd, Presbyterian minister of Townsville. A large congregation attended the funeral attesting their love and sympathy. Interment was made in the cemetery at the church, beneath a large bank of flowers.

"There is a world above
Where parting is unknown;
A whole eternity of love
Formed for the good alone:
And faith beholds the dying here
Translated to that happier sphere."

M. P. CHAMBLISS, Pastor.

Reavis

Following several months of ill health, Mrs. J. W. Reavis, well-known lady of Vance county, passed away November 30, 1926, at her home near Flat Rock church. She was 76 years of age. Sister Reavis had not been confined to her bed all the while, yet she had been rather feeble for some time. Sister Reavis retired about 10 o'clock, apparently well as usual. Her husband, Brother J. W. Reavis, who had looked after her so patiently, found her dead in bed about four o'clock. Mrs. Reavis is survived by her husband, who is widely known as one of the most substantial citizens of the county. She also leaves three sons, L. O., W. B., and L. P. Reavis and three daughters, Mrs. J. P. Jones, Mrs. J. H. Satterwhite and Mrs. H. L. Powell, all are residents of Vance or Warren counties with the exception of Mrs. Powell who lives in Virginia.

Many years ago even before Flat Rock church was erected, Mrs. Reavis professed saving faith in Jesus Christ and later joined Flat Rock, where her membership remained until her death. The funeral was conducted at Flat Rock church November 29, 1926, by the writer, assisted by Rev. R. A. Hunter of the Methodist Protestant church, Henderson. A large congregation attended the funeral. It was estimated that the congregation would have filled the church two or three times.

"Only Good Night, beloved, and not Farewell,
A little while, and all His Saints shall dwell
In hallowed union indivisible.
Good Night.

"Until we meet again before His throne,
Clothed in the spotless robe He gives his own,
Until we know even as we are known:
Good Night."

M. P. CHAMBLISS, Pastor.

Braxton

Hiram Braxton was born January 16, 1841, and departed this life December 29, 1926.

Brother Braxton was a member of Center M. P. Church for 30 years. For a good while before his death he was afflicted so that he had not been able to attend the services.

Surviving him to mourn their loss are a wife, Margarrett C. Braxton, and two sons, John H. Braxton and Thomas H. Braxton, and nine grand-children and a host of friends and relatives.

The funeral was conducted by his pastor, assisted by Rev. Mr. Allen of the Friends Church, and the body laid to rest in Center cemetery.

J. A. BURGESS.

FROM PASTORS *and* PEOPLE

Bess Chapel.—We were glad to hear that Brother Bingham was to be with us another year. We believe he is a good Christian man and does his best for the uplifting of God's Kingdom.

Our Sunday school is progressing under the supervision of Mr. Guy Heavner.

The Senior C. E. Society meets on Sunday evening at 6 o'clock. We hope to do even more work than we did last year. Notra Childers is our new superintendent, Essie Foster, secretary.

The Junior C. E. is doing splendid work. We have on a contest to see which will read the most chapters in the Bible during the week. Some of them read as many as 76 in one week.

We would like to say to Rev. E. G. Cowan who organized our C. E. Society and who was loved by all the young people of this church, that we are still pressing forward with the work to reach the goals he set for us.

The W. H. M. S. is doing a great work. They purchased a new piano for the church just before Christmas.

They have been working on a quilt as a means to help pay for it. There are twelve stars and anyone who wishes to have their name on, pays any amount above 10 cents. After the stars are filled with names they will quilt it and send to the Children's Home. Some of them have $20.50 on one star. They have an oyster supper in view and practicing on a play. They hope to make another payment on the piano by spring.

A Christmas pageant, "Gifts to the King," was given Sunday night, December 26. A large crowd was present.

Our first quarterly conference was held Saturday afternoon, January 1st. After the business was transacted Rev. Bingham presented the following to the conference and they were adopted. All of these can be attained and even more than prayer and service to God.

"Goals for the New Conference Year."

1. The Sunday school increasing in interest and in number.
2. The C. E. Societies doing more individual work and reaching all the young people for the kingdom.
3. The W. H. M. S. keeping up their enthusiasm and continued growth.
4. The organization of a Sunday school council for better cooperation and a more efficient Sunday school.
5. A number of our members tithing and all paying something towards the General and Annual Conference Budgets.
6. 100 percent increase in the families taking church papers.
7. A larger and better Bible Vacation School.
8. A family altar in every home.
9. A great revival with a worthy increase in members.
10. All praying, paying, and working for the best year yet for Kingdom service.

We are striving to do our best for the Master and ask the prayers of all who read this that we may accomplish many things during the coming year.

EDNA DELLINGER, Reporter.

Charlotte Mission.—We held our first quarterly conference January 1st. It was well attended. The usual business was attended to in a very interesting, lively manner. Every body present seemed to have the spirit to go forward. A number of warm speeches were made in a spirit of love and Christian-fellowship. The Aims for 1926-1927, presentedby by the pastor, Rev. T. M. Johnson, D. D., of Gibsonville Charge, were read and adopted by the quarterly conference. Our assessment for A. C. B., G. C. B., and for the college was read and accepted. The pastor made a number of recommendations which were accepted. It was decided to make the every-member canvass at once. Our membership aim is one hundred, and the dedication of one hundred children by baptism. Our official list was corrected and improved. I organized a Bible class Sunday morning with seven members to begin with, and elected a treasurer and secretary. I hope you will hear good things from this class in the near future. We have set the third Sunday in January to correct our class book. Every member is urged to be present and answer to their names. You see we are making history for this new mission field. We have set in to carry out the discipline this year. We will give the names of all the officers in the near future.

I want to thank Rev. L. W. Gerringer for $1.00; this should have been in my other report. I also thank the following persons for their gifts: Brother H. G. Ellington, $5., and Sister Ellington, his wife, for $2. Brother Ellington and his wife are members of Harris Chapel on Vance Circuit. The money was sent by Brother M. P. Chambliss. Sister Glena Lane, a member of Meltons Grove, sent us one dollar. We thank all these dear friends and all others that have expressed their sympathy in any way. My good friends will all be glad to know that my financial hopes are much brighter than they have been. I am truly glad to tell you, brethren, that I have a host of good friends that are standing right by my side. I am glad the clouds are breaking away and God's Son is lighting up the day. Brethren and sisters, I want you to continue to pray for us, we need your prayers. My dear wife is still alive, fighting for what we all love so much, that is life. I sat right by her bed side all last night and watched every move she made and heard every groan uttered. I groaned within me when she made those struggles for breath. She can use her left hand and it was hurtful indeed to see how often she placed that hand to her poor head. All I could do was to take my hand and brush back those white locks. Oh these cold winter nights are so long from midnight to six in the morning. We have had lots of them in the past four years. I must confess that I do not understand all this. All that know my wife say they believe she is a good woman. What does all this mean, my dear brethren? All these things are trying my faith. I am trying to serve God the very best I know how. I sit by my wife all night until six. This morning I left my daughter's. I left her in bed sick. And I came home and got my breakfast, and I decided I would write a few lines to the paper. My face is set heavenward. God bless you all; pray for us. D. A. BRASWELL.

Denton Church.—Number in Sunday school a year ago, 29; yesterday, 78. Offering year ago, 92 cents; yesterday, $2.91. Largest attendance class, no. 7, Mrs. Joe Hill teacher, present 20. Largest offering class, no. 2, R. H. Hardy Secretary and Treasurer of the class, $1.40.

The Christian Endeavor is very lively. The young people, especially, are taking good interest.

Rev. M. C. Henderson and family have been sick with colds; are some better this morning. We hope they will keep on getting better so they can be out at church next Sunday.

We surely miss them when they are not there.

We are sorry to say that we have lost one of our members at Mt. Ebal, Mrs. A. M. Johnson, the mother of Mr. W. A. Johnson, and Mr. L. V. Johnson of our Sunday school.

REPORTER.

Burlington.—The one service at our church yesterday was well attended although the weather was cold and threatening. At night we united in a community prohibition program at the First Baptist church, with Mr. Upchurch, superintendent of the State Anti-Saloon League, as speaker. Two other like services, with visiting speakers, were held in the city at the same hour. The church made prohibition possible, and its continued support is necessary to make it effective.

On last Sunday night Mr. Joseph W. Fix, son of Mr. and Mrs. J. M. Fix of our city, preached for us. His effort was well received by a large congregation.

Just at this time an unusual number of our people are sick. Some are sick at home, others are in our city hospital, and still others are in Baltimore. All have our deepest sympathy and earnest prayers.

On next Sunday night our Senior C. E. will reorganize for the winter and spring months. We are looking forward to a period of renewed activity in this department of our work.

The Editor is making his released time count big for the Herald. The improved form and subject matter are gratifyinglv noticeable —and it is fastened together. Keep it up, Brother Editor, keep it up!

S. W. TAYLOR.

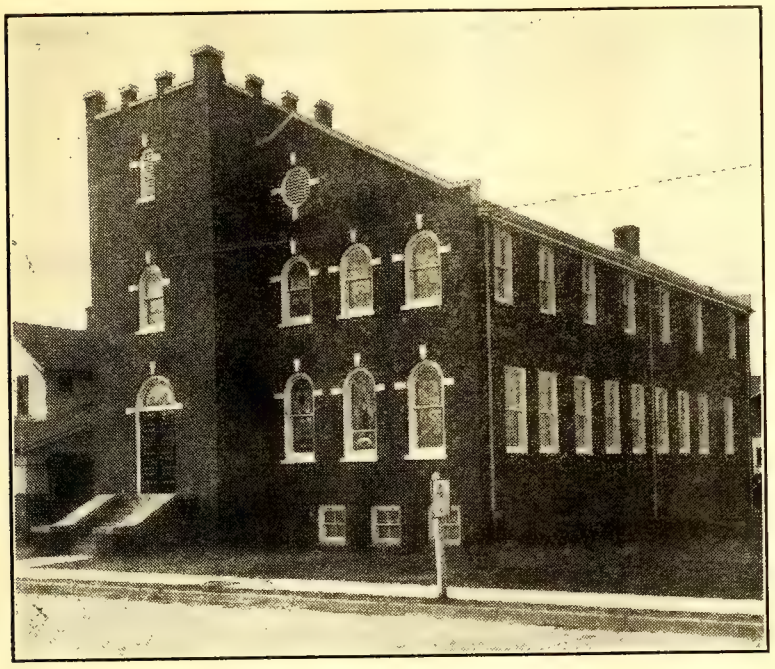
Hope, Chatham Circuit.—Our pastor, Rev. C. G. Isley, filled his appointment January 9th. The weather being rough, there were not very many out to hear the helpful message which he brought us. His theme was, "From Prison to Paradise."

Mr. E. F. Cude of Burlington, who was to have favored us with his singing, was kept away by throat trouble. We hope to have him with us later.

We were glad to have Mr. McDonald of Burlington worship with us.

Brother Isley seems to be a live young minister, full of enthusiasm and plans for the year, and we hope by giving him our hearty support we may accomplish much good this year.

A committee has been appointed to solicit subscriptions to the "Methodist Protestant Herald." KARA ANDREW, Reporter.



NEW SUNDAY SCHOOL ROOMS
State Street Church, Lexington

Lexington, State Street Church.—The opening service in our new building Sunday was helpful and inspiring all the way through. At eleven o'clock Dr. Dixon preached a great sermon to a very appreciative audience. Just after the sermon lunch was served in the spacious room in the basement of the church which has been fitted up for such occasions or for any social need we may have.

At 2 p.m. we met again, at this time there was some fine music by some of the home folks and by Mr. Sisk and his quartet from Mocksville and by Mr. Ballard of High Point. After this Mrs. Meyer of Thomasville gave a most splendid lecture, her subject being, "The Need of the Child, the Law of the Church."

All the neighboring country churches of the denomination were represented at this afternoon service, also Greensboro, High Point, and Thomasville and every church in Lexington. It was indeed a good day in every sense of the word, and the closing service, a forceful and helpful sermon by Brother Hendry of the Concord M. P. Church, was enjoyed as much as the other services had been.

With thankful hearts for what has already been accomplished we are hoping and expecting to go on to greater things under the leadership of our wide-awake and competent pastor.

A collection was taken at the afternoon service and a liberal sum was raised for the purpose of buying a piano. We are expecting to have the piano ready for use by next Sunday. REPORTER.

Orange Charge.—We are still trying to make some progress.

Union Grove and Hebron churches have each purchased individual Communion Sets.

The parsonage trustees met last week and devised plans for reducing the parsonage debt.

We are trying to raise college assessment this month.

Hope to raise Annual Conference claims next month.

All churches have raised amounts for old parsonage claims, and Superannuate Permanent fund except Chestnut Ridge. Hope to get these claims out of the way at this church soon. Chestnut Ridge is completing payments on piano. This account has been standing for some time. Glad the prospect is good for getting it paid.

The weather has been unfavorable, consequently our congregations have been small. Still we are not discouraged but are trying to move forward. B. M. WILLIAMS.

Salem, Saxapahaw Charge.—Our Sunday school attendance has been very good during the winter months.

We held a Christmas program which was a success and the Christmas tree was enjoyed by all.

The second Sunday in January at 11 o'clock our pastor, Rev. H. L. Isley, gave us an inspiring sermon on "Putting to work that which we have." This should have been a great help to all who heard him because there are so many people who think they can not do good unless they have a large amount to begin with.

The W. F. M. S. is still alive at Salem church and is planning to do better work this year than ever before. They meet every first Sunday just after Sunday school.

The Bell Thompson Mission Band are planning to give a program on Washington's birthday.

Our plans are to keep moving along and do more work for the Master.

OLA PARISH, Reporter.

Welch Memorial.—The new year 1927 has been ushered in with its opportunities and responsibilities. We aim to do in the future as we have done in the past; that is, let God lead us. Since our last writing some things worthy of mention have taken place. We have been kindly remembered by our friends. The first remembrance was from my friends at the Union Furniture Factory. In November I had a birthday and they gave me a nice Typewriter table, worth at least twenty-five dollars, and then at Christmas they remembered me with a fifty dollar check, and a five-pound box of assorted chocolate candy. Then on Thursday evening, December 23d, at 7:30, our Sunday school rendered an interesting program; the program was in two parts, one by the small children, and the other by the young people of the C. E. Society. Each part was well rendered. At the conclusion of the program many presents were distributed from a beautiful Christmas tree. I also received several presents off the tree; the Sunday school also gave a nice treat to each pupil.

On the first Sunday we received two new members, Mr. J. M. McDowell, and Mrs. Myrtle Jackson. Mr. McDowell was formerly a Methodist Protestant, holding his membership at one of the churches of the old Uwharrie Circuit. Mrs. Jackson came to us from the Baptist church, she having married a young man who recently united with us. We are glad to have these two in our fellowship. We have also had some new pieces of furniture donated to the parsonage. Brother W. T. Richardson and the company for whom he works presented us with a nice buffet, the Kearns Furniture Factory presented us with a new kitchen safe; Brother Nance presented us with a nice halltree. We are very grateful to our friends for each of these items.

The pastor and family were made happy by the church having the parsonage repaired; they are spending eight hundred dollars which will put the parsonage in excellent shape; the carpenters have almost completed their work, and the painter has painted the greater part of the out-side and would have finished the inside this week if the weather had remained good. We will almost think we are living in a new home when it is all completed.

Since conference I have united in marriage the following couples:

On November 20, Mr. George Rule and Mrs. Bertha Little were united in marriage, the ceremony taking place at the parsonage.

December 11th, Mr. Govener Spear and Miss Bell Martin were united in marriage; this ceremony was also performed at the parsonage. One hour later Mr. Earl Hyde and Miss Carlotta Horton came over to the parsonage and were joined together by the pastor.

December 22rd, Mr. Clyde Rush and Miss Mattie Kerr were united in marriage by the pastor, the ceremony taking place at the parsonage in the presence of several special friends who came to witness same. One hour later I was called to the home of Mr. and Mrs. Clinard in Mechaniesville where I united in marriage their daughter, Miss Bernice, to Mr. Guy Lee; this ceremony was performed in the presence of several friends who had assembled to witness same.

Each couple is very popular, and has many friends who wish for them many years of happiness. T. E. PIERCE, Pastor.

Richland Charge, Asheboro.—Santa Claus has come and gone, leaving us with greater courage for the new year. Even though we have been with our people only a short time, we received a large number of Christmas presents, for which we are very grateful.

Our church work is going along nicely, and the congregations are always good, despite the

unpleasant weather. We are now working on the Conference Budget, and we are hoping soon to have raised the full amount. Come on, good people, and let's not leave anything undone until tomrorow that we can do today.

On Saturday night before Christmas our church people began visiting the parsonage. The house was soon crowded with people, each one bringing boxes, baskets, or some kind of packages. In a short while both kitchen and dining-room were filled with goodies sufficient for many weeks to come. We are truly grateful and appreciative of the kindness and thoughtfulness of our people in giving us a real pounding.

We are now serving a people who are faithful workers for the Master. May God bless them in all of their efforts, and may we work together to make this a wonderful year for our Savior. FRED R. LOVE, Pastor.

Second Church, Charlotte.—We are glad our pastor could be with us Sunday.

We have taken in four members in our little church since January 1, 1927.

The Ladies' Aid will give an old-time ginger bread and coffee supper free Saturday night, January 22, at 7:30, at the church for the selling of their name quilt. Everybody welcome. They thank all who gave anything or helped in any way on this quilt.

REPORTER.

Shiloh, North Davidson.—Our Sunday school has reorganized for the new year and has occupied the new Sunday school rooms. We have a splendid set of officers and teachers and are looking forward to a prosperous year in the Master's work.

Last year our enrollment reached 319. Now we have revised the roll, have reached the number of 217, but have as our goal 400.

One of our busiest organizations is our Workers' Council. Our pastor showed wisdom in organizing the council, which is about a year old, and has been a great help to the officers and teachers and even the whole Sunday school.

We are glad to see so much interest shown by the older people as well as the young people. We have quite a number of gray-haired fathers and mothers in our Sunday school every Sunday, and they are an inspiration to us all.

We are very much gratified at the cooperation we have had in the building of, and paying for the Sunday school rooms of which we are all so justly proud. Several of the classes are taking great pride in paying for the chairs in their own rooms. God will surely bless us when we give him part of what He gives us.

Let's work and pray for a good year in the Master's Vineyard.

MRS. WILEY SHOAF, Reporter.

Shiloh, North Davidson Circuit.—The Christian Endeavor Society met at the home of Mr. W. J. Berrier January 7th, and held our regular weekly meeting. We had a large number present. The topic was: "What Confession of Christ Includes." This was an interesting topic. We as Christians should think more and more about it. It calls for the best that is in us, and we should try at all times to do our best for the Master. After the program we had the election of officers for the year. They were as follows: Mrs. Protus Koontz, president; Mr. Clayton Koontz, vice-president; Mr. Lyman Troxler, secretary; Mr. Protus Koontz, treasurer; Rev. R. S. Troxler, critic; Mrs. Protus Koontz, organist. We also decided to organize a country-wide Christian Endeavor union. This is to bring us closer together, as we know Christ says: "We are all one in Christ." Last year was a good year for us, and the more we work for the Master the more we want to work. So by the help of God and the cooperation of every one, we are going to try to make this year the best year of our Society. May we continue to pray, for in prayer there is great power.

EMMA BERRIER, Reporter.

Gideon Grove, Flat Rock Charge.—Many reflections crowd our minds at this time, while looking over the world, and as we try to discern as to whether the world is growing better or worse. Every year is a ledger account and every month a page and every day a column, and many things are written in this book we strive to forget, but sometimes we cannot, and it's not best for us to forget some things, for they linger in our minds that we might not do those things any more. For we must know that the book we write goes to God and every vain and idle thought will be taken note of in God's memory and we will have to give account of it some time some where and some how.

But we thank God for a time once a year a little above other times, and that is Christmas when our minds can go back to Bethlehem where Jesus was born and to think of the joyous scene that unfolded to the shepherds as they watched their flock by night.

We had one of the best Christmas entertainments this year we ever had, for which we thank every one that helped to make such a good one and especially Mrs. Trogdon whose untiring work had a great deal to do in making it a success. F. J. L., Reporter.

Graham.—Our Christmas service was well attended. The offering was $17. Our thanks to Miss Blanche Fuller for getting it up, also all those who took part in it. The Christmas tree was beautiful, loaded with presents and a treat for the children. And we older ones were not forgotten. Just a few days before Christmas the Ladies' Aid sent up a nice dining room suite for the parsonage, then came a turkey from J. L. Amick, then a china set of fifty-two pieces given by the church. Also other nice presents, for which we are very thankful.

Our Sunday school attendance is holding up fine; preaching services are well attended. We notice strangers in our congregation at most every service. We are praying this may be the best year in the history of our church.

D. R. WILLIAMS.

Union Grove Charge.—The work is starting off very promising for a good year.

The attendance at Sunday school and church service is increasing. Christian Endeavor Society is very much alive, more young people taking an active part this year than before.

A committee has been appointed, and plans made to raise the budget. The piano debt has been lifted, and some paid on pastor's salary.

We are indeed glad to have for our pastor Brother Glenn Madison, and very proud too, that we can claim him as one of our boys. He is delivering good sermons to us from the pulpit, but the life he has lived from a child, among us, is the greatest sermon he can ever preach for us.

Our little flock has been saddened by the death of one of our oldest, and most loved members, Mrs. L. Q. Wooten.

We are glad to say that Allen Templeton, one of our young members, who has been very sick and underwent a serious operation in a Statesville hospital recently, is getting along well, and will soon be at home.

Our people are gladly looking forward to fourth Sunday in January, expecting Brother J. D. Hardy, a former pastor, to preach for us. ASSISTANT REPORTER.

Cid, Denton Charge.—Rev. M. C. Henderson last Sunday delivered a most wonderful sermon to a fairly good-sized congregation. The people are highly pleased with Brother Henderson. His words are sounded around.

It was resolved on last Sunday that we pay up our minister monthly. The church officers were elected. The old trustees were left in. Class leader, Mr. C. O. Leonard; chairman of stewards, Mr. C. M. Crever; Mr. N. W. Lanier, Misses Ora and Blanche Wright, assistant; Mrs. N. W. Lanier, Herald reporter.

The prayer meeting was at Mr. H. M. Futts' last night. It goes to Mr. Ben Parrish's next Saturday night.

I am glad to see many encouraging reports in the Herald, the best I believe I have ever seen in a beginning of a new year; I read them with joy in my heart, looking forward to a most prosperous year in the spiritual work.

In reading the Roberta report in last week's Herald it brings to my mind the thought that the man of God shall prosper and that they shall be clothed and fed. He was once beloved pastor on our work as well as some others.

Communion service will be held at Cid the first Sunday in February at 2 o'clock.

Mrs. J. B. Delk of Piney Grove was a pleasant visitor of Mrs. N. W. Lanier last Friday afternoon. Mr. Ed Grubb is in the High Point Hospital and has been operated on for appendicitis. He is getting on fine.

We are sorry to learn of our pastor's wife being on the sick list.

MRS. N. W. L.

Spring Valley, Vance Circuit.—A new year, and we are still at work. Our Sunday school is doing fine, and we have good attendance each Sunday. Yesterday was very rough, and we did not have as large a crowd as usual, but we had Sunday school just the same.

Last Sunday was promotion day, and we organized a new young people's class with 25 on roll, and we elected new officers for the coming year. We hope these new officers will just put their shoulders to the wheel and go forward with the vast amount of work for the Master that needs to be done. Every one must cooperate with them for success.

We had our Christmas program on Friday night, and had a splendid program. Mr. and Mrs. Santa Claus came to see each of the children, and all had a jolly time. The offering was $8.14.

We hold our Christian Endeavor prayer meetings each week, and are doing good work. The young people are very interested in the Christian Endeavor work.

The Woman's Missionary Society held their regular monthly meeting last Wednesday with

Mrs. J. W. Hight, and had a splendid meeting. They are planning to have an oyster supper Friday night, if the weather permits, for the purpose of raising money to help on the additional Sunday school rooms, which we are planning to build in the very near future.

We expect Brother Chambliss to fill his regular appointment next Sunday afternoon at 3 o'clock.

Wishing the Herald and its readers a very happy new year. REPORTER.

Littleton Circuit.—We have entered our work with as much confidence as we could,—confidence in our class, our people and God. We are being encouraged quite a bit as we see some signs of better work this year.

We have received two additions to our church at Littleton since conference. The Sunday school there is doing much better. They had an interesting program for Christmas and nice Christmas tree. They had something for all the children and the pastor and family were not forgotten. Mr. Samuel Riggan, Jr., who joined the Littleton church just before conference is the superintendent. Miss Fannie Barnes, though a lady, serves as his right-hand man in the work and deserves much credit for the progress they are making.

Miss Thelma Lucas and Mrs. J. W. Warren deserve special mention for the Christmas program and tree. Miss Thelma served as pianist, while Mrs. Warren helped much in planning the tree and making things look neat and tidy. Though she is a busy woman at all times in hotel business she found time to go to the church and help in this work.

We are hopeful of some progress this year in some phases of the work. The people are nice to us, though we have been with them a long time, and we learn to know better and appreciate them more as the years go by.

J. B. O'BRIANT.

Liberty, Liberty-Siler City.—Last Sunday was a good day for all the activities of the Liberty church. This was the last Sunday for the writer at this church before leaving for school. He was glad to visit all the organizations and find them in good condition. After visiting and teaching the Baraca class which was enjoyed very much, and receiving a great tonic from our live Sunday school the morning service was on. A goodly number were present regardless of the unfair weather. A good business meeting followed and a pulpit committee was appointed to supply during the absence of the pastor.

It was my privilege to visit all three of our Christian Endeavor societies. Mrs. J. W. Curtis and Miss Ruth Croson are doing wonderful work with their live band of Juniors. I found Mrs. J. A. Croson and Mrs. Joe Swaim with a splendid group of Intermediates. The Seniors, under their new president, Mrs. T. L. Smith, are doing extra good work.

At the evening service all the Endeavorers were requested to remain for a special message, "Leadership with a Vision." They did so and we had a wonderful service. Many visitors were present who were requested to stand. About one half of those present stood. The presence of visitors in our congregations from time to time adds encouragement to our work here.

At this writing Mrs. Ed. Woody is ill at her home at Siler City. Mr. H. C. Causey is much improved but is still in the hospital, Clinic, of Greensboro. Miss Bertine Shepard, our reporter, has been critically ill but is improving. We wish for these a speedy recovery.

Our paper campaign is going nicely at both churches. We hope to place one or more of our church papers in every home.

Happy new year to everybody.

F. L. GIBBS.

A SURPRISE

On the evening of the thirtieth of December, quite a number of the friends of Mr. I. L. Trogdon gave him a surprise birthday party. The first arrival was Mr. T. B. Reynolds, then in a short while Mr. D. T. Smith arrived; their arriving caused no surprise but was considered only as friendly calls, then very soon people began coming in until the living room was filled with unexpected visitors; it was then the excitement began; even the radio seemed to become excited and pour forth music in increased volume.

After listening to the radio for awhile, the crowd retired to the parlor where a good fire had been built. After spending some time socially, Miss Mearle Garrett, with a few well-chosen remarks, presented to Mr. Trogdon, a beautiful gold watch, given by the Community Sunday school, as a token of their appreciation of the splendid work which he had rendered to them in the past few years. Mr. Trogdon then expressed his great appreciation for the gift, but most of all he said, he appreciated the spirit in which it was given, and the spirit of cooperation in the work.

After the serving of fruits and candy and the singing of some songs, the party dispersed, expressing the wish that Mr. Trogdon might live to see many more birthdays, and that he might appear no older upon his next birthday than at the present one.

MRS. L. V. GARRETT.

POUNDING

Our friends from Corinth came to our door. They brought the following things and more: pickles, cocoanuts, fruits, meal, soap and towels to keep ourselves clean, bed quilt to keep us warm while we sleep, sugar and preserves to keep us sweet. This pounding happened on Monday night before Christmas when the Morris and Carter families came representing Corinth church. There was a school truck load of them. More would have come but there was no room for more. Some who could not come sent there Christmas wishes, tied on their packages. It was a real jolly crowd and were in fine spirits and they made us to feel like Christmas had begun. Yes, we were glad to show them the way into our dining room, and they went there before they stopped. Thank you, friends. May the good Lord richly bless and prosper you this year of 1927 and help us to render more helpful service. J. B. O'BRIANT.

—The association representing the Jewish appeal for a united Palestine will hold its annual meeting in Durham, N. C., February 27th and 28th.

—Dr. Gilmer, a prominent physician of Guilford county, died after an operation for appendicitis last week. He was a member of Alamance Presbyterian church from which the funeral was held on Friday.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$172,532.56
Mrs. G. W. Pearson	20.00
W. J. Jennings	15.00
J. A. Hornady	5.00
	$172,572.56

Endowment Insurance Fund

Amount previously reported	$7,076.61
O. N. McPherson	20.00
	$7,096.61

I have received check for $15,200 on account of High Point's subscription, making a total of $100,365.00 received on account of the original subscription of $100,000. This balance has been used to pay a similar amount due the contractor for the dormitories, paying him in full, except interest. This is indeed encouraging. No institution in North Carolina has accomplished what High Point College has accomplished during the time which has elapsed since the enterprise was undertaken. However, we must bear in mind that these are very different times from those of fifty or a hundred years ago, when other colleges were being established, and much more is required. Let us continue our support until the debt is paid, an adequate endowment provided, and the college thoroughly equipped to do the work which is so much needed for the young people of the State.

J. NORMAN WILLS, Treasurer.

HERALD SUBSCRIPTION RECEIPTS

Rev. T. M. Johnson, $1.50; Rev. E. G. Cowan, $6; J. H. Vinson, $1.50; Rev. H. F. Fogleman, $3; Rev. J. E. Pritchard, $1.50; Rev. N. G. Bethea, $1.50; Rev. J. B. Trogdon, $10.50; Rev. G. F. Millaway, $4.50; Rev. C. E. Ridge, $1.50; Rev. J. R. Hutton, $1.50; Rev. F. L. Gibbs, $7.50; Rev. T. G. Madison, $3; Rev. A. Ridge, $14; Rev. H. F. Surratt, $3; Rev. W. L. Carson, $1.50; Rev. C. L. Spencer, $1.50; Rev. M. P. Chambliss, $7.50; Rev. R. A. Hunter, $3; Rev. G. R. Brown, $1.50; Rev. M. E. Henderson, $12; Rev. J. E. Carroll, $4.50; Lettie Pegram, $3; Rev. J. A. Burgess, $1.50; Mrs. Sarah D. Harris, $3; Rev. H. L. Isley, $13.50; Mrs. C. C. Lineberry, $1.50; Rev. J. W. Hulin, $4.50; Rev. J. R. Anderson, $13.50; Rev. W. F. Ashburn, $6; Rev. W. H. Neese, $3.75; Rev. B. M. Williams, $4.50; Rev. T. A. Williams, $2.25; Rev. T. E. Pierce, $9; Rev. D. R. Williams, $1.50; Rev. J. F. Sisk, $7.50; Miss Espe Bullard, $3.

Rev. A. Ridge, of South Lexington, leads this time with Rev. J. R. Anderson of Albemarle and Rev. H. L. Isley of Saxapahaw immediately behind and Rev. M. C. Henderson of Denton next. We thank all canvassers and all contributors.

SUNDAY SCHOOL

Lesson for January 16.—The Christian's Use of the Bible. Deut. 6:4-9; 2 Tim. 3:14-17.

Lesson for January 23.—Prayer in the Christian Life. Mark 1:35; 14:32-36; Matt. 6:9-13.

CHRISTIAN ENDEAVOR

Topic for January 16.—How to Develop Our Devotional Life. Ps. 40:1-8.

Topic for January 23.—How Can We Train for Service? Acts 18:24-28; Luke 9:1-6, 10.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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"TOO MUCH FOR US"

We don't like to confess too much to our readers, lest our editorial infallibility fall into question. But we have to confess, with however great reluctance, that this prohibition problem, at least as presented by the "wets," is getting to be too much for us. Here are the "wets" telling us that prohibition is a farce — that there is more liquor being drunk in this country than ever before—that "bootleggers" are themselves the chief supporters of the eighteenth amendment and the Volstead act, so great a help are these to their business—and so on, ad libitum, ad infinitum. If the wet propaganda is to be trusted, a flood of alcoholic stimulants is pouring into every port, and rushing over every frontier. But now notice! Here comes a man—a seasoned traveler resident in Boston, just returned from France on his 102d transatlantic voyage—who is not thinking of the liquor problem at all. He is concerned with the debt situation, and more particularly the sudden flare-up of ill feeling in France against the United States. Seeking the causes of this startling phenomeon, he says, "The French consider that we are forcing them to burn the candle at both ends. They feel that we have ruined the export market for their wine, in itself almost enough to impoverish them under the conditions since the war. In addition we are calling on them —to pay their debts." Now, here is the kind of thing that forces us, in desperation, to confess that this prohibition problem is too much for us. Here on the one hand are we told that America is "wetter" than ever, and on the other hand that the French "export market for their wine is ruined!" This is an 'Alice in Wonderland" situation, of course, Or worse, it is a new sample of "squaring the circle," or "perpetual motion," or two objects occupying the same point at the same time. What we have here, obviously, is a fundamental contradiction; both of these propositions cannot be true. Either America is not as "wet" as formerly, or else the export in wine out of France and into the United States is not ruined at all but, on the contrary, more prosperous than ever. For ourselves, we have no doubt as to where the truth lies. The testimony of the European traveler is that unconscious and thus unbiased testimony which is always most conclusive. Prohibition is effective enough in this country to ruin the export trade of the greatest wine-producing nation in the world. Which means, first, that America is drying up, and, secondly, that the liquor still available is the "hooch" produced within our own borders, which kills more often than it cures.—Unity.

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Faith

If on this night of still, white cold,
I can remember May,
New green of tree and underbush,
A hillside orchard's mounting flush,
The scent of earth and noon's blue hush,
A robin's jaunty way;

If on this night of bitter frost,
I know such things can be,
That lovely May is true—ah, well,
I shall believe the tales men tell,
Wonders of bliss and asphodel
And immortality.

—(Hortense Flexer, "Verse of Our Day."

Hub—Another of those boring dinner parties.

Wife—I hate 'em as much as you do.

Hub—Then why do we go?

Wife—Why, dear, if we stopped going people wouldn't invite us.

Cigarettes

According to statistics nearly eighty billion cigarettes were made in the United States during 1925. This means that those who smoke cigarettes smoked four billion more than during the previous year, or else that new cigarette smokers were made to consume the extra supply. This means that nearly six hundred million dollars were spent for cigarettes during 1925. The situation is indeed a grave one.—Christian Sun.

Jesus of Nazareth, a man of ordinary stature and of short life, but with divine spiritual power, is the best example of God's idea of a superman.—Dr. Alfred Ramsey.

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST YE ARE BRETHREN.

Pres Elderdice 5dec7 Westminster MD

VOLUME XXXIII. GREENSBORO, N. C., JANUARY 20, 1927 NUMBER 11

The Pioneer Work of Rev. D. A. Braswell

When the editor of the HERALD was pastor of the Church in Fairmont, W. Va., a service was held in honor of Governor Pierpont, a member of that church who was then about eighty years of age. A number of eulogistic speeches were made. When the Governor's time to speak came, he said the addresses reminded him of a funeral occasion. But the brethren who had spoken wished to hand the Governor flowers while he was still living rather than to keep them to lay upon his grave.

Doubtless when our good brother, Rev. D. A. Braswell, finishes his course and goes home and the obituary committee appointed by the President of the North Carolina Conference goes over his life, they will be surprised to find that he accomplished so much pioneer work during the course of his ministry. He entered the ministry comparatively late in life. Perhaps the lack of early educational advantages explains this. But the record of his achievements is by no means an inconsiderable one.

Last week mention was made of the fact that the lot for the new church in Lexington was bought during the pastorate of Brother Braswell. Brother Braswell had a spirit of hopefulness which made him optimistic and gave him visions of hope where other men would have faced the situation with discouragement. But for the pioneer work of Brother Braswell, we might not have had this splendid church plant in Lexington today.

We believe a similar story may be told of Asheville. In the early days it was Brother Braswell's optimism that was the chief asset in keeping the enterprise alive. A church has been built where another minister said it was impossible to build.

Go to Charlotte to the First Church, and you find that Brother Braswell was the pioneer worker. He worked on when others could see nothing but failure in prospect. One man came to the Annual Conference and declared that there was no prospect in the world of building a Methodist Protestant Church in Charlotte. But Brother Braswell kept hope alive until enough interest was awakened to move forward to the success that has crowned effort at that point.

In the new church undertaking at Spencer, we find Brother Braswell on the field, inspiring faith, and pushing the work forward against all odds. His strong faith in God and his deep love for the Methodist Protestant Church seem to spread from him to those about him, and he inspires a new community with some of his own zeal.

We believe our church at Roberta is another monument to Brother Braswell's pioneer spirit. He was there in the early days of its history and saw the coming church that is there today.

We do not so well know what our Concord Church owes to Brother Braswell, but we believe he wielded a strong if not the determining influence in the early days.

In the eastern part of the state he did a work that looked impossible to others—that of building at Edenton, N. C. It is true that this church did not survive to our denomination, but the building of it under such conditions reveals the power of the man that led in the enterprise.

Brother Braswell is laboring as a pioneer in a second church enterprise in Charlotte. We have few men, if any others, that would have the pioneer spirit that Brother Braswell has for such undertakings.

He may well feel that he has not labored in vain. When he has gone and a complete survey has been made of his life and labors in our Conference, we believe material will be found to weave a true story of achievement under difficult conditions that will be truly inspiring to all our workers.

May Brother Braswell's last days be his best days and his happiest days. May he never lose his optimism, even when the clouds gather most threateningly, but may he be sustained by an unfaltering trust in Him who has guided and guarded all the way.

Shall We Have Another War With Mexico?

The American people are warned that our government is about to precipitate us into another war with Mexico, and that the people would better be protesting against it, if they do not want it. Certainly few Americans wish war with any other nations. The great mass of the American people would now be opposed to any war that was not necessary on moral grounds. There are no doubt citizens that would welcome war if they thought it a means of bringing profit or great advantage to them. The trouble in Mexico as we understand it is between certain large investors in Mexican property and the Mexican government which is enforcing laws regarded as inimical to foreign investors. Then there are the Roman Catholics who feel aggrieved by recent legislation taking from them some of the advantages they have long held. The question is, Shall we go to war to force the Mexican government to accede to the wishes of the foreign investors and members of the Roman Catholic Church?

Let the two questions be separated, and see whether either furnishes an issue calling for armed intervention. A communication signed by 400 prominent citizens of the United States, including ministers and college presidents, urges that the questions in dispute be arbitrated, calling attention to the fact that an existing treaty with Mexico provides for the arbitration of differences between the two nations. Surely our recollections of the world war with its horrors will make us slow to declare war against any people. The danger is that the government will lead us into war before we are aware of it. A leading Boston editor wrote asking Mr. Kellogg, Secretary of State, to give the names of the Nicaragua parties that had asked for government protection. He did not reply. The

(Continued on Page Three)

CAN RELIGIOUS PEOPLE PRACTICE CO-OPERATION?

LUTHER K. LONG

No doubt there are good reasons for many of the differences of views among honest thinkers.

Frank and fearless discussion of these differences is perfectly proper, and such discussion may result in clearer thinking and better understanding.

Life, however, is for action, as well as for thought and discussion.

It is a matter for gratitude that even where there is great diversity of thought there may yet be practical unity of action.

It is always a pleasure to note, and to report, cases in which good fellowship and united action come to the front. Here are some of those cases:

Recently, in Chicago, 70 prominent Jews gave a dinner to which each of the seventy brought "my best Christian friend." After dinner addresses were made by a Roman

Some years ago an Independent Presbyterian church was The speeches were reported to be "no pleas for mutual tolerance based on indifference, but appeals for co-operation and fellowship based on mutual respect and understanding." Intolerance, itself, was the only thing they thought should be treated with intolerance. Intolerance—whether social, religious, industrial, or racial—should be superseded by a broad, brotherly spirit.

Some years ago an Independent Presbyterian church was organized in Birmingham, Alabama. The Hebrew congregation Emanu-El offered the use of their building until the new church could erect a house of worship. The invitation was accepted and the Presbyterians worshipped in the synagogue seven years. Recently the Presbyterians found in their new church two beautiful silver candelabra, a gift of friendship from their Hebrew hosts. A local paper wisely and sympathetically said:

"When incidents of this sort occur, as they are occurring frequently all over the United States, the puny and purblind efforts of fanatics and apostles of strife and hatred will not get very far."

The United Church of Canada—made up of Congregationalists, Methodists, and Presbyterians—is a real going concern in which many Christians outside of Canada are greatly interested. That denomination has recently sent out forty missionaries. Some of them have reached their fields and others are still on the way. They go to China, to Japan, India, Korea, Africa, and to various mission stations in different parts of Canada.

The Mexican border has been the scene of much disorder and many disgraceful occurrences. Here is something different:

"A conference was held in El Paso, Texas, December 11-16, for the study of the social, economic, educational, and religious conditions among the Mexicans and Spanish-speaking Americans in the United States. Five commissions, representing boards and agencies which work among these people and which have been making an investigation into the present conditions and welfare activities, co-operated in the conference. It is hoped that the result will be the co-ordination of the work of the various agencies now operating in this field and a corresponding increase in the efficiency of their work. To prevent the conference from having the appearance of being an attempt to hand down something to the Mexicans, an attempt was made to secure an equal representation of Spanish-speaking delegations. The conference was financed chiefly by the boards connected with the home missions council and the council of women for home missions, and valuable co-operation was received from the departments of education and charitable organizations of the border states. Tho total number of persons now residing in the United States who are of Mexican birth or parentage is estimated to be between 1,200,000 and 1,500,000."

Dr. Charles R. Brown, Dean of Yale Divinity School, in the course of an address on "What Does It Mean to Be a Christian?" is reported to have said:

"There are those who give to Christ a conventional, formal support. These are members of the church who attend church services on Sunday but on Monday do not conduct their business on the principles of the Golden Rule. They are not opposed to child labor, or to unsanitary tenement conditions. They oppress the widow and the fatherless. There are those who follow Him from conviction and choice. They believe He is the Son of Man, the Way, the Truth, the Life, the King of kings, the Savior and Lord. These are Christians whatever their denomination. For example, I will mention four men:

"Once it was my privilege to sit near Cardinal Mercier of Belgium. He had a saintly face and his words and deeds were as saintly as his face. He was a Roman Catholic and he believed many things that I cannot subscribe to. Yet he was a Christian because he stood before Jesus Christ in reverent, obedient trust and gave Him loyal devotion.

"There was John G. Paton, who swallowed the whole Westminster Confession without turning a hair, which no doubt many of you could not do, neither can I, but he went to the heathen saying, 'God loves you, I love you' and won them to Christ. He stood before Jesus Christ in reverent, obedient trust and gave Him loyal devotion.

"General William Booth discarded the society of the Wesleyans and organized the Salvation Army. He did not administer the sacrament of baptism or the Lord's Supper, but he won many from lives of sin to lives of godliness. Oxford gave him the degree of Doctor of Laws, not because he was a great scholar, but because of his work. He was a Christian because he stood before Jesus Christ in reverent, obedient trust and gave Him loyal devotion.

"Edward Everett Hale did not think of Christ as you and I do, but he believed in the brotherhood of man and he lived the Golden Rule and he believed this, 'Inasmuch as ye did it unto the least of these ye did it unto me.' All these were in the unity of the spirit. They were Christians because they stood before Jesus Christ in reverent, obedient trust and gave Him loyal devotion."

Loyal devotion to the organization to which one belongs and to the truths for which that organization stands is a fine thing, but loyal devotion to the kingdom of God and its great all-inclusive spirit is finer. The light and truth that hold humanity together and impel all men forward in the service of God and their fellows is the light and truth we need in all our hearts and minds.

—A new decree in Italy requires all official correspondence, etc., to bear two dates, that of the Gregorian calendar (the one now in general use) and that the new fascist calendar which dates from October 28, 1922. Thus, January 15, 1926, would also be written "January 15, Year V." Another decree stipulates that the black shirt takes precedence over the dress uniform of foreign diplomats at state functions.

IS THE WORLD GROWING BETTER?

The question is often asked, Is the world growing better or worse? It is a question I cannot decide, but of one thing I am sure: opportunities for young people are better than when I was growing up forty years ago.

As far back as I remember I felt that God was calling me to work for him. The greatest desire of my young heart was to go and tell about Heaven and the Savior of the world, how he left his home in Glory and came to earth and suffered and died that we might live. How well I remember how I would sit in church and listen to the minister. Then I would say to myself, The time will come when I too will stand before people and tell the wonderful sweet story of Jesus and the gospel. But to my sorrow and disappointment that time never came.

My father was a poor man, mother almost an invalid. From my earliest recollections my older sister had never been strong, and while she was very young was stricken down with double pneumonia; her life was despaired of several times. She did rally finally but was never strong any more.

It seemed hard on father, and I was his standby, as he often said.

Yet I could feel the call to go carry the message. I never gave up. I worked and went to school all I could, rising every morning before day to get through with the work in time to get to school on time, studied faithfully. Soon as I could read I went to studying the dear old Bible. How well I remember how I would slip away in some quiet place, away from everyone except God and nature to study His Word.

I also stood well in my class, knew my lessons; my teachers always took a great interest in me and often I was called on to do something by my teacher. I worked hard, studied and dreamed on—but, alas! my proper desire and aim in life was soon to be shattered.

How I remember one afternoon on my way home from school, I met one of my teachers, one who had always encouraged me.

After arriving at home I was informed she had been there and had insisted, even plead for me, to go to a higher school and in her earnestness for me she had said more than she should have said in my behalf, forgetting my frail mother.

When my father kindly but firmly told me how impossible it was for me to leave him, then it was that I shed some of the bitterest tears of my life. Yes, I cried, shed tears of disappointment and my heart went out to my poor father as never before. And yet I knew without going to a higher school I could never do the work that I felt in my heart God was calling me to do.

My father never knew how hard it was on me; he knew my heart was broken and I was disappointed, for he did know I craved an education. I realize now my mistake. I should have told him of the call, and confided in him. I believe he would have helped me, for he was a consecrated Christian and was considered a pillar in the church. But instead of telling him all, I decided that perhaps God would use me at home and have tried to live for Him and work for Him, but somehow I am never called on to do anything in the church or anything that I feel counts. I want to work for Him but there seems to be no room for me.

Am writing thus with the hope it will help some young person who feels the call as I did to confide in someone whom you know is your best friend, parent or pastor. I am glad the time has come when all young people can have an education if they desire it. There are high schools within reach of almost every child and there is always someone who will help a high school graduate go to college.

And if anyone wants to enter the ministry, or go to the heathen lands, there is always an opening, and in my heart I thank God for this improvement, for every good gift cometh from Him, but I am no longer young, my best days are spent. While there seems to be no place in the church for me to work I enjoy and attend services and in my heart I know I am a child of His and I feel there will be a place for me in Heaven.

A READER.

Touching Story of a Life

We publish elsewhere the story of one woman's hopes and disappointments. One feels the pathos of it. Our sympathies are enlisted, and we feel that the disappointment might have been prevented if only she had made her desires known. She is advanced in years now and no longer hopes to do the work she once ardently looked forward to. She writes anonymously, and tells her story, not to awaken sympathy and enlist help for her, but to call the attention of young people to the importance of their using the advantages provided in this better day to prepare themselves in time for the work to which God is calling them. She feels that her life has been a failure; but has it? It is true she has failed to do the special work she had in mind in her early days, but have not her longings to enter that work made her a better woman in the somewhat different sphere of life in which she has lived? We believe so. She may have been mistaken as to her proper sphere and work. God's providence often leads us in a better way than we could have chosen in the days of our youthful ambitions. Few do just the things they had imagined for themselves. If we yield ourselves to God, He will do with us and through us greater and better things than those we had pictured so fondly for ourselves. This consideration may relieve the sense of disappointment we feel when we compare life as it has been with life as fancy had painted it. Surely no life is a failure that leads one to God. May our sister find comfort in a sense of the Father's love and guidance in what of life remains to her.

Shall We Have Another War With Mexico?

(Continued from Page One)

same question was directed by a group of editors to the President. After a time he replied respectfully, but did not give the information asked for. A Massachusetts man remarks that the church should be getting ready to bless a war waged for the purpose of making Mexico and Nicaragua safe for foreign investors.

Let us not be led into an unholy war with Mexico. We would better pay our citizens for all they have lost by their investments. As to our Catholic brethren, let us recommend to them the method of moral suasion.

A writer in the July Biblical Review asks, "How can there be any evangelism if the Evangel be denied? Are we loyal to evangelism if we allow the faith of the younger generation to be undermined by negative ideas, and the faith of the younger ministry to be shattered in the very schools of divinity? While we evangelize this generation we are allowing negative thinkers to train leadership that will unevangelize the next. Such loyalty to truth must make angels weep and devils laugh."—*Selected.*

"Sin keeps no Sabbaths."

Denominational Enterprises

BOARD OF EDUCATION ITEMS

Thirty-two men in our colleges and seminary are being given financial assistance by the Board this year. They are distributed as follows: Seminary, 1; Western Maryland, 5; Adrian, 4; Westminster College, 4; and High Point, 2.

Fourteen young people are being given assistance through the Student Loan Fund. They are distributed as follows: Adrian, 10; Western Maryland, 3; and High Point, 7. Another application has been received from a young lady in Adrian. If the conditions are met she will be added to this list.

The returns from Rally Day are now ahead of the total received for all of last year. The following statement is interesting. The prospects are that the offerings this year will exceed anything ever received by the Board of Education for a special day.

Rally Day Offerings

Conference	To date—Jan. 1.	1925-1926
Ohio	$4,008.13	$3,282.92
Maryland	2,963.58	4,374.69
Pittsburgh	2,428.67	1,304.24
West Virginia	1,221.32	576.47
Indiana	941.60	859.94
Eastern	773.47	887.92
North Carolina	479.09	279.26
Kansas	316.09	305.58
Illinois	239.69	277.38
Alabama	130.00	149.25
Michigan	110.00	577.36
Iowa-Missouri	83.26	144.04
Washington Mission	65.00	.....
Missouri	50.67	.....
Arkansas	37.75	77.63
Louisiana	10.70	.....
Tennessee	1.00	.....

Other Conferences sent in offerings last year. Only those reporting so far this year are included in the above tabulation. Ohio, Pittsburgh, West Virginia, Indiana and North Carolina Conferences report substantial increases. The amount received to January 1st was $13,911.13, several hundred dollars more than the total received last year.

Several prominent Methodist Protestant business men in North Carolina have become so concerned over the situation at High Point College they have accepted the responsibility of securing funds for the $250,000 indebtedness which has not only been a serious handicap but has threatened to bring to an untimely end this promising enterprise. We are not at liberty to give figures, but we are reliably informed that the effort is meeting with encouraging success. The entire amount will be provided for by the close of the school year, according to those responsible for the campaign.

High Point College has secured a continuation of their rating as a Standard Grade A institution. This is a temporary arrangement but will be maintained as long as the school meets certain requirements as to income, faculty standards, library equipment, etc. But it means that in a short time the debt must be liquidated and an endowment secured yielding at least $25,000. These conditions are made by the standardizing agencies and denominational authorities have no control over them. We must meet them or our educational program will be ruined.

The Adrian College campaign is on the point of beginning the active solicitation for funds. The survey is practically completed. This furnished approximately 12,000 names to whom the literature will be sent and from whom it is hoped pledges will be obtained. The survey revealed that the Methodist Protestant people of the Adrian area are able to give the $500,000 sought although it means giving to the very limit of their ability. The response from those to whom the solicitors have gone first makes the campaign committee feel that there is every reason to expect success.

Westminster College is struggling bravely ahead and there is evidently a growing confidence in the school and its future. The closing of the old dormitory for boys and the discontinuance of the interscholastic athletic program have done far more good than expected. Matters of discipline are not so acute and the interest of the students in fundamental college matters has visibly increased. Westminster College is probably the first denominational school in the country to have the courage to give up extra-mural athletics. The action has been commented on favorablyby leading educators in Texas and the step commended. The final results will be watched with much interest.

Each General Secretary is responsible in a special way for the promotion of the General Conference Budget in a certain area or group of conferences. The results in the Fourth Area during the first two years of the quadrennium are not without significance. The conferences of this area include Alabama, Mississippi, North Mississippi, Louisiana, Colorado-Texas, Texas, Arkansas, Fort Smith-Oklahoma and the Colored Conferences. Their contributions for the two years are as follows:

	1924-25	1925-26
Board of Home Missions	$1,224.10	$1,559.52
Women's Foreign Missionary Society	679.03	2,357.91
Board of Foreign Missions	123.44	502.71
Board of Education	123.44	361.88
Women's Home Missionary Society	75.65	308.04
Christmas Offerings	.....	139.72
Children's Home	1.00	22.96
General Superannuated Fund	.....	6.20
Undesignated Budget	1,104.12	3,001.05
	$3,390.18	*$8,259.99

*This is an increase of 243 per cent.

Frank W. Stephenson, *Exec. Sec.,*
Board of Education.

NEWS FROM OUR FOREIGN FIELDS

By the time you read this the Board of Foreign Missions will have met in Baltimore, and the matter of securing a successor to the late Fred C. Klein, D. D., as corresponding secretary of the Board, will have been acted upon. The hearts of all our people, who loved Dr. Klein, must have found sincere satisfaction in the worthy tribute paid to his memory by our editors in last week's issue of their papers; and I am sure that a kindred experience will be that of our missionaries and native Christians across the seas, for whom he labored so faithfully.

India—Good News

Usually "the best of the wine is kept to the end of the feast," and usually in this column we write of our missionary

fields in the order in which we entered them—Japan coming first. A piece of good news, however, justifies us in abandoning these customs. Under date of November 18, 1926, in a letter to Dr. Klein, Rev. Paul M. Cassen, of India, writes, "About three weeks ago I wrote you concerning a bungalow, and the prospects concerning one in the near future. At that time I had nothing to offer by way of suggestion; but now I have something to tell you. In the past two weeks we have received $1,000 from a party, who does not care to disclose names, and the money is in the bank at the present time. It is the desire of the party that the money be put toward a bungalow for us. They have left the matter wholly in our hands, however, to be used as we shall see fit." After explaining a number of local matters pertaining to the building of the proposed bungalow, and showing that about Rupees 10,000, or approximately $3,000 more will be needed, he closes that part of his letter, saying: "Separate houses is one of the biggest needs at the present time, and if that problem is solved it will mean a great deal to the workers and the work."

Knowing our physical equipment in India as I do, I keenly appreciate the great handicap under which the Minnis and Cassen families have served as missionaries, in being forced to live in the same bungalow. The privacy essential to a happy home life has been denied them, but with Christian grace they have borne the handicap, sustained by the hope that the Board would provide, as soon as possible, an additional bungalow for the Cassen family. All our other missionaries have separate homes, and the Board is anxious to provide the additional home we need in India. Any one desiring to contribute to this worthy enterprise, can send their gift to Mrs. Fred C. Klein, Berwyn, Md., marked, "For the Cassen bungalow in India."

Japan

A recent letter from Rev. Clyde Auman says, "I am making my plans to leave Japan in July next as per Board's action." How rapidly the years fly! It seems but yesterday since the Aumans left for Japan, and before we know it they will be here among us spending their furlough. Such reflections remind us that what we do for world evangelization we must do quickly.

China

In a letter dated November 9, 1926, Rev. C. G. Soderbom writes, "I have been thinking over our furlough. Please do what you can for us that we may begin it not later than the autumn of 1927. By that time it will be very near fourteen and a half years since I arrived last in China, and of these years I have spent over ten in Methodist Protestant mission work. I have already noticed the consequences of this too long term are beginning to tell on me."

The Board greatly appreciates Brother Soderbom's sacrifice in continuing his stay until another missionary can be sent to help Brother Horace Williams, and will strive to grant his request.

Another Letter

By means of excerpts from letters received, this column can pass on to you the gist of what you ought to know concerning our missionary work. The following is from Brother H. C. Staley, our treasurer: "The enclosed statement contains an overdraft of $5,520 and as we have the three leanest months of the year facing us, and with your expenditures running in the neighborhood of some $9,000 a month, it will be necessary to do some financing at an early date."

This means that either the church will raise the budget, the monthly allowance to Japan, China and India remain unsent, or six or eight thousand dollars be borrowed. Our folks have the money we need and every dollar of it is the Lord's.

J. C. Broomfield.

"FAINT, YET PURSUING"

"I want to let go,"
But I will not let go!
I am sick that is true,
And discouraged and blue,
Worn out thru and thru,
But I will not let go!

"I want to let go!"
But I will not let go!
I am poor and perplexed,
Disheartened and vexed,
Care not what comes next!
But I will not let go.

"I want to let go!"
But I will not let go.
The joys are all flown,
Life hath left me alone—
For bread there's a stone:
But I will not let go.

"I want to let go!"
But I will not let go.
There's work to be done,
A race to be run,
A crown to be won:
I will not let go.

"I want to let go!"
But I will not let go.
There are battles to fight,
By day and by night:
And I will not let go.

"But I want to let go!"
But I will not let go.
I never will yield.
What, lie down on the field,
And surrender my shield?
No, I will not let go.

"I want to let go!"
But I will not let go!
Be this ever my song,
" 'Gainst the legions of wrong,
Oh, God make me strong,
That I may not let go."

SORROW TURNED INTO JOY

They cannot know the joy of quiet rest
Whose lives are peaceful, ne'er by toil distressed;
They cannot fathom the physician's skill
Whose frame knows naught of pain, who ne'er are ill.

They cannot see the beauty of His face
Whose circle is complete—no vacant space;
Nor taste the sweetness of His wondrous love
Till other sweets have fled, or worthless prove.

Twas in the furnace that the Lord's own hands
Relieved the faithful three of all their bands;
And in the lions' den that Daniel proved
The power and keeping of the God he loved.

—*Selected.*

The WORK *and the* WORKERS

This last Sunday, the cold Sunday, was spent at Moriah, Tabernacle, and West End.

At Moriah Rev. H. C. Carmichael, of Lexington, preached to a small audience of good listeners. He gave us a good gospel message. The audience was small because of a death in the community, and because of the intense cold of the morning. All who were present deserve credit.

At Tabernacle Mrs. Dixon gave the message. Brother Ashburn had asked that she organize a Christian Endeavor Society, and with this in view she made the address leading up to the organization. There was a good audience considering the weather, and they responded well and organized the C. E. Society. I trust the reporter from Tabernacle will tell more about it and give the list of officers.

At West End for the evening service I found that my presence was timely, since the sister of Dr. J. D. Williams and the mother of Revs. D. R. and T. A. Williams had passed away Saturday night. Rev. N. M. Harrison,Jr., preached for Dr. Williams Sunday morning, and I was glad to be able to be of help in the evening service. It was a pleasure to preach to these people. The church here is undertaking new and heavier responsibilities, and under the leadership of their splendid pastor we believe they will move on to success.

Appointments and Omissions

Rev. O. B. Williams has been appointed pastor of one church at Haw River and has taken charge of that pastorate.

My attention has been called to the omission of Winston, South Winston, and Yarboroughs in the Stationing Committee's report as published in the Journal. This must have been an omission of someone who copied the report, or of the typesetter. It certainly was not an intentional omission. Rev. C. M. Compher is pastor of Winston, Rev. P. L. Kinnaman of South Winston, and Rev. E. G. Cowan of Yarboroughs. Rev. M. I. Crutchfield was released from Yarboroughs that he might give full time to Anderson.

First Quarterly Conference and Report Blanks

We presume that nearly all first quarterly conferences have been held, or that they will be held within a very few days, so report blanks will be mailed to pastors at an early date, hoping that each one will report promptly.

Helpers Who May Be Called Upon

Frequently in our outlying fields pastors feel the need of help. The president is always glad to go when he can, and his attention is always given to the "weaker fields" in preference to the "stronger fields," but no one of us can be in two places at the same time; so I am following my former plans and am asking a few men in each district to stand ready to render assistance when called upon. Pastors will please press these men into service when needed. In each case I am naming first the chairman of the district:

District 1.—R. C. Stubbins, J. M. Cutchin, C. L. Spencer and S. C. Whitaker.

District 2.—R. A. Hunter, H. F. Fogleman, C. B. Baskett and S. J. Floyd.

District 3.—T. O. Pender, B. M. Williams, T. M. Johnson and S. W. Taylor.

District 4.—L. W. Gerringer, J. D. Williams, F. R. Stout and N. M. Harrison, Jr.

District 5.—W. T. Hanner, G. F. Millaway, F. S. Gibbs and John Curtis.

Disttrict 6.—J. E. Pritchard, W. L. Ward, L. F. Ward and W. H. Neese.

District 7.—N. G. Bethea, V. W. Idol, J. W. Boyles and J. H. Moton.

District 8.—R. M. Cox, R. N. Hauser, George L. Curry and C. M. Compher.

District 9.—J. D. Morris, J. M. Morgan and E. A. Bingham.

District 10.—H. F. Surratt, G. H. Hendry, R. S. Garmon and D. A. McLaurin.

District 11.—C. W. Bates, J. D. Cranford and Lester Watts.

District 12.—J. Lee Poole, E. G. Cowan and M. I. Crutchfield.

District 13.—J. U. Whitlock, J. H. Snotherly and J. R. Anderson.

District 14.—J. T. Sisk, Gleen Madison and J. W. Cartner.

I have already attended seven quarterly conferences and will be glad to attend as many as possible during the year. Pastors can help in this, if they desire my presence, by holding some of their conferences on other days besides Saturday. If you must hold on Saturday, and wish help, then call on some of the above men, or anyone else in your territory you would like to have.

Sparkles From the Field

Brother S. W. Taylor calls our attention again to those markers, simple and inexpensive, which will tell the passer-by what church he is passing. This should be done by all our country churches. It has been done by a number of them, and usually where it is done the church grounds are kept well. I passed one of our country churches a few days ago; there is no marker, the grounds are badly washed, and it is really difficult to get in from the main road to the church.

Bess Chapel reports: "A C. E. Society, organized by Rev. E. G. Cowan, still pressing forward with the work to reach the goals he set for us."

In that same column Rev. E. A. Bingham sets splendid goals before his people for the year. Among them we read: "A larger and better vacation Bible school."

From Charlotte Mission Brother Braswell says: "Our membership aim is one hundred, and the dedication of one hundred children by baptism."

Orange, Rev. B. M. Williams says: "We are trying to raise College Assessment this month. Hope to raise Annual Conference Claims next month." Fine! May his tribe increase.

Shiloh, North Davidson: "Our Sunday school has occupied the new Sunday school rooms. Last year our enrollment reached 319. We have for our goal this year 400. Our pastor showed wisdom in organizing a Workers' Council, which has been a great help to the officers and teachers, and to the whole Sunday school."

Appointments

January 20, 7 p. m., Moriah, quarterly conference.

January 23, 11 a. m., First Church, High Point; 7 p. m., Welch Memorial.

January 30, 11 a. m., Calvary, Greensboro; 7 p. m., St. Paul.

February 6, 11 a. m., First Church, Winston; 7 p. m., Lebanono, High Point.

February 13, 11 a. m., First Church, Burlington; 7 p. m., Fountain Place.

Some of these appointments are being made without consulting pastors, so if other things are in the way and my coming will not be timely, changes can be made.

Faithfully yours,

A. G. Dixon.

OUR DAILY LIFE

If today we are tempted to do wrong we must remember that sin is not something we can get rid of by forgetting it. We may think that it will cost us only a few days of wretchedness and then our conscience will become quiet and everything will go on as before. But everything will not go on as before. We may forget it or we may be able to quiet our conscience so that we shall feel perfectly comfortable over it, but so long as that sin stays in our heart its deadly work will go on. An unforgiven sin keeps on undermining our character regardless of whether we think of it or not. There is no way to smother out a sin, we must get rid of it, and we can only get rid of it through forgiveness.

We can find at the foot of the cross what Jacob found at Peniel. With that vision of Christ's sacrificial love before us we can see our sin and we can look to Him to forgive our sin.

Are we really kind or are we only trying to make our way by a show of kindness. We are going to do the things which kindness demands whether we are kind or not, but if we go no further than that it will amount to nothing in the end. We must fall in with God as our Father, and then when we look upon our fellowmen we shall see that they are our brothers and our hearts will go out to them as our brothers.

If we have trouble with a fellow man today, and we become conscious of the slightest feeling of malice or bitterness and have not the courage to get rid of it by going at once to him in the right spirit, we must hasten at once to Christ and seek His spirit. If we get His Spirit we shall have a forgiving spirit which refuses to cherish malice or bitterness toward any one under any circumstances. We must remember that whether we are given an opportunity to express our forgiveness or not, we must forgive in our heart, and if we do this we shall think of him in a spirit of forgiveness and thus our hearts will be kept free from every trace of malice or bitterness.—*Selected.*

SOMETIME

Sometime, when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgment here have spurned—
The things o'er which we've grieved with lashes wet—
Will flash before us out of life's dark night,
As stars shine, most in deeper tints of blue;
And we shall see how all God's plans were right,
And how what seemed reproof was love and true.

But not today. Then be content, poor heart!
God's plans, like lilies pure and white, unfold;
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold.
And if, through patient toil we reach the land
Where tired feet, with sandals loosed, may rest,
When we shall clearly know and understand,
I think that we shall say that "God knew best."

—*May Riley Smith.*

—Better to be driven out from among men than to be disliked of children.—*Dana.*

CHRIST'S WAY

When Jesus was on earth he never sought to entice people into becoming his disciples by offering to gratify their pleasurable emotions or selfish appetites. His appeal was to their deep sense of need and obligation. To be sure, he held up before them the wealth of the Heavenly Father's love and the rich provisions of His grace, but along with these he presented faithfully to their view the self-denial and self-sacrifice that would be required. When an enthusiastic scribe announced his purpose to follow him, he replied, "The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head." To seek to win men to the Church by appealing to wrong motives is to reduce Christianity to the low level of the heathen religions. Its challenge to the heroic element in man has ever been one of the potent elements of strength in the Christian faith. This may repel some, but only those who are thus won will worthily represent our Lord.—*Selected.*

BE A BOOSTER

If you think your Church the best
Tell 'em so!
If you'd have it lead the rest,
Help it grow!
When there's anything to do,
Let them always count on you,
You'll feel good when it is through,
Don't you know?

If you're used to giving knocks,
Change your style,
Throw bouquets instead of rocks
For awhile.
Let the other fellow roast,
Shun him as you would a ghost;
Meet his banter with a boast
And a smile.

When a stranger from afar
Comes along,
Tell him who and what you are,
Make it strong.
Never flatter, never bluff,
Tell the truth for that's enough,
Be a booster, that's the stuff.
Don't just belong.

—*Selected.*

AMBITION AND SUCCESS

A boy at seventeen can practically determine for himself whether he will be a simple burden-bearer for others as long as he lives, a leech on society, or whether he will be a broad-minded, useful and successful man. If the boy at this age has no ambition to be anybody and content to simply let things flicker and take his chance with others just like him, frittering away his opportunities to acquire knowledge and caring only for the trivialities of life, he can make up his mind to carry a hod, ride on the brake beams of a freight car or dodge the police as long as he lives, or he can resolve to be a man in the highest sense, seek every means by physical, mental and moral growth and development and graduate into the ever widening field of utility and success. It matters little what his boyhood environment may be. If he but has the ambition and well-grounded purpose he will climb out of it.—*Pittsburgh Press.*

—Happy are they who help children to grow like Christ, and woe to those that mar His image in them. Pray for more love for children.—*Selected.*

OUR STORY PAGE

PLAYING HOUSE

Billy and Jean and little Marge were playing house. That is, they were going to play house. Marge always hoped that they would begin, but they never could begin, because Billy and Jean never could finish making the house. Every time it was almost ready to play house in, it would be time for lunch or supper, or something.

Today, it was a sand house. It had low walls and lots of rooms. Jean was making sand furniture—chairs and things—and Billy was digging the bath tub. He let Marge run down to the sea and bring up water in her little pail for the bathtub, but it wasn't really necessary, because he was going to dig deep enough so the sea water would come up from the bottom.

"Maybe it'll be finished today in time to play house in," said Marge, hopefully.

"You go and get some shells, Marge," said Billy.

Marge willingly trotted off with her little pail to pick up shells. There were lots and lots of them, but the little ones a little way off always looked the best, so Marge went further and further from her big brother and sister.

Suddenly she saw something bright lying at her feet, and when she picked it up she found it was a tiny silvery watch with a glittering bracelet attached. She was so excited she hardly knew what to do at first. Then she put it in with her shells, thinking that it would be real cute on Jean's little mantle-piece.

The little pail was quite full, when she heard somebody calling: "Ma-r-rgie!"

Oh, dear! Now they wouldn't be able to play house. It was time for something.

There stood her mother and two bigger sisters and her Aunt Beth who was visiting them.

"Come, children!" called Mother. "Time to get cleaned up for supper."

"Aw, shucks!" exclaimed Billy.

"Maybe we can begin playing house tomorrow!" said Marge.

"No, the tide will come in and wash our house away!" sighed Jean.

"Come on," said Grace, one of the big sisters. "Empty your pail, Marge."

"No!" exclaimed Marge, looking fierce.

"Well, don't be so cross about it," said Grace, in her grown-up voice. "Mother says you've got to stop bringing trash into the house."

" 'Tisn't trash either," replied Marge. "You don't know the diamonds and treasures I've got in this pail."

Grace smiled and said: "No, darling, I don't."

As the family went up the sands to their bungalow, they met a crowd of people coming down. They all seemed to have stiff backs like Uncle John with the lumbago. They were bent over, shooting their necks right and left like chickens.

"What's the matter wif you?" inquired Marge stopping one of the gentlemen.

"A lady has lost something very precious," he replied, while Grace pulled Marge's hand.

"I got something precious in my pail," said Marge, and and the man saw the shells, smiled and winked at the little girl.

"Well," he said, "keep hold of it and don't let it get away from you."

"What's a good way to keep them from getting away," insisted Marge.

"Well," answered the man, "find a good place to keep them, and then keep them there."

This was advice worth thinking about. Marge thought and thought about a good place for her watch, little dreaming that it was the very thing that all those people were looking for. Finally she had a bright idea. Her hat! She had a nice straw hat made of what her mother called "peanut straw." It was lined with white cloth. Marge picked a little place in the lining and put her watch in. But first she wound the watch. Then she pinned the place shut with a safety pin.

After this the family noticed that Marge had become very fond of her hat. Her mother had had an awful time making her wear it, but now she insisted on having it with her always. She was seen to hug it close to her face with a rapt expression. She was always holding it up and waving it in front of people and asking them to hear it tick. This was a fearful bore to the grown-ups. Peanut straw always ticks when it dries or gets wet or gets hot or gets cold.

Meanwhile the days slid by and Billy and Jean kept building houses, but they never finished them in time to play house. Marge almost gave up hope. They kept her trotting on errands and the big sisters acted as if they didn't want to be bothered with little five-year-old girls, so Marge began to feel a little blue.

One day she saw the man who had advised her about precious things, and she trotted up to him. He was glad to talk to her. They went for a walk, and he showed her how to skip stones, and told her about the queer ways of the crabs. He was just the nicest man in the world. When Marge let him listen to her peanut straw hat, he didn't wave it away and start talking about something else. He was real interested, and asked to see the treasure inside. Marge made him promise not to tell about it, then she unpinned the lining and showed him the watch. You should have seen his eyes bulge.

"Why—why—you little dickens!" he cried. "Here you had it the whole time! my dear, that cost over a thousand dollars."

"I knew it was precious," smiled Marge proudly, taking it quickly out of the man's hand. "That's why I found a good hiding place for it and kept it there, just like you told me."

"Yes, yes," said the man, knitting his brows, "but isn't there anything in the world you'd rather have than the watch. Think now."

"Maybe he's a fairy under an awful enchantment," thought Marge. "Some wicked witch has made him fat and all that. Well, I must think quick!"

She shut her eyes a minute to concentrate. Then she opened them and fairly shouted: "I wish for a playhouse all fixed and ready to begin playing house in!"

"Presto!" cried the man. "Hide your treasure, and when your wish is granted give it to me in return."

"I'll give it to you now!" said Marge.

"Where do you want your playhouse?" inquired the man.

"Oh, why, let's see!" said Marge. "I want a magic one that'll be anywhere I want it to be. In our yard in the city, here, on the beach or anywhere."

"I see!" said the man with his eyes on the tiny watch.

He was a famous architect instead of a fairy, so he had to do more than wave a wand. But in about a week a large box arrived for Marge, and when it was opened it was found to contain all the parts of a lovely little playhouse. The walls and everything were numbered and there was a piece of paper telling how to put it together.

My! it was exciting! The whole family helped to put it up in the yard. It took only a little while, and there

stood a lovely little house painted white, all papered inside and furnished nicely. There was a porch, sitting room, kitchen and bedroom and bathroom. There was a fireplace and a chimney. Billy and Jean took it all down and put it up again by themselves—with Marge's permission.

"And to think that child had the watch in her hat the whole time and we never knew it!" exclaimed Grace.

The best of it all was that Billy and Jean and Marge began playing house that very day.—*Selected.*

PROVE THAT YOU ARE AS GOOD AS ANYBODY

There is a certain lad in a town not a hundred miles from Chicago who is very fond of saying that he is as good as anybody. And apparently it is with the idea of proving the assertion that he goes about wearing his hat when he would be expected to remove it. He tramps through a crowd with his elbows out, and if people do not wish to be shoved or stepped on, they had better get out of the way. He is as good as anybody, and he proves it by being less considerate and courteous and obliging than the average.

Sensible people have no objection to a boy's thinking well of himself. They know that self-respect is back of most achievements and that the boy who cringes and tacitly apologizes for existing has a poor prospect of ever making a man. If America stands for anything it is for the idea that any boy can be as good as any other. His ranking does not depend on what his father was, or what his grandfather did. It is not decided by his surroundings nor his pocket money. We start even.

You are as good as anybody till you fall below the standard. That was the mistake of the foolish youth referred to earlier. He tried to prove his worth by falling short in the fundamentals of gentle manlinesss, and he failed. Shabby clothes and an humble ancestry did not make him inferior to those he met, but his own bad manners did.

You cannot prove you are as good as anybody by arrogance and rudeness. But the fact is that if you are as good as you ought to be you will not be troubling yourself to prove it. You will be so much more concerned to measure up to your own standard than you are to impress other people, that you will go right on living at your best, regardless of what others say and think.—*Youth's Companion.*

WHO HOLDS YOU DOWN?

What object is more pitiable than that of a healthy, strong, well-educated young man whining about the hard times, or the lack of opportunity in this land which is so packed with chances? In what other country, or at what other time in the history of the world, were the times better or the opportunities greater?

Tens of thousands of young people in this country try to excuse themselves for their failure to do something worth while by saying that it is the fault of society, that it is due to economic conditions, to the fact that a few good-for-nothing idlers get all the money and all the good things, while the many do all the work and bear all the burdens.

Young men and young women idle away their lives, waiting for something to turn up, for somebody to boost them: while other boys and girls, with half their chance, educate and lift themselves out of poverty. The veriest nonsense that ever entered a youth's head is that the good chances are in the past, that somebody must help him or he can never start.

The mainspring of your watch is not outside of its case. No power of influence outside of the watch can make it keep good time. Its mainspring is inside. The power which will carry you to your goal is not somebody else. It is in yourself, or nowhere.—*Success.*

THE UNSEEN GARMENT

A dressmaker was coming to sew in the Masterson home. Esther had her new dress all planned. A drop dress of a thin, inexpensive material was required underneath the tunic. Esther was young and had no experience whatever in dressmaking, but she was sure that she could make that slip. Finally her mother let her try.

When the dressmaker came the next day it took more time to alter the slip and make it right than it would have taken to make a new slip.

"I didn't think it would matter so much," said Esther. "The slip does not show."

"If the slip does not hang right, the whole dress will hang wrong," said the dressmaker. "The part that doesn't show must be right, as well as the part that does show."

It is the same with more serious things. If you want your manners and your words to be right, the surest way to accomplish this is to have good thoughts and feelings. The things that are unseen must first be right.—*Queen's Gardens.*

THE EYE OF THE LORD

Some years ago George Kennan, the famous traveler and explorer, in one of a series of articles on the Russian exile system for political prisoners, described the cells in the Strubatski fortress in which such prisoners are first confined.

In the door of each cell is an opening, commanding every portion of the room, just large enough for a human eye. At any time that eye may appear, calm and inscrutable—nothing but the eye. There is no corner in which to hide from it. Every act can be observed, every movement watched, and the effect on the prisoner, guilty or not, is a nervous strain under which many break completely down. It is always the eye, impersonal and terrible, standing for an avenging law seeking evidence on which to condemn.

"The eye of the Lord is in every place, beholding the evil and the good," and the thought is either terrible or blessed according to our view of God and our attitude toward Him. If we think of the Almighty merely as a great Ruler, the King of kings, whose chief aim to uphold the majesty of His law, watchful for every slip, insistent that each shall bear the fullest penalty of every act, then no wonder if the thought of His all-seeing eye is more terrible than the eye of the watcher in the Strubatski fortress is to the Russian prisoner. But if we rise to the precious truth of the Fatherhood of God, then as His children we rejoice to think of His eye upon us, for it means comfort, protection and help.—*Lutheran Observer.*

CHILDREN AND THE CHURCH

Children should be taught to love the Church, and to interest themselves in its care. They will thus be more readily interested in its services, and accept the truths preached. The seeds of an early affection will bear fruit to God's glory, and the early recollection will be a delight. Some joke on this subject. They tell of enforced church attendance; of long sermons, stiff seats and aching backs; of Sabbath as a dull and dreary day. Such talk is on a par with the standard joke about mothers-in-law. There may be vicious and unreasonable mothers-in-law, so there may be families where Sabbath is a torment, but they are the exception. We have heard many blame early church attendance in explanation of their non-attendance at church, but the instances in which we thought this plea sincere and the true explanation have been very rare indeed. As a rule, it is those who have attended church as children who as adults are regular church attenders. As a rule, too, they are grateful for having been required to attend church. —*Selected.*

Woman's Missionary Department

Miss Esther Ross, *Editor*

MISSIONARY ACTIVITIES ON RANDLEMAN CHARGE

Mt. Lebanon

The Woman's Home Missionary Society of Mt. Lebanon held their Thank-Offering service on the night of November 26. The president, Mrs. J. L. Hall, had worked untiringly for the success of the service.

The program consisted of special songs, a duet, by Misses Margaret Hall and Mildred Brookshire, Pantomime, "The Sinner and the Song," Miss Bertie Caudle sang the solo, Misses Kate Ferree, Margaret Hall and Mr. Ed Jarrett and Rev. Mr. Neece sang the quartet, Mrs. Johnsie Van Werry made the gestures. It was good. Talks were made by Mr. L. R. Hughes and Pastor Neese. A reading, "My Thank-offering," was given by Mrs. Neese. "The Missionary Alphabet" by the children. The ladies of the society turned in their Blessing Boxes with the offering. We have $12. to send into Treasury which puts our society "over the top" on our Budget.

At the regular meeting of the society Sunday a.m. we were pleased to have Prof. Shelton, Principal of Randleman High School, meet with us and read the Scripture lesson. Rev. Mr. Neese led the opening prayer and Mr. L. R. Hughes the closing prayer. We are always so glad to have the honorary members meet with us that we give them something to do.

It was decided Sunday to pack a box of second-hand clothing and send to Pine Ridge within the next week. The President distributed the Blessing Boxes and asked that we try to fill them before our next Thank-offering service. I am sure if we were to drop in even a penny for each blessing we have our boxes would be running over before another year should roll around. So may it be.

Worthville

We held our regular meeting of the Foreign Missionary Society here Sunday night. We did not have a full attendance of the memmers but we had a good meeting. We have a faithful few here who never miss a meeting.

Mr. Fred Allred, one of our honorary members, had charge of the devotional, reading a Psalm of Thanksgiving, after which he made us a good little talk. Mrs. Paris Foust led the prayer, after which she read a paper which was interesting.

This society is almost "over the top" too, with its Budget.

MRS. W. H. NEESE, Corres. Sec'y.

(This paper recently came to our attention in an unexpected place. We beg pardon for the delay in its publication.—Editor.)

—Brother J. F. Williams of Calvary church was not well enough to be at church last Sunday. We hope he will soon be with us again.

—A number of Calvary people attended the funeral of Mrs. Thomas Gladson at Moriah last Sunday afternoon.

IMPORTANT NOTICE

There can be no doubt as to this fact: the Young People's Summer Conference is one of the outstanding events of the conference year. A conference in which better and more effective methods of every phase of church activity are studied; in which the young people of our church receive a large vision; in which there is being developed capable leadership; in which every year a goodly number of our young people consecrate their life to part or full time service. Surely such a conference as this is worthy of our time, our devotion and our best efforts. Therefore, during these days when the weather is exceedingly cold and we feel that we would thoroughly enjoy just a few days of "the good old summer time," may we be thinking and praying and working even now to the end that the summer conference of 1927 may be the "best yet" conference.

The Time: July 18th through the 24th.

The Place: High Point College, High Point, N. C.

Last Friday at a meeting of the Young People's Board, Rev. N. M. Harrison, Jr., was asked to conduct the registration campaign for this conference. We can not afford to fall below the registrations of previous years. We must go forward to bigger and greater things! Therefore, we want the largest registration ever. The fees are: Adults, 50 cents; children 25 cents. Send all registration fees to Rev. N. M. Harrison, Jr., Greensboro, N. C.

Yours for a bigger and better conference,

FRED W. PASCHALL.

ERRORS IN THE CONFERENCE JOURNAL

Along about this time of year for the past eleven years, I have written a piece to the Herald with some such caption. So it has become somewhat of a habit. But I always write it with regret. I had hoped sometime the Conference Journal would be so perfect it wouldn't be necessary for me to have to say anything.

This time there are two errors that my attention has been called to, and I suppose someone will discover still others.

The first is the omission of three charges from the Stationing Committee's report, namely: Winston, South Winston, and Yarborough. I do not know how the error occurred, except to say that these charges were included in the report of the Committee as it came to my Secretary's desk. So I probably overlooked it in reading the proof. I am sincerely sorry!

However, these charges with the names of the pastors will be found in the Conference Directory, and, of course, they couldn't have got there unless the Stationing Committee put them there, or Conference so directed. This Directory will be found on page 8.

The other error is in Table III of the Statistics. Three colums have been transposed, or at least the headings have. "Special Offering" ought to be the last column. If you will move the other two up, you will have no difficulty with understanding the Table.

C. W. BATES, Secretary.

—Terrible things are happening in China. In their rage against foreigners the natives are attacking English and American women as well as men, beating them and dragging them through the streets by the hair. The boxer uprising is being repeated and outdone.

Our Children's Home

Church Offering

Spring Valley, Vance Circuit, $3.50; Shoals Pilot Mt. Circuit, $2.47; Bethesda, N. Davidson Circuit, $4.25; Fairgrove, Haw River Circuit, $2; Mrs. D. F. Gaster, Randolph Sunday Eggs, $4.50; Rose Hill, Pageland, S. C., $2.02.

Sunday School Offering

High Point, First church, $16.17; Mt. Pleasant, Mt. Pleasant Charge, $4.40; Mizpah, Haw River charge, $5; Shiloh, Randolph charge, $2.41; Lebanon, High Point, $4.09; Calvary, Greensboro, $20; Hickory Ridge, Forsyth Circuit, $5.28; Haw River Mission, Haw River, $3.89; Mount Carmel, Forsyth Circuit, $2.25; Ray Bible class, Graham charge, $2.73; Mt. Moriah, Cleveland Circuit, $2.90; Pleasant Hill, Birthday offering, from Spring church, $4.36.

Our heartfelt thanks go out to everyone who helps us, let it be much or little. We are praying for a good year for every church in the conference. Hope you will remember us in your prayers as well as with your money. We have a big responsibility in looking after so many children, and trying to guide them in the way they should go.

J. A. DIXON, Farm Manager.

SUNDAY SCHOOL

Lesson for January 23.—Prayer in the Christian Life. Mark 1:35; 14:32-36; Matt. 6:9-13.

Lesson for January 30.—The Christian Overcoming Temptation. Luke 4:1-13; 1 Cor. 10: 12, 13.

CHRISTIAN ENDEAVOR

Topic for January 23.—How Can We Train for Service? Acts 18:24-28; Luke 9:1-6, 10.

Topic for January 30.—How Show Loyalty to Our Church. Rom. 12: 2-13. (Denominational Day. Beginning Christian Endeavor Week.)

Song Books Needed

We need a few song books for our Sunday school, and wonder if we cannot get a few, like we now have, from some Sunday school that has been using the same book, but has gotten new ones. We use the "Hymns of Praise," published by Hope Publishing Company, and would greatly appreciate it if any school that has discarded this book would send us a dozen or so copies. We will pay the express. Ship to H. W. Wade, Treasurer, Burlington, N. C.

Sincerely yours,

H. W. WADE.

—Mrs. Lucinda E. Williams died Sunday morning at her home, Hillsboro, aged 85 years, and was buried Monday. Funeral was held in the Episcopal church, Hillsboro, at two o'clock. She was the mother of Rev. D. R. and Rev. T. A. Williams, and sister of Rev. J. D. Williams.

—Mrs. Mary S. King of Greensboro was buried at Pleasant Garden last week. Her husband was a minister in the Southern Methodist Church. She was a sister of Mrs. J. H. Coble of Calvary M. P. Church, and Pastor Gerringer assisted in the funeral.

IN HONOR OF THE DEAD

Greenwood

To most of us, whether kin or acquaintance, she was simply "Cousin 'Lize" or "Aunt 'Liza." And the very fact that we all called her so is in itself a tribute to her character.

Last Friday night, New Year's Eve, she complained a bit of her arm hurting; and then, at 9:30, as she and her husband were alone together, she slipped away and left him alone. "There shall be two together, and the one shall be taken and the other left." There was no great pain for her, no lingering illness. As her husband said, she took the easiest way to go to glory.

And surely she is there. This woman was an outstanding Christian. Quiet in her religious profession, but one whose very attitude witnessed to the spirit of Jesus in her. And noble in all the finest qualities of Christian womanhood.

She had one preeminent virtue—that of loyalty. Devotion to things and folks was a passion with her. And especially toward her friends and loved ones, and toward the church.

It is written of a certain man that "He lived in a house by the side of the road."

It was true literally and figuratively of Mrs. Greenwood. No hour was too late to welcome to her home those who came for shelter from the night. The house was usually full of folks whose hearts were warmed by her welcome, and whose bodies were comforted by her hospitality.

But it was toward her church and her pastor that this loyalty was especially manifest. Whenever the pastor called it was her invariable custom to greet him with: "Here comes my preacher." He belonged to her.

We say often of some one, " He was a pillar in the church." Of no one can it be said more truthfully than of her. A charter member of the Asheville church, she gave her heart and soul to it, rejoicing in its prosperity, mourning when difficulties befell it; but always loyal. She was rarely ever absent from a morning service, necessity only keeping her from both the services. And always she came with a word of greeting and a cheery smile, things we shall miss as much as we miss her presence.

To many of us it was given to pass out of the old year into the new. It was her privilege to pass out of time into eternity. She leaves behind those who were near and dear, and they bear the burden of a great sorrow, but not the sorrow of those who have no hope. Rather there is rejoicing in it, the gladness of those who know that she is safe at home.

C. W. BATES.

Mitchell

I do not know the facts of Brother Mitchell's life except by hearsay. The record shows that he joined the church during Brother Gerringer's pastorate "on profession of faith." But that in itself is eloquent, for they tell me that before that time and for many years before he led a wild life. He was above any man I know a trophy of the saving grace of God. For whatever may have been his life before, he was from the time he gave himself to Christ and the church a changed man. He was born again, born from above.

For some months before Brother Mitchell died his mind was diseased. Sometimes he was violent, sometimes almost normal. During his last normal spell he had two great desires. One was to come to church, the other was to go to Morganton where he hoped he might be cured of his malady. The day before he went to Morganton he came to church, and, his wife says, put the last dollar they had in the world into the collection plate. I shall not forget the satisfaction in his voice and face, as going out the door after service he said to me, "Well, preacher, I paid all I had on my assessment." (We gave it back to his wife afterwards, unknown to him.) And the next day he went to Morganton. But the spells he had been having grew worse rather than better, and in one of them, he passed on to be with Christ.

Our sympathy goes out to the lonely wife. It would be hard to find a couple more devoted to each other than these two were. The greater the love the greater the loneliness. But she is comforted even in her grief with the belief in her husband's happiness, and in the hope of reunion with a loved one she has loved and lost awhile.

C. W. BATES.

Reavis

Mrs. J. W. Reavis of the Flat Rock Community, Vance county, living six miles north of Henderson, N. C., born May 21, 1851, was suddenly called from labor to reward on December 1, 1926.

The deceased was a daughter of Mr. and Mrs. Joseph Baskett, Vance county. She had six sisters. She is survived by only one sister, Mrs. Frank Worthum of the Flat Rock community, Vance county.

She was married to J. W. Reavis November 14, 1872. To this union were born nine children. Two died in infancy. Mrs. Fletcher Satterwhite died in China some ten days before the mother deceased this life. The sad news of her daughter's death in China was never revealed to her as she was in very feeble health for some time before her departure. It seems fortunate, also providential, that God should come in the quietness of the night while grandma was sleeping and take her to His Eternal Home without her having to pass through the sad bereavement of her daughter's death. One can only imagine this meeting of mother and daughter on the Eternal Shore. Was it a surprise?

There survives her an aged husband, John W. Reavis, three sons, L. O. Reavis, Manson, N. C., W. B. and Louis Reavis, Henderson, N. C. The two latter living in the home with mother at time of death. Three daughters, Mrs. Jeff Jones, Henderson, N. C., Mrs. H. L. Powell, Triplet, Va., Mrs. J. H. Satterwhite of Flat Rock; sixteen grand-children, two great-grand-children, many relatives and friends to mourn their loss.

As a wife she was true and devoted. A mother of the old type, loving and affectionate. Her oldest son, who had always been in the home with her, said to me on day of burial: "There may have been as good mothers but none better than my mother." A neighbor without an enemy. She always lent a helping hand to those in need. The whole community loved her. All were her friends who knew her. The kind, whole-hearted welcome and the sweet heavenly atmosphere about her good home made everyone love to visit there.

She was converted in 1889, joined Rock Spring M. E. Church, South; after her marriage to J. W. Reavis and they located in the Flat Rock community Flat Rock Methodist Protestant church was built, she and her husband joined, being charter members. Here she brought up her children in the Sunday school and church. She was not only a member but a devoted Christian. Her home was the home and resting place for the preacher, as many who read this sketch can testify.

The writer became acquainted with this good woman and family more than thirty years ago. I was her pastor for three years. living in parsonage near by. She loved the church and every cause of the Master's Kingdom.

Her funeral was conducted in her home church, a few hundred yards from where she lived her devoted and useful life, in the presence of more than a church full of sorrowful and weeping loved ones and friends, who had assembled to pay the last tribute of respect to one they loved, by Rev. M. P. Chambliss, the present pastor, assisted by Rev. R. A. Hunter, pastor of First M. P. Church, Henderson. After the funeral her mortal remains were laid to rest in Flat Rock cemetery. Her mortal remains left to rest beneath a beautiful magnificent mound of the most expensive flowers, given by loved ones and friends. Here her remains await the awakening of the ressurection call.

Do not weep as those who have no hope. If you are faithful and true as she was faithful and true you will meet her in a better land where saints immortal reign and the shadows of night never fall, sickness and death are unknown.

(Written by request of family.)

H. L. POWELL, Ex-pastor.

White

Miss Frances Ann Ellen White, born July 23, 1856, departed this life Sunday, November 14, 1926. Miss White professed faith in Christ at an early age and united with Union Chapel M. P. Church on Granville Charge, later coming to Flat Rock on Vance Charge.

Cousin Ellen, as nearly everyone called her, never put herself forward or assumed any responsibility in the work of her church but was very faithful in her timid way. She was always kind and appreciative of her pastor.

She had made her home for more than five years with Mr. and Mrs. A. E. White, having come there upon death of the late Mrs. India Satterwhite. On October 10th last she suffered a fall that injured her hip, and from then until her death she was helpless, suffering much, but never complaining.

Surviving are two cousins, A. E. White and S. H. Satterwhite, and other distant relatives.

Funeral services were conducted from Flat Rock Methodist Protestant church, by Rev. R. A. Hunter, pastor of the Henderson church. She was laid to rest in J. P. Satterwhite's family plot at Flat Rock cemetery.

The pallbearers were Fletcher M. White, Henry E. White, Leonard W. Paschall, Ulyssess J. Parrott, Harry L. Smith, J. Henry Satterwhite.

M. V. W.

FROM PASTORS *and* PEOPLE

Weaverville.—It has been some time since you have heard from us, but that is not saying that we have not been doing things. So far this year we have been very busy. There is lots of sickness in our community, at present.

We were very thankful to God and the good people of Weaverville charge for letting us come back with them for another year.

There have been some improvements made since conference. Clarks Chapel has purchased a new piano which adds greatly to the service.

There has also been a garage built and almost paid for on the parsonage lot; the writer is indeed thankful for that.

All our churches had splendid Christmas exercises. The pastor and his family were well remembered by all the churches, with lots of nice presents. We feel as if we never can repay the good folks of this work for the nice things given us.

Then as we were about to recover from the shower of Christmas presents they came to us with the most bountiful pounding; this came on the first Wednesday of the new year, bringing in many useful things for the kitchen, for all which we are very thankful to our Heavenly Father and to the people.

We held our first quarterly conference in Clarks Chapel last Thursday night at eight o'clock. Had a splendid meeting, heard good reports from the work. The reports show the work to be in much better condition this year than the same time last year.

The pastor has filled all his regular appointments this year but one, being called away from the Weaverville church the first Sunday in this month to attend Mrs. John Chandler's funeral. Mrs. Chandler was a member of the Baptist church but as she was the sister of Mrs. L. T. Watts, one of our leading members, the writer felt it well to accept the invitation to attend the funeral.

Mrs. Chandler, while she had been in ill health for several years, we feel as if she left all the evidence that was necessary to assure her friends and loved ones that she was gone to the mansion that Jesus said he would prepare for his loved ones. May God add His richest blessings to the family and the sorrowing ones.

Our Sunday schools and Christian Endeavor services are holidng up fine this winter. The Sunday schools have doubled in attendance from last year and the prospects look fine for a real Sunday school in the summer.

May I ask an interest in all the prayers of the entire conference for us this year. We feel as if we needed them.

J. D. CRANFORD, Pastor.

Fountain Place.—Long and frequent reports are not positive evidence of progress, neither is silence an indication of retrogression. Frequently the largest smoke carries the smallest blaze. You have seen but little smoke rising from Fountain Place, however, we do not claim a great blaze, but progress seems to be normal. All members are optimistic and enthusiastic, and all indications point to a successful year.

We received a hearty welcome when we came here for the first time on the second Sunday in November, and our stay has continued to be very pleasant to date. This pleasantness was intensified on the evening of the first Sunday of December, when we were taken into the church kitchen and found that many good things had been placed there for the pastor and family. Since then we have been eating the best cornbread that ever "adorned" our table. These gifts were of material value and very much appreciated; however, we esteem the prompting spirit more highly.

We have never had the pleasure of serving a better people than those found at Fountain Place. This statement is not made because of the "loaves and fishes," but because of the spirit manifest. One member stated last Sunday that he was always anxious for Sunday to come so that he could engage in the church services. A spirit and interest like this is sure to win for the Master.

Our main point of attack at this time is our church debt. Plans are now being formulated whereby we expect to reduce our indebtedness. We are anxious to get this out of the way that we may complete our building program. While our present equipment will accommodate our congregations, it is felt that with additional facilities others would be attracted to the Light.

WILLIAM M. LOY, Pastor.

Thomasville, First Church.—The Christmas season has gone into history, with a fine record written for the good people of the "Mother Church of Methodist Protestantism in Thomasville." The Christmas tree exercise by the children and the pageant, "Gifts for the King," on Saturday and Sunday nights respectively were the most largely attended services in the history of the church. The children's exercise was one of the best it has been our pleasure to witness, the recitations together with the old Christmas hymns of our fathers opened up one's heart to a bigger ideal of what Christmas really means.

The pageant, "Gifts for the King," was a success from every point of view. Men, who were heads of large families and grandfathers who had never taken part in any public performance, were just as eager to do their parts right, as if they had been youngsters again. From the first meeting for rehearsal until the final scene on Sunday evening of the 26th of December, the spirit of co-operation and brotherly love permeated every meeting and every heart. Some of our young people who are teaching school away from home, were here for the holidays, and were frank to say that it was the best and prettiest they had ever seen. I wish that time and space would permit giving the names of those who contributed to the success of the program, but we know their names are written above, and full credit will be given there.

One outstanding feature of the Christmas tree service, was the presentation of a valuable watch and chain to the Sunday school superintendent, Brother D. R. Connell. Mr. R. L. Pope, cashier of the First National Bank, made the presentation address, and his words were so well chosen, they expressed most fully the very love of our hearts for this servant of God who means so much to the church and community in which he lives.

The Christmas offering was $46.59, which is the largest Christmas offering in the history of our pastoral life.

Since "all things work out for the best" we must accept it as such even though it seems hard at times. For some weeks I have been suffering with a throat affection, and last week it became decidedly worse, and for several days now I have lost the use of my voice, and at times it is completely gone. Of course my physician pronounced it laryngitis, and advised a complete rest for at least two weeks. Then, when I was thinking a thousand and one bad things that could and would happen, notice of the visit of Dr. Dixon came, and the sun shone a bit brighter. He and his good wife came on Sunday afternoon; Mrs. Dixon addressing the three C. E. Societies in a joint meeting at 6 o'clock, and the president preaching for us at 7 o'clock. Brother Connell took charge of the Sunday morning service, and thus the first "Sunday of silence" passed away.

Rev. J. H. Abernethy, a former pastor of the church and now a member of our church, will preach for us both morning and evening of Sunday, January 16th. I am hoping to be able to take up full pastoral duties at least by the fourth Sunday, and I am hoping so much to get to work sooner.

The work in general is good and plans are being made to enlarge our program by the addition of more working room about the church, of which I shall speak later.

J. L. TROLLINGER.

Mt. Hermon, Mt. Hermon Charge.—The third Sunday in January dawned bright and cold but the pastor, Rev. J. Elwood Carroll, was on the job. He was the first to the church so he built fires, cleaned up around the stoves and was ready to welcome the people as they came—not a big number came however. Then he preached a good sermon from Luke 2:52. Those who heard it can't help but be bettered by it; those who were at home by the fire are losers.

The stewards have started the every-member canvass.

Mr. Haywood Crabtree has been employed to build fires hereafter at 9:30 so that the house will be warm by 10:30 for Sunday school. Surely then the people will come and help to make Mt. Hermon Sunday school 100 percent strong. REPORTER.

Mt. Hermon Circuit, Bellemont Church.—We started the new year with a very good attendance at Sunday school, for the very severe weather.

Mr. G. A. Nicholson is our superintendent now and is always at his post of duty.

Mr. Wayne Curtis was elected superintendent for the year and was faithful to the work until he left, since Christmas, to enter school in Tennessee, for the study of music. While we miss him so much in Sunday school and all church work, we are glad that he has the opportunity to fit himself for better service in Christian work.

Our pastor, Mr. Carroll, has entered upon his duties in great earnestness, and we are hoping and praying for a good year's work. He is giving us some fine and helpful sermons. Everybody seems well pleased with him.

On December 27, we were made sad when death claimed one of our members, Mrs. Ernest Bich. Our hearts go out in sympathy to the bereaved husband and children.

Mr. James P. Sharpe, the oldest member of our Sunday school, was recently called from this earth to the land beyond. He was a regular attendant although he was eight-two years old. To his wife we extend our sympathy.

We are having electric lights installed in our church and hope to have them ready for use within another week.

The Cobles' Township Sunday school Convention will convene at Bellemont January 27, at night. There will be able speakers present. Come, you will be well paid, as the speakers have something good in store for you. MRS. CORA M HARGIS.

Randolph.—The weather was so rough on Christmas eve, that we did not get to carry out our programs in full. But all our churches had short Christmas exercises.

The people were very thoughtful of pastor and family; for which they have our heartfelt thanks.

At Bethel we received some presents; and a purse. At Grays Chapel some presents. As we could not get to all the churches the same evening, later when we went to Shilo, we received gifts. May God bless these good people who were so thoughtful of pastor and family. A. O. LINDLEY.

Mt. Zion.—Brother Hunter filled his appoint Sunday with an interesting message. Owing to the severe cold weather there were not many present.

Brother I. O. Hauser, circuit steward, called a meeting of stewards to be held next Sunday at 2 o'clock p.m.

Brother Hauser insists that every steward, by all means, be present. He has a plan for this year's work that every steward must help carry on.

Brother Hauser never lets the weather interfere with his appointment, so come on, rain or shine. C. W. ALLEN, Reporter.

Hickory Grove Church.—You haven't heard from our little church in quite a while, but we are living and progressing some.

We have lately started a prayer meeting and our Sunday school seems to have taken on new life. We have reorganized and elected Mr. Will Smith as our new superintendent.

Rev. Mr. Isley is our new preacher and certainly has preached some good sermons to us. We are hoping that under his leadership and with his help we will accomplish much good during this year. ELIZABETH GLASS.

Denton Church.—Our pastor preached for us Sunday at 11 a.m. and 7 p.m. His sermons were helpful and inspiring.

We are glad to say that Rev. M. C. Henderson and family have already gained the confidence and love of the people in our town.

We were glad to see Mrs. Henderson and children out at church Sunday.

At the morning service one man went up and gave his hand for prayer, asking all Christian people to pray for him.

Our Sunday school was in charge of the Junior Philathea class. The devotional reading was by Miss Mary Lee Frank.

Many thanks to the class for service.

Attendance was better than a year ago. Year ago, 39 present; yesterday, 62 present. Offering year ago, $1.80; yesterday, $3.96. Largest attendance class, no. 7, Mrs. Joe Hill teacher, present 13. Largest offering class, no. 3, J. W. Lanier teacher, $2.25.

Our Christian Endeavor was well attended yesterday evening. REPORTER.

Greensville Circuit.—The first quarterly conference convened at Philadelphia January 1st. Pastor preached at 11:30 o'clock to a small but attentive little band of officials and a few not officials. A nice lunch served by a few families of the community. At one o'clock the officials were called together. All churches represented except Wesley's Chapel. Business was transacted in the spirit of Christian brotherhood. The Trustees of parsonage were authorized to take steps at once to do some needed repairs and lift all indebtness. The Trustees called a meeting on Saturday following. They met at parsonage and active steps were taken. Brother A. W. Moore was selected to do the work.

The pastor's report was adopted, which set forth a large programme for the year.

Other reports were heard. Stewards reported about $106.00 had been paid to date on pastor's salary. A little had been paid on deficit of last year.

Quarterly conference adjourned to meet at Matthew's Chapel.

We are now in the grip of the severest weather of the winter as yet. It commenced to snow on last Sunday a.m. The ground was soon white. The pastor did not go to his appointment. It is now fair and the sun shines beautifully but it is too cold for the white blanket to disappear fast. Altogether the work was starting nicely.

We hope to have a good year for our Master's Kingdom. Our people are mostly cotton raisers The sudden drop in prices has about paralyized business and every thing else in this part. Cotton is selling in this section on an average of about half of what it cost the people to produce it. I have two years crop on hand and if marketed at present price—pay standing rent, guano bills, ginning, cost of picking two bales which I hired done, I would be $2.75 in debt. Nothing for labor, board, horse labor, horse feed, tools &c. This is our plight financially.

May the Lord bless His Zion and may this be a better year. H. L. POWELL.

Pleasant Grove.—The first quarterly conference will be held Saturday afternoon at two o'clock.

Sunday school class no. 7 was invited by its teacher, Mr. W. S. Cecil, to take dinner with him Monday, January 10, to celebrate his 67th birthday. "Uncle Sam," as he is known, is one of our oldest and most consecrated members. At noon a table was spread with all kinds of good things to eat and everybody enjoyed the day. Members of the class present were: Mrs. Emma A. Morris, Mrs. Lee Hilton, Mrs. Ivy A. Teague, Mrs. B. E. Payne, Mrs. J. E. Meridith, Mrs. J. M. Kennedy, Mrs. J. E. Veach, Mrs. Flora Dicks, Mrs. Vivian Cecil, Mrs. F. H. Clark, Mrs. W. O. Hilton, Mrs. H. F. Kennedy, Mrs. W. H. Newby, Mrs. J. C. Newby, Mrs. O. W. Cecil, Mrs. Herbert Payne, Mrs. Robert Kennedy, Mrs. E. M. Albertson, and Mrs. B. E. Kennedy. Others present were: F. H. Clark, G. L. Hilton, W. O. Hilton, Miss Helen Cecil, Miss Katherine Newby and Francis Kennedy.

Mrs. Wilson Myers entertained the Philathea class at her home Wednesday evening. Several matters were discussed. The hostess served delicious refreshments. Mrs. H. M. Robins has been very sick for some time. We wish for her a speedy recovery.

Our Sunday school and church attendance has been good despite the unpleasant weather. Last year was a good year for us, but we feel there is a great opportunity before us this year. May we make this a better year in the Master's vineyard.

MRS. RALPH KENNEDY, Reporter.

West End, Greensboro.—November 16th we took our departure from Reidsville and took up the work of West End church.

We are comfortably located at 202 Elam Ave., Greensboro. It was with aching hearts that pastor and family left the good people of Reidsville with whom we had labored for four years and during this time the people proved to us that they were our friends and that they were loyal to the church and to the Lord. We shall ever remember the many tokens of love and friendship we received at the hands of our Reidsville friends.

Ever since our arrival here the good people of this church have been making us feel welcome and that all our friends are not else where.

On the night of December 29th the parsonage was visited by a large number of the church members who administered a generous pounding to its inhabitants for which we are profoundly grateful. I do not believe that there is a greater opportunity for service or a brighter outlook anywhere within the bounds of this conference than there is here.

The church is well organized and a large percent of the people, young and old, have "a mind to work" and to undertake greater things for the Lord and the church.

In the near future we expect to see an adequate Sunday school building erected on our church lot, a building that will furnish room for our large and growing Sunday school. The membership of the church has voted to give the trustees authority to build and a competent committee is at work on plans.

All the organizations of the church are doing good work and our congregations at the preaching services are good. We are praying that through the agency of these people and their pastor the Lord may save many souls this year and that our own experiences may be enriched and our spiritual lives deepened. We have received nine members into the church this year, one by profession of faith.

J. D. WILLIAMS, Pastor.

Saxapahaw Charge.—Despite the very unfavorable weather, fair congregations greeted the pastor at Orange Chapel and Concord last Sunday. Concord church decided to make a drive to raise the Annual Conference Budget in full during the month of February. We trust the other churches on the work will do likewise. This month we are trying to raise our apportionment for the running expenses of High Point College.

The pastor of this charge was remembered with many gifts during the Christmas season. Since some of the names were not given, we will not give any names. May the Lord

bless each one, and may the pastor be able to give more efficient service.

Miss Lillian Lindley and Miss Ilene Thompson have the sincere thanks of the pastor for rendering such splendid service during the church paper campaign.

A number of our faithful members are sick at the present time. Some are in the hospital. We hape they will all be better soon.

H. L. ISLEY.

High Point.—On Sunday afternoon, January 9th, a Junior Christian Endeavor Society for boys and girls between six and twelve years of age was organized at the church. Misses Dennyce and Ina McAdams have kindly consented to take charge of this branch of the work, which is so much needed in order that we may have a well-organized church. This is a beautiful field of service for our young people, and we trust that this youngest society of ours may grow and expand rapidly.

The Ladies' Aid Society held its monthly meeting in the home of Mrs. A. M. Rankin on Monday, January 10th; there was an attendance of 22 members.

The annual election of officers was held, which resulted in the re-election of the entire old board as follows: president, Mrs. C. C. Robbins; vice-president, Mrs. S. S. Coe; secretary, Mrs. John H. Walker; and treasurer, Mrs. C. L. Gray. Too much cannot be said in praise of these faithful workers, who have rendered efficient and loyal service for a long period of years.

At the quarterly meeting of High Point C. E. Union Arnold J. Koonce was re-elected president for the fifth successive year, and Miss Blanche York is corresponding secretary. Approximately 150 members of the Union were present, each society being well represented, and the session was a most enthusiastic one. A banner was presented to the society of Welch Memorial church for having accomplished the most outstanding work during the past quarter, and another banner became the permanent property of High Point College society for having won it three times in succession. A banquet will be given to the local Endeavorers at an early date, when the guest of honor will be Miss Alma Headen, Presbyterian Missionary to Afica returning to this city for a vacation.

At the 11 o'clock service Sunday morning Rev. P. E. Lindley delivered a very able sermon on "Some Certainties of the Christian Religion." He said that there is more thinking on the part of individuals today than ever before, in consequence of which many people welter in a slough of doubt and uncertainty, and do not enjoy religion, but he wished to mention some certainties to guide us in the Christian life. The first and fundamental one is that there is goodness and badness in the world, and every one must choose for himself his ideal. Another certainty is that the wages of sin is death. We are punished, not on account of our sins, but by our sins. "Precious to the Lord are his own," and if we accept them and obey His commandments, He will draw near us and manifest Himself to us. To be happy in our religion we must render service. We love those for whom we labor, as a mother loves her children, and on account of that love serves them. He does not thrust Himself upon any one, but we must seek Him and ask Him to come into our hearts to reign over our lives. A very beautiful solo, "Come, ye blessed," was sung by Mr. Clarence Schultheiss. A most impressive feature of the service was the playing of the organ chimes while the congregation bowed in silent prayer.

We are delighted to report eleven additions to our membership this year as follows; Mr. and Mrs. Henry Hankins, Misses Grace and Marie Hankins, Messrs. Gilbert, John, and Morris Hankins, Mr. and Mrs. M. B. Poling, and Prof. and Mrs. J. H. Allred. We give these splendid people a hearty welcome to our ranks.

Mr. Theodore Ballard has been promoted to the position of Office Manager of the Pittsburgh Plate Glass Company at Charlotte, and we very much regret to lose him from the church, while we rejoice at his promotion. He has been president of C. E. society and teacher in the Intermediate Department of the Sabbath School, and was one of our very best and most faithful workers. Our best wishes are extended to him in his new field.

One of our valued members is to enjoy a rich treat and we rejoice with her in the fulfillment of a long cherished desire. Mrs. Louise J. Diffee will leave High Point next Thursday, January 20th, for New York City, whence she will sail on Saturday on the S. S. Doric for a cruise through the Mediterranean Sea to Egypt and the Holy Land, thence home via London. This tour will embrace visits to eleven different countries and will occupy 62 days. On last Thursday her daughter, Mrs. S. H. Tomlinson of this city, tendered her mother a very gracious compliment when she entertained a number of friends at a lovely luncheon at her elegant new home, "Tomlynhurst," in Emerywood. The best wishes of a host of friends will accompany her for a happy voyage and a safe return to the good old U. S. A.

The Junior Missionary Circle held a meeting at the church Saturday afternoon, and despite the inclement weather, there were eleven little folks in attendance, which shows that they are much interested. Mrs. R. M. Andrews is the capable superintendent of this band. Mrs. E. L. Ballard has kindly consented to take charge of the Mission Band, made up of young girls from 12 to 16 years of age.

A number of people from Greensboro, High Point, and Asheboro, including Mr. and Mrs. W. Lewis White, Mrs. C. L. Whitaker, and Mrs. R. T. Pickens, went to Lexington Saturday morning to attend the funeral of Mr. Walter H. Mendenhall, a prominent banker and leading citizen. He was a native of Guilford county, having been a son of the late Mr. and Mrs. James N. Mendenhall, and a brother of Mr. O. E. Mendenhall of this city.

President R. M. Andrews returned from Baltimore last week, and reported that High Point College students will have a prominent part on the program for the celebration of the One Hundredth Anniversary of the Methodist Protestant church in May, 1928. Elaborate plans are being made for this important event in our history.

We are very sorry to note that Miss Ida Davis had the misfortune to be struck by an automobile last Sunday evening in front of the church. She and her sister, Miss Myrtle, were on their way to the evening service. Miss Ida was knocked down, but retained consciousness. After being taken to High Point Hospital, it was found that she suffered two bad cuts on the head and a few severe bruises, but no bones were broken and there were no internal injuries. She is resting comfortably at home today. Her many friends are wishing for her an early recovery.

Dulin's, Mocksville Charge.—Our work is moving along very well for the cold weather. We had our Christmas program December 23, which seemed to be very interesting to all. The children did fine for the training they had. Our pastor, Rev. J. T. Sisk, has filled his appointments since conference with helpful and inspiring sermons. We are very thankful that conference sent him back to us.

The preaching services had been changed to some extent. We now have preaching on the first Sunday instead of evening service.

We now have our church covered; planning to erect cement steps and paint it inside right away.

Since our last report death visited Mr. Ellis's home and claimed one of our reporters, Miss Mechum of Elbaville.

Best wishes to Herald and its readers.

REPORTER.

Mt. Carmel, South Lexington Charge.—Pastor Ridge filled his appointment last Sunday at three o'clock. He brought us a great and helpful sermon, after which the Lord's supper was observed. We are getting along fine with our attendance, considering the cold weather. We were glad to have Mr. Deaton worship with us Sunday, also some other visitors. Our preaching Sunday is the first Sunday at 11 o'clock, and the third at three o'clock; a cordial welcome to all services both preaching and Sunday school. Sunday school every Sunday at 10 o'clock except the third Sunday which is 1:45 o'clock.

Brethren, pray for us that this may be the best year in our Master's service.

H. V. S., Reporter.

Mebane.—Regardless of the weather, the attendance at all of the services has been good during the past month. All organizations in the church seem to be alive and are doing good work. We had the privilege of attending the meeting of the Ladies' Aid this afternoon. We were very much impressed with the work these good women have done and are doing. The attendance at this meeting was the best we ever saw at a meeting of this kind. The reports were good.

On Wednesday night, January 5, about 40 of the good people came to the parsonage and gave the pastor and family an old-fashioned pounding. We will not attempt to call names, neither will we ask for space to name each article. Every article was useful and very much appreciated. The Lord knows each one who had a part in this act of kindness and will reward them. EDWARD SUITS.

Efland, Orange Charge.—Our pastor, Rev. B. M. Williams, fills his appointments regardless of the weather. He preached a helpful sermon Sunday morning. Owing to the severe cold, there were not as many present as usual. The Lord's Supper was administered after the sermon. A goodly number partook.

Our Sunday school is still moving forward. Some Sundays the attendance is small,

but we are not discouraged, but try the harder to make the Sunday school more interesting. Last Sunday it was suggested by our superintendent that it be reported each Sunday how many chapters each class in Sunday school had read during the week. This is indeed a good plan and should prove very helpful.

MRS. E. S. TAYLOR, Reporter.

Asheboro.—On Monday night, January 10, the Workers' Council met at the home of Mr. L. F. Ross with Miss Esther Ross hostess. In spite of the falling snow a large number were present, and the reports from the different departments were fine. The "Assistant Teacher" problem was discussed and finally settled.

The extreme cold weather somewhat lowered attendance at the Sunday school and morning church services. "Law Enforcement" was the subject for the morning sermon. The special anthem by the choir was particularly fitting and well rendered.

The pastor has lots of faith in our C. E. Society or is trying to give us a little encouragement, as he turned the Sunday evening church service over to us. The meeting was led by Mr. R. T. Lloyd and the regular lesson was studied. There were several good talks interspersed with special music, and if comments overheard meant anything the service was thoroughly enjoyed by all present.

A new piano has recently been placed in the primary department and this is adding to the Sunday school services for the children.

The Brotherhood meets on Thursday night in the social room of the church. Rev. N. M. Harrison will be the speaker of the evening.

REPORTER.

Tabernacle, Tabernacle Charge.—Sunday was a good day for us here. Although the weather was very cold our attendance was good at Sunday school and church services.

President Dixon and wife were with us and Mrs. Dixon preached a splendid sermon on God's love. After the sermon our Christian Endeavor Society was reorganized. Miss Nina Smith was elected president; Miss Rena Neece, secretary, and Miss Irene McCulloch, treasurer.

Our church recently lost one of its members, Mrs. Jane Shaw. She had been paralyzed and almost helpless for the last three years. She lived to be 76 years old.

Some of our older members are on the sike list. Mrs. J. P. Coble improves very slowly.

The W. H. M. S. and W. F. M. S. held the January meeting with Mrs. Allie Highfill Saturday afternoon. On account of the weather and sickness the attendance was not so good, but some good reports were given and we hope to have the best report yet for the end of the year. REPORTER.

New Hope, Why Not Circuit.—Our pastor filled his appointment last Sunday afternoon. The attendance was very good considering the cold weather. Brother Garner preached a good sermon.

Brother Garner will give us an extra appointment next Sunday afternoon at 2:30. We appreciate this very much, as our preaching services seem so far apart owing to the size of this charge. Our Sunday school is progressing nicely under the management of Brother B. C. Presnell. The attendance is good for winter weather and considering the distance some of the members have to come. We think when Spring opens up it will be still better.

Our Woman's Home Missionary Society elected new officers, or rather re-elected the old ones, at our last meeting. We hope for a better year's work this year from the W. H. M. S. than we have ever had.

REPORTER.

South Lexington.—Attendance in Sunday school last Sunday was 170, which was a decrease of only 25 over the previous Sunday. The weather was extremely cold, and many of the small children could not attend. The men's class had their record attendance, there being 52 men present. That was the largest attendance the class has had since it was organized. Brother C. B. Yates is the new president of the class, succeeding Rev. C. B. Way, who resigned at the regular annual election held in December. Brother C. L. Hedrick is the very able teacher who is attracting large crowds to the class each Sunday morning with his earnest and forceful manner of teaching the lesson.

The Lord's Supper was observed at the morning church service last Sunday, and the usual number of members participated in the sacred ordinance. Pastor Ridge delivered a helpful sermon during the service.

A congregation of unusual size attended the night service last Sunday and heard a splendid sermon by Pastor Ridge on the subject of "True Service." The sermon was based on the narrative of Elijah leading the sons of the prophets in gathering material for a larger house of worship.

Announcement was made at the service last Sunday night that a male chorus organization, composed of some of the best musical talent in Lexington, will render a program of music at the night service on the fifth Sunday in this month at South Lexington church. The song service will take the place of the preaching for that appointment.

Pastor Ridge moved last week for the third time since the adjournment of the Annual Conference; once from Stanly county to Lexington, and twice since moving to Lexington. The church recently secured a permanent location as a parsonage for Rev. and Mrs. Ridge, which is located at 15 Pickard Circle, where Pastor Ridge will welcome his visiting brethren and all others.

C. B. WAY, Reporter.

Kernersville Charge.—There are four churches on this charge, namely, Kernersville, Pine Grove, Ai, and Sandy Ridge. I have been kindly received by each of the above named churches, and have filled all appointments beginning with the first Sunday in December.

We are very comfortably located in our apartment in the home of Brother Ad. Linville.

We reached this place January 8th. Awaiting our arrival was a box containing preserves, jelly, apples, potatoes and meal. This was brought through the kindness of the delegate, who is now, Mrs. Junius M. Hester.

Mrs. Ad Linville favored us with a nice can of pear preserves and other eats.

Each church on this charge has a Sunday school, but each, like many other Sunday schools, has room to grow both in numbers and in interest. The church in Kernersville has been much improved by laying a nice hardwood floor making it much warmer and neater in appearance. Other improvements are now being planned for this church which we hope to report to you all later. A consolidated school building is being erected in Kernersville, the contract for which is more than one hundred thousand dollars. This building is quite an additional credit to the town and country in which it is built. If schools can gain by such consolidation, is it not possible, in many instances, for churches and Sunday schools to do likewise?

Trusting that every church and Sunday school will more and more catch the Go Forward Spirit, and that our labors on this charge will bring much success to all, I am,

E. G. LOWDERMILK, Pastor.

Fire Damages Our Church in Winston

Winston-Salem church was partially destroyed by fire early this morning. The fire was caused by an overheated furnace under the Sunday school room; several thousand dollars damage. Only the prompt work of the firemen saved the building from total loss. The auditorium was not injured much except by smoke and water. It is a question when we can have service there again. The pastor of the M. E. Church near by has offered the use of their building for the time being.

The loss is partially covered by insurance.

C. MORGAN COMPHER.

January 16.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$172,572.56
L. P. Burns	10.00
A Friend (Enfield)	9.00
Mrs. Julia Ferree	3.00
	$172,594.56

Endowment Insurance Fund

Amount previously reported $7,096.61

No receipts since last report.

HERALD SUBSCRIPTION RECEIPTS

Rev. J. E. Pritchard, $6; Rev. F. L. Gibbs, $10.50; Rev. G. L. Reynolds, $1.50; Rev. A. L. Hunter, $6; Rev. J. M. Morgan, $1; Rev. C. G. Isley, $1.50; Rev. G. R. Brown, $1.50; Rev. H. F. Fogleman, $6.50; Rev. B. M. Williams, $3; Rev. C. L. Spencer, $1.50; Rev. H. L. Isley, $3; Rev. W. D. Reed, $6.50; Rev. T. E. Pierce, $3; Rev. E. L. Ballard, $1.50; Rev. D. A. Braswell, $5.25; Rev. W. H. Neece, $1.50; Mrs. H. W. Wade, $7.50; Rev. B. F. Morris, $3.

Brother Gibbs and his Siler City people lead this week. Our thanks to all.

—Rev. Ferry Lee Gibbs, pastor of Liberty-Siler City charge, goes this week to Westminster, Md., to enter the seminary. He will still hold the pastorate, the charge continuing its financial support, but of course he cannot return each week to fill the pulpit. A committee will look after pulpit supply in his absence.

—It is surprising to read that the widow of the emperor Maximilian of Mexico is still living. She is 86 years old and is reported as near the end of her days.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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—John Tyler, the 10th president of the United States, once received a fine horse from General Chalmers as a fee in a law case. This horse, which he always called General, was a favorite with the president. After years of faithful service to the Tylers old General was retired to a pasture where he spent the remainder of his days resting from his labors. When General died he was buried in the grove at Sherwood Forest, the Tyler home in Charles City county, Va. President Tyler erected over the grave a wooden slab to the old horse's memory and inscribed the following epitaph on it:

Here lie the bones of my old horse "General,"
Who served his master faithfully for 21 years,
And never blundered but once—
Would that his master could say the same!

—A memorial to William Jennings Bryan is planned for Washington, D. C., by the William Jennings Bryan Memorial Association. It will cost a quarter of a million dollars. The Association will raise the money by popular subscription.

The plan is to make the memorial a group of statues. One statue will represent Mr. Bryan giving his famous "Cross of Gold" speech before the Democratic National Convention at Chicago in 1896. That speech won him his first nomination for President. Another statue will represent him giving a speech on the tariff while a member of the national House of Representatives in 1893. Still another will show him as a deeply religious man. A fourth statue will represent him as a teacher and as a leader of the people.

—Mrs. Maud Smith, daughter of Brother Eugene Causey, is in the hospital very ill. There is much anxiety as to the outcome. She has been operated on for appendicitis and other troubles.

—Back in 1892 Albert Sealond, of Bridgeport, Conn., stopped a team of runaway ponies. Miss Martha Dobbs, who was driving the team, leaned over and asked the man his name. She wrote it down in a little book and said she was going to remember him some day. When Miss Dobbs died in 1904 she left her estate in Scotland to her brothers, with the provision that Sealond was to receive $25,000 when all the brothers were dead. The last brother died recently in Calcutta and Sealond will now receive the long awaited bequest.

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—Millions of American tree seeds, put up in sacks weighing a total of several hundred pounds, were shipped to Europe the other day to the forestry departments of Great Britian, France, Belgium and Italy. They are a gift to those four nations from the American Tree Association, of which Charles Lathrop Pack is president.

Each year, for several years, the association has been sending seeds to Europe as "messengers of good will." They are seeds of the Douglas fir tree and are used to renew the forests that were destroyed in the World War. Seeds sent in former years are doing well in the Allied countries. Most of them have grown into healthy young trees.—Current Events.

Rabbit's Disease.—The doctors have discovered that a dreadful disease may be caught from rabbits. It is called tularemia. In skinning a rabbit if you have an open sore on your hand you are likely to receive a poison into your blood which will lay you up for days with a high fever, even if it does not do much worse for you. This new plague spread from the west, but it is said that it has entered our state, so you would better be careful in handling rabbits.

—Nathan A. Parsons, brother of Misses Martha, Mary, and Josie Parsons, of Mitchell's Grove, died on Tuesday. After a funeral service at the church the body will be shipped to Danvers, Ill., where the deceased had lived.

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

VOLUME XXXIII. GEENSBORO, N. C., JANUARY 27, 1927 NUMBER 12

Prof Elderdice Sdc:7
Westminster MD

"A Yard of Youth"

The Youth's Companion is celebrating its hundredth anniversary by sending out a picture a yard wide of eight boys and girls. Their faces are painted in bright colors and all but two wear smiles so natural to boys and girls in their early years. Two of the eight have in their faces marks of incipient thoughtfulness. It is a striking picture and holds the attention for quite awhile. The faces not only win your attention, but they excite your interest and gain your sympathy. They take you back to that glad region when the world was new and young, the days of your own childhood. What days those were! How wonderful! How full of interest! You lived sixty minutes to the hour and had no tedious moments. What could be more interesting than just the life you lived? You were troubled with no doubts or fears as to the outcome of life. You lived naturally, you lived deeply and earnestly, and never asked why. Yes, those were great days for you, and it is easy for you to go back in memory to those days.

But you would not like to go back and be a child again, even for an hour. You value the lessons you have learned, lessons that have cost you so much. It is with a sort of pity that you look upon the faces of boys and girls. They know so little! They are so poorly prepared to meet the dangers before them, dangers that they cannot see and which nobody can show them. How will they stand the test of life? Will they endure or will they fall and fail? In your anxious regard for them, you are moved to pray for them: "O God, it would be so very sad for them to fail! Uphold them! Be with them in the hour of dreadful temptation, and foil the tempter." You not only pray for them, but you call on good men and women everywhere to join with you in prayer and in effort—if anything can be done. You believe it possible to make them a little wiser through the acquired wisdom of those who have gone before them. You would form a league of all good men and women to join hands and strive to save the young lives from the pitfalls that have been dug for their feet.

In your imagination, this yard of youth stretches out and becomes a million miles of youth. All the boys and girls of the world are in the line, and you come to realize more and more the importance, the ever urgent importance of saving the youth. What a problem it is to instruct them and lead them and train them for right living. You see what they do not and cannot see. You know what they do not and cannot know. Somehow they must be helped up to your hight. Somehow they must be kept from falling to lower depths. Will you not look into the faces of the unsophiscated youth about you and then be moved to do what you can do to save them and uplift them to the best life that Heaven has opened to us all?

—Mr. Ira Champion, assistant to Mr. Wayne B. Wheeler, Washington, D. C., in the work of the Anti-Saloon League, will speak in Greensboro churches next Sunday. He is to be at Calvary Church for the evening service. He is a member of the Methodist Protestant Church in Alabama. He was selected for his present position because of his peculiar fitness for the work. He is a sort of Colonel House.

Jesus' Agony in Gethsemane

The gospel writers have left a veil of mystery about Jesus' sufferings in the Garden of Gethsemane. Probably the reason is they did not understand the matter themselves. They could describe the outward action of Jesus, even telling the very words he spoke to God as well as those he spoke to his human companions. But they could not enter into the experiences of his soul. We are left to our own conjectures, with the realization that we are utterly unable to penetrate the mystery. We can no more understand it than we can understand the creation of the world. Both are beyond the limits of human understanding. Both are in the realm of the divine. It is doubtful whether the most intelligent among the angels of heaven are profound enough to understand what Jesus passed through in the garden when he was sore amazed and began to be exceeding sorrowful, even unto death. We believe that no alphabet of our human experiences can spell out for us the meaning of Jesus' sorrow in that dreadful hour. Surely it cannot be explained by a mere human dread of bodily sufferings on the cross. Jesus had long anticipated that and become reconciled to that and predicted that. The sore amazement that seized upon him here seems to have been an unexpected and hitherto unrealized and almost unbearable agony of soul, a bitter mental anguish beyond our power to endure as it is beyond our power to realize even in thought. This unthinkable agony of the Son of God was the bitter cup that was given Him to drink for the fallen race of men, including you and me. No, we cannot understand what Jesus suffered for us, but cannot we be more appreciative of and more grateful to Him for His voluntary submission to the agonies of that dreadful hour?

Is This a Joke?

The *Hi-Po,* High Point College students' paper, carries this in its issue of January 20:—

"A bill was presented to the state legislature at the beginning of the session the other week by which dances given in the name of denominational colleges would no longer be allowed in North Carolina. What action the petition has received has not been learned but it has had quite a little discussion. It is more than probable that such a bill will have little trouble in passing. It is interesting to note that H. P. C. took it upon herself to enforce such a ruling recently and was probably a pioneer in her action."

We are very ignorant in such matters, and we wonder who has been giving dances in the name of denominational colleges. Perhaps some groups have presumed to do even this; if so, there is ground for legislative action. The denominational colleges are having enough to bear without having to endure the odium of being sponsors for dances.

—Rev. Mr. Upchurch, who succeeded Rev. Mr. Davis as superintendent of the N. C. Anti-Saloon League, is in Greensboro preparing for next Sunday's campaign. He would like to place a speaker for prohibition in every pulpit. He realizes that it will require the combined and strenuous effort of church people to maintain the victory won against the wets.

AMERICA AND RELIGION—A NEW YEAR'S MESSAGE

(One hundred eminent American clergymen, of many different denominations, were requested to state what great religious message should be sent out to the American people at the beginning of the New Year. The replies were welded into a single statement by the Rev. Charles Stelzle. As given below this has been further condensed for the Herald by Rev. Luther K. Long. Reading it occasionally through the year should have a tonic effect.)

God

In the beginning—God. In Him we live and move and have our being. God is a spirit, and they that worship Him must worship Him in spirit and in truth. God is a living, personal force, working in us and through us to do His will. God is love, and loves every human soul. God is truth, and living close to Him makes us know the truth. To practice the presence of God brings poise and dignity to the soul. Scientific knowledge reveals the purpose and the method of God. There is one God, the Lord and Father of us all, and in Him and through Him we are related to each other.

Jesus

God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not parish, but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved. The nature of God is supremely revealed in the personality of Jesus. He that has seen Jesus has seen the Father. This makes Jesus the immortal Leader of the race. The rulers of the world built their kingdoms upon force—and lost. Jesus alone founded His empire upon love—and is winning. The life of Christ concerns Him who, being "the mightiest among the holy, the holiest among the mighty, lifted with His pierced hands empires off their hinges, turned the stream of centuries out of its channel and still governs the ages." The world has never come up to Christ's teachings. Jesus not only taught great truths—He gave men power to live them. Jesus has taken the vilest men and women and given them power to live pure, clean, and wholesome lives. The power of Jesus as a social reformer is growing. He is the Court of last appeal, the greatest ruler in the civilized world, the King of kings.

Religion in Life of Humanity

Man is "incurably religious." He may be alien to the church and its customs, but he usually believes in God and accepts the value of religion as a force in human life. As man grows in wisdom and stature or suffers sudden distress or danger, he inevitably moves toward the Supreme Being whom he has always found in his inner consciousness. It is the purpose of religion to make God more fully known to men, in order that the fundamental needs of the race may be satisfied. The reason that Jesus was the most normal man that ever lived was because His life was perfectly in tune with the spirit of God. The most normal man today is the one whose life is most nearly in tune with the life and spirit of Jesus Christ. Religion breaks down the wall of partition between classes and peoples and fosters good will, because it lifts one hand to God and reaches the other across to man. It gives men a new standard of values. It shows them that "a man's life consisteth not in the abundance of the things which he possessed." It teaches him that "if any man hath not the spirit of Christ, he is none of His." Religion centers in the cross of Jesus. It frankly appeals to men to answer the call, "Come and suffer." It does not always lead to an easy road. But it gives strength to bear the cross. It supplies all needs, according to the riches of God, in Christ Jesus—with victory and eternal life at the end of the road.

Place of the Church in the World

It was the purpose of Jesus to redeem the world from sin in every form and to bring it into harmony with the will of God. To this end He appointed His disciples and commissioned them to preach the gospel to every creature. These early disciples organized groups of Christians into churches, which became centers of religious activity. In spite of their shortcomings these churches and their successors have been instrumental in bringing about a civilization which today is the best the world has ever known—and tomorrow it will be better. Christianity's stalwartness, its ruggedness, its strength to withstand shock and opposition, is one basis of its appeal to all men and women. It is not a tottering structure, a failing institution. Men are not being asked to come and help save the Church. The Church is asking them to come in so that they may help save the world. The Church is not an end, it is a means. Its purpose is manyfold: worship, teaching, fellowship, service. It is an association of those who, candidly acknowledge their need, desire help, both human and divine, in the conquest of life. It offers a comradeship along the whole way of man's pilgrimage. It is world-wide in its activities. It gives inspiration to every other worth-while organization. It develops men and women for the highest places of leadership in the world's work. It stands for the redemption of all life and all of life, from waste, misuse, and sin. The church proclaims the "good news"—the gospel—which is capable of solving every problem facing humanity today. To this end, the Church appeals to all men everywhere to open their hearts and minds to God, to live as his children, to dwell in harmony with their fellow men, in this and other lands, and under the leadership of Jesus, to help bring in the kingdom of God.

LIFE INSURANCE AT LARGE

There are certain larger aspects of life insurance that I would like to discuss because of their bearing on American life and modern thought. It would be presumptuous of me to attempt a technical discussion of this subject before a group of life insurance experts, but there are certain phases of the subject which might more readily occur to an interested layman than to most of those who are deeply engrossed in the more technical side of it. I have so great a respect for life insurance as an institution of great public service that I want to present certain thoughts with reference to its larger aspects from a public standpoint, because to me they are unmistakable evidences of great value.

Let me say first that the enormous amounts of life insurance carried by the American people, and the increasing amounts that are being bought every year, constitute one of the most powerful answers to the alarmists who claim that America is jazz crazy. What is jazz? It is a refusal to assume responsibilities. It is a defiance of proper restraints. It is an abandonment to moral laxity and against moral obligation. Life insurance is the antithesis of all these. It shows a willingness to accept responsibilities. It is an evidence of thrift, of self-respect. It shows restraint and self-control. It manifests a positive recognition of moral obligations and responsibilities.

The jazz victim thinks of today only, with its questionable pleasures and moral abandonment. The man who buys life insurance is thinking not alone of his own future, but of the future well-being and protection of those who are dear to him. He recognizes the obligation to protect his family in case of his own death more than anything else, but he also recognizes the obligation to protect his own old age from want and dependency. It is a positive evidence of self-reliance and sturdy character. It represents not only the serious side of life but its finer side also. The first principle of life insurance is unselfishness. It is a practical demonstration of love and devotion.

In everything life insurance is the direct opposite of jazz. The tremendous and increasing amount being carried by the American people is unmistakable proof that the overwhelming majority of Americans are not infected with jazz but are sound of heart and mind, representing a great solid anchor for our civilization and good government.

As a mater of fact, jazz is merely the expression of a reckless and irresponsible and unimportant minority. It is the froth and foam of society. It is the excrescence of American life that is more conspicuous today because it is more bold. We have always had a small minority of people who were jazz crazy and we probably always will have them. The great army of Americans who are buying life insurance are necessarily serious-minded, thoughtful and substantial people who willingly accept responsibilities, exercise self-restraint, and assume without question their moral obligations.

Why is there so much talk about the manifestations of jazz? Because there are so few people involved in it—because it is unusual and not the everyday life of the great majority. Why is there so much talk about crime? Because, relatively speaking, so few crimes are committed. We never see anything in the papers about the tens of millions of Americans who go about their daily tasks without any noise or commotion, who attend their churches and lodges without any unusual conduct that makes news, and who accept and discharge the responsibilities of life in a perfectly normal and regular way. They are the backbone of America, the great solid foundation of society and government. They are the people who are buying life insurance. And life insurance is a practical evidence of fine character and sturdy citizenship.

Another thing has impressed itself upon me with increasing force. It is the fact that life insurance is a powerful answer to the philosophy of paternalism, whose followers believe that the state should do everything, be everything, who would rob the individual of all the glorious fruits of individuality. Life insurance is the product of the philosophy that the individual should do things for himself. It is a natural result of self-reliance and an evidence of it. It is a manifestation of the wish and the will to be personally independent. It is an evidence of that stability of individual character from which the endurance of the nation springs. It is one of the great guarantees of the lastingness of stable and just government.

Therefore, it would seem self-evident that all government in the United States, both state and national, should show kindly consideration and grateful appreciation to this worthwhile institution. This means that all laws relating to it should be favorable. It means above everything else that the taxes on insurance premiums should be reduced to the lowest amount necessary for proper regulation in the interest of the public. It seems to me that it is both unwise and unjust to tax life insurance premiums for vast amounts that go into the general revenues.

Still another great fact with reference to life insurance in this country, it seems to me, deserves special comment. While it is true that the extraordinary position of life insurance in the United States can be accounted for to some extent by the liberalizing features that have been written into the policies in the last 15 or 20 years, yet this of itself would not be sufficient to explain it. It is also true that it may be explained in part by the increasing national wealth; but this could not be the main reason, because wealth of itself has a tendency to demoralize, unless there go with it certain great steadying influences of real and lasting significance.

Perhaps the outstanding reasons for the marvelous success of life insurance in our own country is the unusual status of womankind and a higher regard for childhood. Women enjoy a finer position in America than in any other part of the world. They are accorded greater rights, greater opportunity and greater respect than anywhere else. The protection and development of childhood is a national characteristic. Many Americans are passionately devoted to social betterment, and this is reflected in the individual lives of countless people. It is all a part of that great American philosophy which offers equal rights, equal opportunities and equal blessings to all within our borders, and it accords to women their rightful place in society. Women have been given a higher and finer status in America than anywhere else, and when I say America I include Canada, because there is not very much to differentiate these two great peoples.

Where women are given that higher and finer status, there you find the greatest volume of life insurance sold. Likewise, where childhood is regarded with fine consideration and solicitude, there you will find life insurance bought in staggering totals. And that's America.

Life insurance in its fundamentals is a practical evidence of love and unselfish devotion. It is bought by the men who would guarantee to their families the necessities and comforts of life if they should be taken away. It is bought by those who would protect their loved ones against want and dependency, who would do so far as possible after death what they are happy and proud to do in life. Life insurance is the voice of love speaking in eloquent fashion through the trying years that follow after the hand of death strikes down the breadwinner.

Sometimes pessimists ask what has become of the American home? And yet we see increasing numbers of our people buying and paying for homes, a large per cent of them with the help of money loaned by life insurance companies. Life insurance is a positive expression of the great home instinct. It is founded on the desire not only to provide homes but to protect them. Love is the great motive power that makes possible the larger portion of the tremendous and impressive volume of life insurance that we see in force among our people. Life insurance is a material evidence of something fine and wonderful in the character of America. So long as that something remains, America is safe and her future is assured.

I can not let this opportunity pass without paying a tribute to the nation of which we are a part, and to which we owe an everlasting obligation of gratitude. Our business is rendering a great and wonderful service. It is at once a blessing and a bendiction, and yet you, like all the rest of us, owe the major portion of your success to the matchless institutions of America.

When we say America we do not mean the physical land. The same sun shines upon us today that shone upon America in the dim and distant past. The same stars twinkle in the night-time that the savages looked up and wondered at ages ago. A hundred thousand years ago, and more, the same mountains lifted their majestic forms. The same rivers were flowing to the sea long before civilization began. No, it is not physical America whose greatness and glory we proclaim. America is a great people, a human force. It is a philosophy of life and government,—a spiritual and not a physical thing.

To illustrate what I mean, let me tell you the story of my good old Father. He was born in England at a time when there were no public schools. He was 21 before he knew his A. B. C.'s, and he started in as a full-grown young man with a little copy of the New Testament and a little dictionary to learn to read by the slow and painful process of self-education, picking out one word at a time. Then he acquired a grammar so that he might learn to put the words together properly.

As a relatively young man he heard the call of America, this great land of freedom and opportunity, and like millions of other sturdy sons of Europe he came here to work out his destiny. He pursued his education still further, studying by night and working by day until he acquired an education that would do credit to the average college graduate.

He became a full citizen at the first opportunity under our laws, and he told me one time not so long before he passed away of that sacred day when he raised his right hand and forswore allegiance to the British crown and swore allegiance to the constitution and the flag of America, and his eyes filled with tears as he described to me that most sacred day of his life.

He learned every word of our constitution, every word. He learned every word of every verse of America and every word of the Star Spangled Banner, and before old age laid its heavy hand upon him he could sing those songs with a zeal and a fervor that was good to see. From the time I was a little fellow, and long before I could compreheind its significance, I saw him every time he passed by Old Glory tip his hat in veneration.

He made a great contribution to America in the creation and development of a new science for the saving of trees. He taught the American people to think in terms of the living tree. While I honor his great achievement and revere his memory, I must say in simple justice that his success probably would never have been posible anywhere else except America.

You and I, who are the fortunate beneficiaries of these great institutions, have an everlast obligation resting upon us. You, who are selling life insurance, are rendering a tremendous service in protecting and fostering those things of basic value. We all of us have a larger obligation than the faithful performance of our daily tasks. We do not own America. We have it only on a life lease. Even though the land stands in our names at the court houses all over the country, we hold it only so long as the breath of life is in us. We received it as a great priceless heritage. We are stewards so long as we may live. It is ours for safe-keeping. And then, according to the laws of nature, we must pass it on to other generations. It is our fundamental and lasting obligation to keep this, our America, as great and as wonderful and as worthwhile as it was when we received it, and to pass it on better, if possible, to those who are to follow us.—*By Congressman Martin L. Davey.*

CHRIST OR SANTA CLAUS, WHICH?

The holidays are over, and the great majority of our churches held some kind of Christmas service. Perhaps in some cases it was more of an "entertainment" than a religious service. It has been a question with us for a number of years as to the propriety of having any kind of "entertainment" in the house "dedicated to the worship of Almighty God." Will each one who may read this, both lay and clerical, who has a Discipline of the M. P. Church, read the Dedicatory Service? Many have never read it, not even seen it, have not the remotest idea of its high, holy, devout, dignified, sublime, majestic form and spirit. The idea, the thought, the conception contained in, and breathing through the whole service, is as foreign to anything savoring of "entertainment," as heaven is from hell.

"One of the trustees or building committee, addressing the officiating minister, shall say: Brother ——, in behalf of the church and congregation here assembled, I now present you this house to be dedicated to the worship of Almighty God." This is a solemn presentation, gift, or dedication of a house to Almighty God for a specific purpose. As much so as the dedication of the Temple or the Tabernacle. We do not have to do this. There is no law, human nor Divine, forcing us to do it. We do it of our own free will. It's no longer ours. It's God's. It's holy. Set apart for a place of prayer, worship, and instruction in God's word. And when we use this house for any other purpose than that for which it was dedicated, and thereby consecrated, it can be none other than a clear case of *desecration.*. A thing "devoted"—i.e, given to God could not be "redeemed." It was God's forever. We cannot "blow hot and cold" with God. Ananias owned some land. He sold it. Then he professed to give all the price received for the land to the church. But he did not. He lied. As Peter told him, he did not have to give any of the price. He was free to give or not give. But he had no right to lie. We do not have to give a house to God. But after we have given a house to God with all the solemnity of an oath, for a specific purpose, and then use it for another purpose, we have falsified our word. The dedication service has become to us "a scrap of paper." But it has not become "a scrap of paper" with God. We need a great awakening at this point. We've gone so far afield that many, if not the majority, do not think, or believe that "The Lord is in his holy temple; let all the earth keep silence before him." Reverence in the house of God is almost a thing of the past with many—even with those who claim to be the children of God.

Jesus said to the Jews, "My house shall be called of all nations the house of prayer; but ye have made it a den of thieves." Jesus was not condemning legitimate buying and selling, but buying and selling in the temple.

It was the "house of prayer." Built and dedicated for this specific purpose. God's house. The prayer house. The worship house. And this is recognized and embodied in our Dedication Service throughout.

Just a sample or two from our Dedication Service for the benefit of any who do not have a discipline:

"And may the prayers and praises of Thy people ascend from this house like holy incense, to be unto Thee a sweet smelling savor."

"Now, O Lord God Almighty, who dost live and govern all things, let, we beseech Thee, Thine eyes be open, and let Thine ears be attent unto the prayer that is made in this place, through Jesus Christ our Lord. Amen."

The whole idea, thought, sentiment, running through the entire Dedication Service is that of prayer, praise, worship of Almighty God.

How to reconcile many things said, done, and "acted" in our churches today, with the letter, spirit, and intent of our Dedication Service, I cannot see. I feel and believe it cannot be done. They are clearly a desecration of a holy place, and the church is suffering in its spiritual life just in proportion to this desecration. We can juggle with words all we please, by saying all things are sacred, or holy—as some superficial persons do—but it remains forever true, that there are laws in the spiritual world—psychological laws—that are as unbending as the laws in the natural world. These laws must be observed if spiritual results are to be obtained. This truth is recognized in the Bible.

That the temple was not to be a place *of business,* as business and worship are not the same. Business has to do with our fellows, while worship has to do with God. Jesus said to enter into one's "closet" to pray. There is a *reason* for this. The unspiritual cannot see this reason perhaps, but the saints of God have learned by experience that there is a law of his being—a spiritual and psychological law—requiring complete, absolute concentration of mind and heart—his whole mental and spiritual being on God, in order to do one's best praying, and this cannot be done with a divided mind and heart—with a distracted mind and heart—because of surrounding attractions and distractions. So Jesus said "enter into thy closet and pray." He did this himself, going alone on the mountains to pray.

There are times and places where one may be innocently *amused;* but the house of God is not the place for amusement nor "entertainment." Amusement and "entertainment" do not conduce to worship—prayer and praise. They are derogatory to all this, and therefore, have no place in the house of God. There are certain faculties of our being aroused, or brought into action, by amusement or entertainment, but not the faculties aroused in prayer and praise, and for this rea-

son, amusements, or mere entertainment, in the house of God, is a desecration and a flagrant violation of the sacred compact freely entered into with Almighty God in its dedication. And for this reason all mere entertainment, as such, should be excluded from the house of God.

The Bible makes a clear distinction between the "holy and the profane."

The priests were to "put difference between the holy and the unholy, and between clean and unclean." Lev. 10:10. "And they shall teach my people the difference between the holy and profane." Ezek. 44:23. And the charge was brought by the Lord, through the prophet Ezekiel, that the priests had failed to teach this difference, saying, "Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they showed difference between clean and the unclean." Ezek. 22:26.

"Wherefore as I live saith the Lord God; surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I diminish thee; neither shall mine eye spare, neither will I have any pity." Ezek. 5:11.

The churches of this age are guilty of violating the very identical precept that the priests were guilty of violating, not recognizing the "*difference between the holy and profane.*" Some go further than God, and say that everything is "sacred." God does not do this. He says some things are "profane," i. e., common, the most of things belong to this class. Holy things are separated and set apart wholly to God, or to a religious use, or purpose, in distinction from all others that are not so set apart. The Sabbath is alled "holy," because set apart for a specific religious use. So was the Tabernacle and the Temple. Not that the material of which these buildings were constructed was at all different from like material in any other buildings. It was the specific purpose for which they were built, and then the solemn dedication to God. Not that the hours, minutes, and seconds of the Sabbath are different from those of other days, but the design or purpose makes the difference.

The Israelites are called the "holy people," not that they are naturally better than other people, but because they were chosen and set apart to a specific mission in the world. So of our churches; they are not intrinsically different in their material make-up from other houses, but wholly different in their design or object. So they are holy in this sense. A trysting place of God. Wherever we meet God is a "holy place." Jacob at Bethel and Moses in the desert. God told Moses that the ground whereon he stood was "holy." Not that the soil was different from other soil of a like kind, but that God was there in a special manifestation made the difference. God was present in the Tabernacle and Temple in his Shekinah glory. So he's present in our churches which have been solemnly dedicated to his worship, though unseen—unless we grieve him away by our worldliness—turning his holy house into a place of amusement and entertainment. Then he may say of us as he said of the Jews, "Behold your house is left unto you desolate." Where "two or three are gathered together in *His name,*" he's in the "midst," he says. But when people gather in the house of God to have "fun," amusement, entertainment, He's not there. To play Santa Claus as is sometimes done. To endorse and propagate a *myth,* instead of honoring Jesus Christ, He is grieved and not there. The whole thing must be an abomination in his sight. A desecration of his house, and teaching a myth in the house of God instead of the truth.

We've attended some Christmas services where there were recitations by the children, and nearly all being something about Santa Claus, but nothing about Jesus Christ. This was painful to me, but to the unthinking, unspiritual masses it was great "fun." And people have "fun" on the road to hell.

We believe it is all right to have a Christmas service in the church, with Santa Claus and all other foolishness and worldliness left out. Let the leader read the second chapter of Matthew, and from the second chapter of Luke, about the birth of Christ, and sing the standard Christmas hymns, as "Hark the herald angels sing," and such like. Let some one make an appropriate talk or address. Might be a number of short talks. Or the children might have recitations or readings, or both, with Santa Claus left out, and all other foolishness, lightness, levity, and fun—everything of a worldly, secular nature. A service of this kind is just as interesting as one of the wrong kind, and at the same time useful as a religious service. Let the service exalt Christ but not Santa Claus. Let it be joyous but not light, frivolous, worldly, foolish. Let the whole service center on Jesus Christ. We are supposed to hold these services to commemorate his advent into the world, but if we turn away from this glorious, historical fact to a *myth,* it becomes worse than a farce, the whole thing a paganistic performance, "turning the truth of God into a lie," a real solemn mockery. The fact that some persons can see no impropriety in things secular, worldly, and, even false and mythical in the house of God, is because they are lacking in knowledge in reference to these things, superficial in their thinking, and unspiritual. Even persons of the "world" who think soberly can see the impropriety of these things.

It seems that some persons will persist in trying to "serve God and Mammon." Seeming to think that there is "something in common between the temple of God and idols;" that there is "something in common between Christ and Belial;" that believers and infidels can be good bed-fellows. That we can be so "good" as to invite the devil in and tell him to "make himself at home." And this he will do if we say so. But when Satan comes in as a guest Jesus goes out.

We will not discuss the question as to whether the Santa Claus myth is a sin *per se;* but Santa Claus nor any other myth or falsehood has any place in the house of God—in any religious service.

Christ or Santa Claus? Which has been first in the past? And how of the future? J. F. Dosier.

THE PROPER PLACE FOR REPENTANCE

Let us repent while we are yet upon the earth, for we are as clay in the hands of the artificer. The potter when he makes a vessel and it turns amiss in his hands forms it anew; but if he had gone so far as to throw it into the furnace of fire, he can no more bring any remedy to it. So we, while we are in this world, should repent with our whole heart for whatsoever evil we have done in the flesh while we have yet the time of repentance that we may be saved of the Lord, for after we shall have departed out of this world we shall no longer be able either to confess our sins or repent in the other.—*St. Clement.*

SAFE IN HIS KEEPING

If God has hid me in His secret pavilion, let men slander and abuse me if they like! If I can say that God is my Father, Jesus is my Savior, and heaven is my home, let the world rail, let the flesh do what it pleases, I will not be afraid of evil tidings, for my trust is in God! Is not that a good footing for eternity? "Heaven and earth shall pass away, but My word shall not pass away." If you get your feet fair and square on the rock, let the waves beat if they will. A Christian once said that he trembled sometimes, but the foundation never did; he had his feet upon the Rock.—*Selected.*

Denominational Enterprises

FOREIGN MISSIONS

A special meeting of the Board of Foreign Missions, made necessary by the death of Rev. Fred C. Klein, D. D., was held in Baltimore, Md., on January 11, 1927. Because of the complete merging of the work of this Board, with the work of the Union Board of Foreign Missionary Administration, this was their first meeting since the adjournment of the General Conference in May, 1924. At this meeting steps were taken to secure a successor to Dr. Klein. In the meantime the Board authorized the employment of Mrs. Klein to care for the clerical work of the office until a secretary is secured.

Mrs. Klein's very intimate knowledge of our foreign work, and her oft-times demonstrated competence in managing the detail work of the office of the foreign missionary secretary, greatly simplifies the immediate problem before your Foreign Board. The Board also felt that an opportunity ought to be given to the church to express in a substantial way its high appreciation of the long and efficient service of Dr. Klein, and to that end decided to recommend to the Union Board that they plan to make the coming Children's Day Service somewhat of a memorial to our late secretary. Already letters are coming to me from different sections of the church suggesting this very idea. When the Union Board meets in Baltimore on February 24 it will give due consideration to these suggestions.

A Fine Example—Who'll Be Next?

The following letter has just come to my desk:

Dear Brother Broomfield: I am enclosing a check for the sum of ten dollars for the church building at Nagoya College, about which you write in the paper that has just come to my desk. That will help a little. May God bless you and the work in the foreign as well as in the home-land.

Fraternally yours,

Ira T. Champion.

Brother Champion is a member of our church in Alabama, and is an assistant to Wayne B. Wheeler in the Legal and Legislative Department of the Anti-Saloon League of America, with headquarters in Washington, D. C. I wonder who will be next to lend a hand in this worthy enterprise? I know of no better investment for a little money than to help in completing this church building at Nagoya College, where nearly 1,200 young men will feel its influence. I will be pleased to acknowledge in this column any help you may see fit to give. My address is 1734 Potomac Avenue, Pittsburgh, Pa.

A Wonderful Gathering

After the meeting of our Board in Baltimore, I went immediately to Atlantic City to attend the annual meeting of the Foreign Missions Conference of North America. This conference includes all the foreign mission Boards of the evangelical churches of the United States and Canada. There were over fifty Boards represented. Many notable addresses were made by the recognized leaders in this department of the work of the church, and plans were outlined for the great Missionary Council to be held in Jerusalem just before Easter, 1928; but the thing that impressed me most was the emphasized recognition given to the value of prayer for missions. The cultivation of prayer for missions, in the personal life, in the local church, in Board meetings and conventions, was presented in syllabus form, in which twenty-eight heart-searching questions were asked, dealing with this vital question. As the discussion proceeded I had a feeling that as a church we had failed to emphasize this cultivation. When I heard a representative of the United Presbyterian Church state from the floor that they had seventy regularly organized prayer groups, all over the land, meeting weekly, or semi-weekly, or monthly, to pray for missions, I felt that here possibly was the explanation of the fact that the United Presbyterian Church leads the United States in its per capita support of missions. Brethren, pray for us.

Rev. J. C. Broomfield, D. D.

FOR JESUS' SAKE

"Mother," said a little boy, "I wish Jesus lived on earth now."

"Why, my darling?"

"Because I should like so much to do something for Him."

"But what could such a little bit of a fellow as you are do for Him?"

The child said, "Why, I could run all His errands for Him."

"So you could, my child, and so you shall. Here is a glass of jelly and some oranges for poor, old Margaret; I will let you take them, and do an errand for the Savior, for when upon earth, He said, 'Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me.' Whenever you do a kind act for anybody because you love Jesus, it is just the same as if the Savior were now living on the earth and you were doing it for Him."—*The Illustrator.*

PROSPERITY

Is a friend to be coveted and an enemy to be watched.

Makes many friends for us that do not endure through adversity.

Never made an avaricious man contented.

Imposes a harder test of character than poverty does.

Never brings much consolation to an envious man.

Has never been a satisfactory compensation for the loss of self-respect.

Costs too much if it has robbed us of our peace of mind.—*Selected.*

THE POWER OF THE STORY OF THE LOVE OF JESUS CHRIST

Bishop Whipple is moved to tell an incident which illustrates the power of the gospel if it once gets access to a man's heart: He says in a letter to the Churchman:

"Thirty-seven years ago I knew a great orator of the lower Sioux, Red Owl. He never attended church for he was afraid he would lose his influence among his people. One day he came into the school-room and stopped before a picture of the 'Ecce Homo,' and asked, 'What is that? Why are those thorns on his head?' Red Owl was so touched by the story of the love of 'the Son of the Great Spirit' that he came again and again to ask about Jesus. 'One day I was going to Wabasha's village, and saw on the prairie a new-made grave: over it was a plain wood cross. I learned that Red Owl was dead. He had been taken ill suddenly, and when dying he said to his young men: 'That story which the white man has brought into our country is true; I have it in my heart. When I am dead I wish you would put a cross over my grave, that the Indians may see what is in Red Owl's heart.'

"The 'power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.' "—*Selected.*

FAITH ONLY CAN SAVE

Doubt is the seed of all sin, and nothing can remove your doubt but your faith; and do not you see that your unbelief—the seed of all sin—must, in the nature of things, remain in you on and on up to the very instant that you quit doubting and believe that Jesus cleanseth? At the very moment you fully trust, at that moment doubt and sin are removed.—*G. D. Watson.*

OUR STORY PAGE

THE GIFT OF THE SNOW MAN

Little Dora was sick. She had had scarlet fever, and was just sitting up. The doctor said it would be a whole month before she could go out and play with other children, perhaps six weeks; for it was a very cold winter, and she must not take cold. So little Dora was crying, although she knew she must not cry, for it would make her eyes ache very much.

It was snowing, too. All day long it had snowed, and all day yesterday it had snowed, and the day before yesterday, too. Before that the children had waved to her as they went to school, and it had not seemed so lonesome. Today was Friday. Even if it stopped snowing, she would not see them Saturday or Sunday, so little Dora felt she must cry even if it would hurt her eyes.

At last it was bedtime, and little Dora was very glad to go to sleep and forget how lonesome she was.

When she awoke in the morning it had stopped snowing. After she had had her breakfast and had been dressed, mother helped her to the window that she might look out. All the world was boys and girls, too, for there were all her schoolmates busily at work on a snow man right under her window. Such a big snow man, too! All were helping, the girls carrying snow to the boys who were packing it down hard. Little Dora saw they did not mean to make a snow man that would melt right away. How happy they were! Little Dora wanted to play, too, but she tried to think how glad she was to be able to watch them and she waved her "Thank you" to them from her window.

At noon they all trooped off and left her with the completed snow man. He was certainly a beautiful one—white with coal black eyes. red apple skin mouth and an old straw hat on his head. He did look very funny. Dora watched him most of the afternoon, and at dusk she saw some of the boys back and pour water over him so he would freeze hard. How she did want to talk to them! But she had to stay all alone.

When she was dressed Sunday morning, she could hardly wait to get to the window. Yes, the snow was there, but he had a big basket hung on his arm, and over his head was a big sign that read: "Watch me."

Little Dora did watch him for a long time. Then she saw Marjorie come into the yard, and drop something into the basket. She made signs that it was for little Dora. Father went out to the snow man and brought in a paper parcel. In it was a Bible story picture puzzle.

"How nice!" said mother. "You can use it until you are well." Dora played all the morning trying to put the pictures together, and at last they were finished.

"I see Doris in the yard," said mother. Yes, Doris on her way home from Sunday school had dropped into the snow man's basket all the papers and picture cards they had had in Sunday school since Dora had been sick and a letter from her teacher telling her how much they all missed her. It was a happy Dora who said good night to the snow man.

After that the children brought something to the snow man's basket every day. Fred brought gingerbread; Alice brought some fudge she made herself, Harold a book he had read and marked: "To be passed on to the scarlet fever ward in the hospital." George made some molasses candy. Grace dropped in some chestnuts. Every day and sometimes two or three times a day there was something.

It was very, very cold; so the snow man lasted a long time. He lasted until the doctor said that the house could be fumigated. Although Dora could not go out until it was warmer, all danger of contagion was over, and the children could come and see her.

Before the big snow man melted, father took a picture of him with his camera. All at once he looked into the basket. Then Dora and Mother saw him pick up something in his arms and bring it into the house. In a minute he came upstairs and put into Dora's arms a little white kitten with blue eyes, who looked up at Dora and purred as much as to say: "I have come to live with you." He was very cold and shivery, so mother gave him some warm milk and wrapped him up in a worsted shawl, and he lay on Dora's lap and went to sleep.

"I think," said father, "as we do not know where he came from, he must be the snow man's own gift to you."

"We will call him Snowball," said mother. "He must have been wandering around in the cold and jumped into the basket for warmth and shelter."

Little Dora bent over and softly kissed the head of the sleeping kitten. "Of all the gifts in the snow man's basket," she said, "I like the very best, the gift of the snow man himself, my little snowball kitten."—*Emma E. Bush, in Continent.*

TREAT YOUR TOYS RIGHT

"Oh, dear, I wish I had nice things like you," sighed Amy as she looked at Grace's doll trunk and all the pretty books and games on the shelf.

"You do have nice things," said Grace. "Last Christmas you had more presents than I had. Then, think of all you got at your birthday. Your aunties and uncles give you lots of things, too!"

"All the same, I haven't a book that looks as good as yours or a game or puzzle without something lost. Every one of my dollies has a broken arm or leg or the hair gone."

Can you guess why Grace's things last so much better than Amy's? You do not need to see those girls to know that Amy leaves her toys and books and dolls and games wherever she happens to be. Then, rain or dogs or some of the children often spoil the things. It is really Amy's own fault those things happen, because she has not been careful. She is both lazy and careless.

It is not the child that is given many toys who has the best things. It is the one who takes care of what he or she has. You can play with the same toy or dolly a great many times and have it to give away or keep after you are grown up. Or you can let everything you have be spoiled soon.

There is nothing smart in breaking your things or leaving them where they get spoiled. Take pride in seeing how well you can make your things last and yet have fun and give others a chance to enjoy playing with them. Use your playthings, but use them right.

Well-cared-for playthings will give you many good times, and they help you to learn how to care for other things you will have to use in work and play.—*Child's Gem.*

GOD'S WAY

God doesn't choose scholars to meet scholars when He is in a fight. He didn't choose a giant to meet Goliath; He chose a boy. He didn't choose scholars to meet the Jewish ecclesiastical machine; He chose ignorant fishermen. The Son of God said that His Father hides things from the wise and prudent and reveals them unto babes. Paul said that God chooses foolish things to confound the wise and mighty. God does not rely upon scholars. He would never hear the last of it, if He did. They would brag forever about their victory. Unbelief chooses scholars; God chooses humble men of faith. God doesn't use argument. God uses testimony. Scholars use arguments; God's men use prayer, the Bible and testimony.—*Selected.*

Our Children's Home

Offering by Church and Individuals

Pleasant Grove, Pleasant Grove Circuit, $10.13; Sapling Ridge, Alamance Circuit, $2.26; Fair Grove, Why Not Circuit, $2.05; Shiloh, N. Davidson Circuit, $5.56; Fountain Place, $4; Fairfield, Guilford Circuit, $2.50; Spring Church, Forsyth Circuit, $1.52; Mrs. George Penny, check for, $8.26.

Sunday School Offerings

Concord $25; Henderson, $23.33; Glen Raven, $3.10; Mebane, $8.12; Pleasant Union,$1.

We are indeed grateful for the offerings received. We hope the church as a whole will remember us from time to time. Be sure to put the Home before your Sunday school class on the first Sunday mornings. We know by experience that some of the classes forget the Home when they take the offering on the first Sunday.

Your servant,
J. A. DIXON, Farm Manager.

MY SON IS A FOOL

A certain New York millionaire was showing his home to a friend not long ago. The house was equipped with every modern convenience and luxury. "I have all these things," said the millionaire, "and yet I can enjoy none of them—for my son is a fool!"

Tragedies of this kind happen in many homes Usually they come, not because the boy is spoiled, but because he is poorly informed about life. He does not know toward what goal to direct his efforts.

To help boys and girls to choose their life work intelligently, a group of famous Americans are writing for the Youth's Companion this year a series of articles on the professions. Farming is discussed by L. J. Taber, master of the National Grange. Nicholas Longworth, Speaker of the House of Representatives, writes about politics. Equally eminent spokesmen have been found for the other professions.

Give an ambitious boy or girl a chance to read these articles, along with more than 300 gems of fiction every year. Now is the time to enter your subscription for the Hundred and First Year of the oldest, finest and cleanest young people's magazine in America. Subscribers will receive:—

1. The Youth's Companion—52 weekly issues, and

2. The Hundredth Anniversary Souvenir Picture, "A Yard of Youth" (sent on request).

All for $2.

3. Or include McCall's Magazine, the monthly authority on fashions. Both publications, only $2.50.

THE YOUTH'S COMPANION
S N Dept., Boston, Mass.
Subscriptions Received at this Office.

—More than three thousand young people have already registered for the International Christian Endeavor Convention to be held in Cleveland, Ohio, July 2-7, 1927. An after-convention tour to Yellowstone National Park is being planned by the Travel Department of the United Society of Christian Endeavor.

—Mrs. Maud Smith whose serious illness was reported last week is much improved and her speedy recovery is hoped for.

COLLEGE BUILDING FUND

Amount reported January 6	$172,582.56
Mrs. G. W. Pearson	20.00
W. J. Jennings	15.00
J. A. Hornady	5.00
L. P. Burns	10.00
A Friend	9.00
Mrs. Julia Ferree	3.00
Mrs. Ruby W. Peirson	10.00
Mrs. Ella J. Mitchell	10.00
T. K. Causey	50.00
Miss Bertha Mock	5.00
Arlie B. Owen	75.00
Mrs. J. N. Garrett	5.00
Mr. and Mrs. S. B. Troxler	5.00
Mrs. L. Walter Troxler	2.00
Miss Creola Wagoner	4.80
Willie Wagoner	3.00
Gladstone Wagoner	2.40
W. G. Wagoner	5.00
Mrs. W. G. Wagoner	1.00
Mrs. Julia Hopkins	3.00
C. L. Stanfield	7.50
Miss Myrtle Stanfield	5.00
D. R. Hopkins	7.00
	$172.845.26

Endowment Insurance Fund

Previously reported	$7,096.61
Miss Lelia Kirkman	5.00
Mrs. R. M. Gladstone	1.00
	$7,102.61

In the Herald of January 6, the total was given as $172,582.56, but through error of the typist, this was brought forward in the Herald report the following week as $50.00 less. To correct this, I have gone back to the report of the sixth January, and have listed all payments since that date, though it will be noted that a few of these were reported in the Herald of the thirteenth and the twentieth of January.

May I call the attention of those who have subscribed to the Endowment Insurance Fund to the fact that the third payment on the insurance is now long overdue, having been extended by notes? This is, or should be, a fund that is very much alive. Each payment increases the cash value of the insurance very materially. I wonder, though, how those who have promised to pay, and are neglecting it, are expecting the Treasurer to meet the obligations, and to protect the good name of the College. Is it not better that a great many should make a little sacrifice, if necessary, than that the Treasurer should be left to undertake the impossible, and the College, in which we have invested so much, and which has justified so completely the faith of its friends, should be seriously handicapped? What say our friends who have unpaid pledges?

J. NORMAN WILLS, Treasurer.

Executive Meeting

Mrs. Wm. C. Hammer and Mrs. George R. Brown have called an Executive meeting of the Home and Foreign Missionary Societies for Wednesday, February 2nd, at 11 o'clock, Grace Church, Greensboro.

It is very necessary that every member be present. We cordially invite any lady interested in our Mission work to attend this meeting.

Please notify Mrs. J. M. Millikan, Greensboro, if you expect to be present.

AND THE PEOPLE ROSE TO PLAY

Earth's meekest man, the world's humblest and wisest law-giver save the Messiah, (Exodus 32:6 and I Cor. 10:5-7), was shocked, chagrined and overwhelmed with grief at the people's infidelity.

Today this American nation is submerged and engrossed in card playing or bridge. This condition exists throughout hundreds of homes in this city. Down in the kitchen of my rented apartment the intelligent lass of seven and the cook are intent on the game. In every section of the rural life my dearest friends, those I love best, are playing. And up in the jail, a refined lady and I found the eleven incarcerated young men (save one too drunk and just inclosed) buried in the game on Sunday afternoon. And they excused themselves with—"Just a little pastime."

All over the nation in millions of homes the lights are burning until midnight and early morn as their inmates ply the cards. This is not confined to autocrat or plutocrat, but the masses are overwhelmingly involved.

Oh, the waste of incalculably valuable moments, hours—yea, in accumulation, years. It impedes the progress of God's kingdom. It weakens our influence for good. It is such a sacrifice to the minds of our nation's youth.

In the vast realm of literature now so widespread and accessible are jewels of truth sparkling in animating, inspiring, soul-expanding truth, unexplored by the hosts of these youths. In the nation's ministerial ranks of hundrsd of ministers not one conscientious ambassador will tell you it is right. I challenge all who read this to ask their pastors.

How it must grieve the living Christ, who moves a Presence all about us to see the church for whom He gave His life a vicarious atonement, (the efficacy of whose blood avails for all who plead for it), hampered, circumscribed, its purpose thwarted and at times set aside, and in some instances nullified. Oh, to see His kingdom want while they play, play, play.

Friends, have you heard the distant mutterings and rumblings, the warnings, the prophecies of impending evil, an onslaught to me imminent, of a religious war? Such in vastness and extent as the annals of the nation's history record not. I adjure you, shall we send our youth to their gory graves, no more strongly fortified within and without than this? May God awaken us!

"And the people arose to play."

FANNIE O. KIRKPATRICK.

SUNDAY SCHOOL

Lesson for January 30.—The Christian Overcoming Temptation. Luke 4:1-13; 1 Cor. 10: 12, 13.

Lesson for February 6.—The Practice of Christian Stewardship. Matt. 25:14-30.

CHRISTIAN ENDEAVOR

Topic for January 30.—How Show Loyalty to Our Church. Rom. 12: 2-13. (Denominational Day. Beginning Christian Endeavor Week.)

Topic for February 6.—Interdenominational Fellowship through Christian Endeavor. Eph. 4:1-6.

—Calvary church Sunday school had an attendance of 180 last Sunday, the largest yet.

Our Task and Our Privilege

Paid A. C. B. in Full

Charges:
Mocksville.
Porter.
Spencer
Churches:
Siler City on Liberty-Siler City.
Palestine on Flat Rock.

Paid on A. C. B.

Liberty-Siler City	$112.50
Burlington, First	100.00
Davidson	67.20
Whitakers	64.50
Forsyth	57.00
West End	55.00
Fountain Place	50.00
Concord	34.00
Why Not	31.55
Flat Rock	31.00
Granville	25.00
Mt. Pleasant	25.00
Charlotte	23.85
Littleton	18.50
Randleman	10.00
Vance	10.00
Saxapahaw	8.00
Denton	5.00
Friendship	4.30
Pageland	3.06
Mecklenburg	2.15

Paid on G. C. B.

Asheville	$66.00
Concord	53.51
Granville	50.00
West End	42.00
Forsyth	40.65
State Street	40.01
Winston-Salem	38.47
Henderson	36.00
Randleman	28.71
Asheboro	28.60
Whitakers	27.05
Liberty-Siler City	25.98
Calvary	23.43
Orange	20.00
Graham	17.56
North Davidson	16.81
Gibsonville	16.23
Pinnacle	16.17
Glen Raven	16.15
Pleasant Grove	15.25
Charlotte 1st	15.00
Vance	15.00
Fountain Place	14.66
South Lexington	14.00
Friendship	8.91
St. Paul	8.61
Anderson	8.00
Mt. Hermon	7.14
Bess Chapel	6.80
Spring Church	6.68
Saxapahaw	6.50
Moriah	6.50
Mebane	6.40
Alamance	6.00
Littleton	6.00
Midland	5.73
English Street	5.10
Flat Rock	5.00
Chase City	4.50
Thomasville, West	4.25
Mecklenburg	4.20
Halifax	4.00
Davidson	3.35
Mocksville	3.25
Randolph	3.07
Rockingham	3.00
Pageland	2.00
Grace	1.00

Paid College in Full

Tabernacle.
Liberty-Siler City.
Grace.
Asheboro.
Burlington.
Concord.
Henderson.
High Point, 1st.
Gibsonville.
Reidsville.

Paid on College Assessment

Mt. Hermon	$51.13
Mebane	40.00
Charlotte 1st	16.88
Granville	14.50
Saxapahaw	9.20
West End	9.00
Rockingham	$ 4.00
Mecklenburg	1.27

Fifty-six charges reported this work on one or other of the budgets. Seven reported on all three. Nine Charges went over the top on the College Assessment, and Spencer went over on the A. C. B., making three charges over on the A. C. B.

The report is a good one. Fifty-six charges reportjng in the first quarter means more nearly a full year's work and not just a few months' work just before conference.

This week I meant to publish the entire roll but because of so many things coming up unexpectedly I did not get the matter prepared, watch for it next week. For the same reason I am making no report on "The Work and the Workers." Bear in mind that February is "Church Extension" month. Let's cooperate heartily and make the month a successful one by paying this whole assessment. The Board of Church Extension held one meeting but could not make any appropriations because there was no funds. An earnest effort—a good pull altogether will raise this amount. Let's do it. May our God bless each pastor and each church.

In His name,
A. G. DIXON.

HERALD SUBSCRIPTION RECEIPTS

Rev. J. B. Trogdon, $6; Rev. J. R. Anderson, $10.50; Rev. C. L. Spencer, $3; Rev. J. E. Pritchard, $3; Rev. E. G. Lowdermilk, $1.50; Rev. W. D. Reed, $2.50; Rev. H. F. Fogleman, $1.50; Rev. Edw. Suits, $3; Rev. J. H. Moton, $4.75; Rev. F. L. Gibbs, $12; Rev. D. I. GARNER, $27; Rev. A. Ridge, $3.75; Rev. F. W. Paschall, $13.50; Rev. W. H. Neese, $1.50; Rev. R. A. Hunter, .75; Mrs. W. L. Moody, .75; H. A. Garrett, $6; Mrs. Charles Smith, $1.50.

Brother Garner and his Why Not people distinguish themselves this week. Whitakers and Siler City and Albemarle are in the same class. Thanks to all the charges represented in this report.

—A bookcase filled with books in the county jail for the use of the prisoners has been provided by the Christian Endeavorers of Asheboro, North Carolina.

WORD JUMPING

This is a game that will be found interesting and instructive for a while. It consists in changing a word one letter at a time until a wholly different word has been produced. Each word formed must be a real word and only one letter must be changed at a time.

We may change LOVE to HATE thus:

LOVE, LIVE, HIVE, HAVE, HATE. Four jumps.

We may change HIM to HER in two jumps: HIM, HEM, HER.

We will give a small prize to the reader of the Herald who solves the following problems with the smallest number of jumps and sends us the list by February 10th. If two or more have the smallest number of jumps, the prize will go to the one whose letter bears the earliest post-mark.

1. Change HAND to FOOT.
2. Change EAR to EYE.
3. Change NOSE to CHIN.
4. Change SLOW to FAST.
5. Change BLACK to WHITE.

THEY DIED THAT PROHIBITION MIGHT LIVE

At the annual dinner of the Citizens Committee of One Thousand for Law Observance and Enforcement U. S. Senator Morris Sheppard called on those present to rise as a tribute to the 50 Federal prohibition officers and the State officers who have been killed in the course of duty since prohibition became effective in 1920, saying:—

"I ask that we rise for a moment in honor of these and all other officers who have died in order that civilization might be perpetuated and that law might be enforced.

"God rest their souls in His eternal peace, and may their examples give us all a renewed and an inflexible resolve to continue our endeavors for the integrity of the Constitution, the majesty of the law, the happiness of the American people, and the spirit of the American flag." From address of Senator Morris Sheppard known as "the father of the Eighteenth Amendment" at meeting of Citizens Committee of One Thousand at Washington.

—Rudyard Kipling, famous British author, was sixty-one years old December 30.

—One hundred and twenty-two women have been elected to serve in State Legislatures that meet this year, says a report made by the National League of Women Voters. Of this total eighty-six are Republicans, thirty-one are Democrats and five are independents.

—Brother J. F. Williams of Calvary church is trying out a number of radio outfits with a view to purchasing the most satisfactory. There are so many on the market that one is afraid of buying the wrong one.

—Mrs. D. A. Braswell was released from her long-continued sufferings last Sunday by death. Rev. W. F. Ashburn conducted the funeral on Monday. Rev. D. A. Braswell, her husband, will have the sympathy of many of our readers who know him and did not know Mrs. Braswell. Those who knew her felt that she was a good woman, indeed.

—A Sunday school convention for Rock Creek Township will be held at Gibsonville next Sunday afternoon, beginning at 2 o'clock. Six ministers' names are on the program. All Sunday school officers and teachers in the township are expected to be present.

FROM PASTORS *and* PEOPLE

THE END HAS COME

My wife died Sunday, 10 a.m., January 23, 1927. Three years and three months sufferings. She bore her suffering with the greatest patience. She has left her home on earth to go to the home prepared for the faithful. Her absence from our home makes our home very lonely. We had lived together 54 years two months and 26 days. We were married on Sunday about 10 a.m. and she died on Sunday 10 a.m. She was a good woman, a good wife, and a good mother. While she has gone to the City of light to be associated with the blood-washed host of heaven, and hear the praises of God and behold His glory and enjoy the bliss of heaven forever, she has left a home behind with a husband in that home alone to finish the battles of life where the shadows are falling, where difficulties and perplexing things are on the increase daily and the lonely winds of the midnight make the doors and windows of the home chuckle. He must finish the battle without his mate, for she is gone. But she did not take her Savior away, she left Him right here, to help me finish the battle of life. One of the last things I understood her to say was she wanted the folks in our home and all the children to be good to me. Brethren, I have always needed your prayers and sympathy. I need them more than ever. God bless you all. Pray for me.

D. A. BRASWELL.

P. S. When you come this way call on me at the old home, 83 Ann St., Concord, N. C. In the past I could say come to see us. I can not say that now. I say come to see me.

Your friend and brother. D. A. B.

FACTS ABOUT THE HUNTER-KIMBALL MEMORIAL CLASS

The Hunter-Kimball Memorial class is one of the largest Sunday school classes of Grace M. P. church. Our class is composed of young men and women. The name of the class is a memorial to Mrs. A. B. Kimball, former teacher of the girls, and Mr. T. A. Hunter who was the teacher of the boys' class before the two were united.

Both were fine teachers but after their deaths Miss Pearl McCulloch took charge of the girls' class and Miss Josephine Evans (now Mrs. N. W. Kirkman) took the boys' class.

When the summer season came and vacation time was on hand, the two classes began to fall down in attendance. A little later the girls' class lost their teacher to Calvary church, which caused the two classes to be combined.

After Miss Evans' marriage she turned the class over to Mr. J. M. Stone who is still the faithful teacher and dearly loved of our class.

The class has been a great success, we think, since the combining of the two; we have had two contests for new members and attendance. The first contest we divided boys on one side and girls on the other. The boys won in this contest and the girls entertained them with a party at Odell Club House.

The last contest, beginning in September and running through November was won by the Purple. This time we divided the class with boys on both sides—selected the captain for each side and chose our colors—purple and gold.

Both of these contests proved a great success for we added many new members to the class.

Since the class is so large and the new members are not acquainted with some of us we try to have a social of some kind every month. We have had weinie roasts, picnic suppers, and social gatherings at different homes of the class members. In order to get well acquainted with our last new members, we are having a party Thursday, January 20, at the church hut. Every member is requested to come wearing something to represent the month in which she or he was born. During the social hour we will guess the month of each and the one guessing the most correct will be given a prize.

Each member of our class makes a special donation the first Sunday in every month for the M. P. Children's Home. In order to pay for refreshments served at the socials, flowers to sick, cards for the class, etc, we retain a small amount of each Sunday's collection except the first Sunday.

J. Clyde Auman Mission Band

The J. Clyde Auman Mission Band of Flat Rock Church, Vance Circuit, met Sunday afternoon in the home of its President, Master Melvin Mulchi. The attendance was not so large but after snow all morning we should not complain.

Devotionals were conducted by Madeline Mulchi.

The secretary was absent, so we had to omit the minutes of last meeting.

Many plans were discussed to make the meetings more interesting. It was decided to hold meetings on Saturday afternoons so as to work in games and making of pictures or scrap books during social hour.

The program at this meeting consisted of Questions on Life of David Livingston, by Band Superintendent, followed by the reading of him in Racord.

The story, "The Honey Bee's Choice," was splendidly told by Madeline Mulchi and Lora Riggan. The Superintendent made a few remarks on the story to impress us, that we should all be like the little white clover—do our best, and be our sweetest just where we are. At next meeting Adolphus White and Sallie Davis will each tell a story in their own words. One selected from Missionary Record, other from M. P. Herald. In this way Superintendent hopes we will learn to know our papers better. Next meeting, January 29.

Dues collected, 30 cents.

REPORTER.

Notice Haw River Circuit

Rev. J. Elwood Carrol of High Point College, will preach at Brown Summit the fifth Sunday in this month at 11 o'clock.

W. D. REED.

Albermarle.—We are glad to report every thing running a long fine now. Our Sunday school is increasing in members and in interest. We had 137 present Sunday and a collection of $16.68, as this was our day for Children's Home. Our church services are being largely attended by visiting friends, as Brother Anderson seems to have such wonderful messages that we can hardly wait from Sunday to Sunday to hear them. I think every time he gets through that he surely gave us a special message. If so, we are glad to say they are all special. I had a visiting brother tell me a few days ago that he had never heard such preaching in his life. We truly thank God for such messages. Sunday morning Brother Anderson opened the doors of church and Mrs. Charlie Hatley and Mrs. Hathcock came forward and united with us, and at the night service Mrs. Shofard Burrelson gave her name and was received, coming from the Baptists to be with her husband. We are glad to have these good folks unite with us as we feel sure they can do much good with us.

We are glad to see our good folks taking an interest in our church paper. I think it will be a great inspiration to us that try to report to know that our own folks think enough of our paper to read it.

Our cottage prayer meeting will be held this week with Mr. and Mrs. Dan Hatley with Mrs. J. R. Anderson as leader. Our last week's was held at the parsonage with Mrs. Carl Moton as leader. Sorry we did not have more of our members present. We have received 13 new members this year; we are going to make this the banner year for Albemarle.

R. L. L., Reporter.

Mt. Hermon Charge.—Two of the churches, Bellmont and Friendship, had Christmas programs and trees. The offering for the A. C. B. was $7.16. The pastor is very grateful for the presents received from these two churches, also the ones received from members of Mt. Hermon church.

Mrs. Elsie Coble Holt, Misses Ruby Isley and Effie Keck raised enough money during Christmas week to buy a nice pulpit Bible for Mt. Hermon church. The two latter girls were only home on a vacation. Thanks to you live people!

Mr. Wayne Curtis, former Bellemont Sunday school superintendent, is now at Lawrenceburg, Tenn., taking a three-month course in vocal training. Mr. Green Nicholson succeeded him as Sunday school superintendent. Bellemont church has installed electric lights.

Friendship has installed a new stove which cost nearly one hundred and twenty-five dollars.

Bellemont, Friendship, and Cedar Cliff churches have paid the college assessment in full. Weather conditions have prevented the presentation of the matter at Mt. Hermon. Of course, Mt. Hermon will pay her part when approached.

The pastor has received inside information that one of his Mt. Hermon members is to cease bachelorhood very soon. Cupid has been playing about one of the minister member's heart and he has decided to "hop off" on January 26, 1927. Miss Oda Furgeson is the bride to "sail" with him.

We have been grieved a number of times since the new conference year begun. Every church on the charge has lost at least one member by death; Mt. Hermon has lost two and Friendship has lost three. Those that have gone to join that innumberable caravan are: Mrs. Mary Ellen Fox Thompson, November 20; Mr. J. P. Sharp, November 28; Miss Mamie Loy, December 5; Mrs. Bessie Rich, December 28; Mrs. M. C. Bryant, December 30; Mrs. Bessie Patterson, January 21; and

Mr. E. R. Sharp, January 22. May the Holy Spirit comfort the bereaved and direct us in all we undertake to do.

J. ELWOOD CARROLL, Pastor.

High Point.—With a great deal of pleasure the congregation listened to an able sermon Sunday morning by Dr. A. G. Dixon, President of N. C. Conference. We are always delighted to hear him, for we claim him as our own, having been pastor of this church for nine years, during which period he endeared himself to the members of our congregation in a very unusual degree. We were pleased to see Mrs. Dixon with him.

The Mission Study Class held an interesting meeting on Monday afternoon at the church with a good attendance. After a hymn Mrs. J. W. Mitchell led the devotionals, and we were much pleased to hear a beautiful solo, "The Holy City," by Miss Iola Perryman with piano accompaniment by Mrs. R. M. Andrews. The chapter, "Islam and Christianity" in the study book, "Moslem Women," was discussed by Mrs. E. L. Douglas, who was assisted by Mrs. R. M. Andrews, Mrs. J. H. Allred, Mrs. R. T. Pickens, and Mrs. H. A. Garrett. The Question Box was answered by Mrs. Andrews, Mrs. Shelton, and Mrs. Garrett. Mrs. C. L. Whitaker, the newly elected President of the Foreign Missionary Society, presided at the meeting and brought it to a close with an earnest prayer for the work and workers in foreign fields.

The topic for the Christian Endeavor meeting this evening will be "How we can train for service." Misses Claire Douglas and Rosalie Andrews will be the leaders. Mr. Ralph Vance takes the place of Mr. Theodore Ballard as President, since the latter has moved to Charlotte.

The Board of Stewards will hold an important meeting Tuesday evening.

Our mid-week prayer meeting is looking up, and last Wednesday evening the associate pastor, who has been making a special effort to increase the attendance, wore a broad smile. See what a small effort on your part will make your pastor happy!

The Woman's Foreign Missionary Society will conduct a Food Sale next Saturday at the store of High Point Hardware Company, cake, cheese, pies, chicken salad, and candy will be on sale and the proceeds will be used for a Scholarship for the children of Rev. Mr. Obee, one of our missionaries.

Mr. and Mrs. Julian P. Dodge and Mrs. A. M. Snapp of Washington, D. C., stopped over here last Wednesday to visit Rev. and Mrs. E. L. Ballard. They were on their way to Florida.

Mrs. C. L. Whitaker went to Lexington this afternoon in response to a message bringing the sad news of the death at 10 o'clock a.m. of her uncle, Capt. Chas. M. Thompson. His condition had been critical for several days. Capt. Thompson was a prominent and honored citizen of Lexington for more than half a century, a brave Confederate veteran who carried an empty sleeve as the mark of that conflict, a consistent member of the Lutheran church, and a successful business man. He is survived by his wife, who was Miss Peebles of Davie county, two sons, Messrs. Joe H. and Cliff Thompson of Lexington, three daughters, Mrs. J. D. Hielig of Salisbury, Mesdames C. C. Hargrove and Walter H. Mendenhall of Lexington. His son-in-law, W. H. Mendenhall, died ten days ago. The sympathy of many friends is extended to the family in this double bereavement.

Siler City.—Sunday school was attended by a large number Sunday, regardless of the cloudy weather.

We are glad to say that a number of the members of the Sunday school and church are able to be back again after a few weeks of sickness.

The Junior and Senior Christian Endeavor Societies are making an effort to make this year the best since they were first organized.

The Senior Endeavorers are conducting the mid-week prayer services during the absence of our pastor.

We wish for our pastor the very best of success in his work, while in Maryland.

REPORTER.

Anderson Circuit, Liberty Hill Church.—Our pastor, Rev. M. I. Crutchfield, preached very helpful and inspiring sermons Sunday at the morning and evening services.

The C. E. met at 6:30 Sunday evening with Mr. Palmer Leonard as leader.

We had an interesting meeting. As we just have meetings on the second and fourth Sunday nights we used the subject "Denominational Loyalty."

On the third Sunday afternoon of this month Rev. Lee Leonard of Greenville came down and organized our choir. The officers are as follows: president, Harvil McClimon; vice-president, Herman Compton; choir leader, N. G. McClimon; assistant, N. N. Smith; pianist, Kate Poole, assistant, Sallie McClimon; secretary, Emma Lee Poole; foreman, Palmer Leonard.

The church has decided to raise the choir, which we think will be a great help to the singing.

Our Sunday school is progressing nicely considering the weather although it is not as large as we would like to see it.

We ask the prayers of the Herald readers for our church and Sunday school, that they may continue to grow. REPORTER.

Liberty.—Our pastor, Rev. F. L. Gibbs, has gone to Westminister, Md., to enter the seminary. He will still hold the pastorate.

Mrs. Crowson entertained the Intermediate C. E.'s recently.

Mrs. Dr. F. A. Shepard is on a committee to see that shrubbery is planted on the church grounds.

I hope I will feel stronger and able to write a longer report next time.

BERTINE SHEPARD.

Second Church, Charlotte.—We were glad to have Brother Little from Concord with us Sunday. He made a fine talk to the children. We all enjoyed it very much.

The Ladies' Aid gave an old-time ginger bread and coffee supper Saturday night at sale of their quilt. Sale of the quilt brought $77.50. The amount for the names and the sale was $207.50. We wish to thank all for their help.

We had Brother D. A. McLaurin of Concord with us to auction our quilt. We wish to thank him for his help.

We are sorry to learn of the death of our pastor's wife, Mrs. D. A. Braswell of Concord; they have our prayers and sympathy. Brother Braswell has been loyal to his pastoral work for many years. May God's richest blessings rest upon him and his children in their hour of trouble.

Asheboro.—On Thursday evening of last week the Brotherhood held a splendid meeting in the social room of the church. The Home Missionary Society served a splendid supper to about twenty-five interested persons. Rev. N. M. Harrison, Jr., and Mrs. Harrison of Greensboro were present and after several short speeches had been made by members of the organization, the principal address was made by Brother Harrison. The address was timely and was well received. Mrs. Harrison is always welcome at Asheboro, having lived here until her marriage last October. After the address the election of officers for the next six months took place and resulted in Mr. G. W. Hayworth being made president, Prof. T. F. Bulla vice-president, and Mr. James Bunch secretary and treasurer. In order to make it easier for the High School boys, the time of meeting of the Brotherhood was changed from the Thursday night after third Sunday to Friday night after third Sunday.

The attendance at all the services was reasonably good yesterday. The Ladies' Aid held a splendid meeting at the parsonage this afternoon. This organization has done splendid work and has meant a great deal to the church. Tonight the Calendar Committee which is composed of the heads of the various departments of the church will meet at the parsonage to make the calendar for the year. J. E. PRITCHARD.

Henderson.—In view of the many past events and the number planned for the coming week, we feel sure that we are progressing in all our church activities. We trust there is much spiritual progress also. Our pastor, Rev. R. A. Hunter, continues to preach those true gospel sermons that stir and inspire the souls of all. The large congregations and the interest and attention given proves that there is great power in the simple preaching of the word of God.

The Aid Society held its January meeting Monday afternoon, January 10, at the home of Mrs. George B. Harris. The meeting was well attended and many plans were made for the year. Miss Agnes Harris was in charge of the program, and gave an interesting sketch of the life of Florence Nightingale. This was followed by a Bible contest, after which refreshments were served.

On Tuesday, January 11, the Philathea class entertained the Baracas, with Rev. R. A. Hunter as honor guest, the occasion happening to come on his birthday. The social was held in the Sunday school rooms which were attractively decorated in the class colors. A Coo Coo game requiring each one to do some stunt afforded much merriment, and revealed quite a bit of hidden talent. A beauty contest was then held, and the prize was purposely won by Mr. Hunter. This proved to be a beautiful book trough, and was appropriately presented by Mr. Pope Garrett, followed a short speech of thanks and appreciation from Mr. Hunter.

The guests were then invited into the classrooms where a birthday cake with lighted candles, formed the centerpiece of a very at-

tractive table. Refreshments were served by members of the Philathea class.

The young Ladies' League held its regular monthly meeting January 13th at the home of Missess Gertha and Myrtle Trogdon. In the absence of the president, Mrs. H. A. Jordan presided. After the business sessions, it was decided to hold a barbecue with the Mission Band, Thursday, January 27th. Mrs. H. A. Jordan then gave a very interesting talk on, "The Pine Ridge School," and it was unanimously agreed upon to pack and send a box of clothing there at once. The hostesses served delicious refreshments at the close of the meeting.

On last Sunday night, January 23rd the Christian Endeavor Society had a most wonderful meeting from every standpoint. The leader, Miss Mary Dosier, gave a splendid talk on "Prayer," followed by comments and reading from other members. Mrs. H. A. Ellis gave a most inspiring talk of her first experiences in Christian Endeavor work in Liverpool, England. The splendid interest shown by the large number of young people present proves that this is indeed a great work, and we do earnestly pray that it will continue to grow in every way.

The Ladies' Missionary Societies are to entertain the young Ladies' League tonight, January 24th, at the home of Mrs. F. R. Harris. A great deal of time has been spent in the preparation of the program etc., and it is hoped that a large number of the ladies of the church as well as all members of the societies will be present. I will give a full report of this meeting next week.

One other event, to which we are looking forward with much interest, is the Fifth Sunday Rally to be held at our church next Sunday, January 30th. All the Sunday schools are invited, and our congregation is making plans to serve lunch to all those who attend.

Pray for us that this may be a great occasion, and in truth a great Rally of all our forces united together for the advancement of God's Kingdom.

Friends and former members of the Henderson M. P. church will regret to learn that one of its most faithful members, Mr. T. T. Hicks, continues quite ill, at his home.

MRS. CLYDE L. FINCH, Reporter.

Rockingham.—Our Sunday school is now in fine progress. We have about 151 pupils on roll. The teachers and officers had a meeting to discuss plans for the new year. It was decided that we have monthly meetings throughout the year.

Next Sunday the singing convention will meet at our church about 2 o'clock. We know this will be an enjoyable meeting.

Our mid-week prayer service is still continuing in strength. The boys and the girls have their meetings a quarter past seven and join the main meeting at 7:30.

Rev. J. H. Trollinger, our pastor, gives us a Bible study on every fourth Sunday night. And since this month has five Sundays he will give us a Bible study on the fifth Sunday morning and night. We are now studying Matt., the fourteenth and fifteenth chapters for Sunday.

Our Sunday school has made some progress in the payment of the church debt. During the past year we have paid $114.20 on the debt ourselves. The highest amount given at one time was $15. The following Sunday schools have aided us some in the payment: Creswell, Welcome, Worthville, Bethesda, and Cedar Halls, The total amount that ours and these have paid is $125.95. We wish to express our appreciation for the offerings to each one of these. We still have $80. indebtedness which we intend to pay at our earliest date. We are still having our special Sunday offering for this cause. If there is anyone who is able and would like to help us on this, it will be highly appreciated.

We have begun our Children's meetings again. We meet at a quarter of ten o'clock of a Sunday morning. We carry out the old plan for our Bible study with them.

BIRDIE CONNELL, Reporter.

Beulah, Mecklenburg Charge.—Rev. W. T. Totten filled his appointment last Sunday morning. He has filled all his appointments. The attendance hasn't been what we wished for, but we hope with the coming of spring the people will begin to be back to church.

There has been a lot of sickness in the community. We hope for all the sick ones a speedy recovery.

The Sunday school has fallen back a little for the last few Sundays on account of sickness.

The Sunday school took up a collection for the Children's Home last Sunday. The collection amounted to $1.42. REPORTER.

Concord.—Last Sunday week ago was a fine day at our church. The Sunday school, even though it was very cold, had a very large attendance. The morning service was also well attended. As for the evening service, it would be very difficult to say too much in praise of it. The congregation crowded the building to capacity, a large female chorus delighted the audience with some fine singing. The pastor delivered a very inspiring sermon at this hour, using as a subject, "A Great Home." At the close of the service, as it was family night, a Bible was presented to the largest family present. Many commendatory words have been said about the service.

Wednesday evening "Church Night" was the best yet. The program was fine and the attendance a record breaker. It now looks as if our slogan or goal will be reached: "A prayer meeting that we would not be ashamed of if our Lord were to come."

The Sunday school orchestra gave another ten-minute sacred concert at the opening of the school. The largest attendance in the history of the church was present. The goal was three hundred. The attendance was 280. How many can beat it?

At 11 a.m. Mr. Hendry preached the first of a series of morning messages on "The Cross." The subject used Sunday morning was "The Glories of the Cross."

The Sunday evening service was "Brotherhood Night," at which time a large male chorus from the Brotherhood sang many old familiar hymns. Four young ladies from the Christian Endeavor society acted as ushers. A large crowd was present for this service.

Mr. J. M. Blackwelder, who fell from a building while at work in Rockingham and was slightly injured, is able to be out again.

BERNICE NASH, Reporter.

Denton Church.—Our Sunday school was well attended yesterday. Year ago attendance was 46, yesterday 70. Offering a year ago, $0.81; offering yesterday, $2.42; large attendance class 7, present 15; large offering classes, no. 1 and 2, .65 each.

The ones that miss the church services surely do not realize what they are losing.

We find the lessons interesting to the ones present. Sure they would be to the ones that are absent if they would come out. All are invited to come out next Sunday at 9:45 a.m. and enjoy the lessons with us. Our Christian Endeavor was well attended yesterday evening. The superintendent had charge.

Our superintendent called on Miss Mary Keans to make a talk which was enjoyed by all present. After the lesson he again called on Mr. W. E. Hill to make another talk which was enjoyed by all.

We are glad to say that the Junior class is taking a great interest in this work. They have members from the M. E. Church in their class. They have a large class every Sunday evening. Their leader is Mr. C. A. Hoover.

The three girls who received certificates from Rev. J. Elwood Carroll as Christian Endeavor Experts extend many thanks to him.

REPORTER.

Cleveland Circuit.—We are glad to state that three or four of the churches have put in better heating systems.

Our first quarterly conference convened at Oak Grove; a fine congregation was present. Brother J. M. Morgan preached a splendid sermon at eleven o'clock. At 1:30 conference went in session. Our pastor led the devotional service. A good number of officials were present and a fine spiritual and financial report was made. Pastor recommended to conference to try to place a church paper in every home on the circuit. It passed and the campaign is on. Conference was then requested to stand and pay a prayer of respect to J. H. Grigg for the loss of his companion. Brother E. M. Ivester led the prayer. Also Brother W. W. Covington of the M. E. Church, South, was present and made a fine talk.

Conference adjourned to meet with Kistlers Church for the second meeting.

We can state that we have some evergreen Sunday schools; some have gone in for the winter. We have our C. E. Society and it is doing a fine work.

CHARLIE GRANT, Conference Sec'y.

Haw River Circuit.—Our 10 inch blanket of snow is gone now and we are back to earth again. However, the snow did not hinder our church services. These are a people that it takes more than rain, wind or snow to keep away from church. Some of our people came two miles to mid-week prayer meeting at Brown Summit when they had to plough through snow to get here.

We have vacated the old church at Midway and are holding services in the school building while the good people like the goose and the harp are talking about building a splendid new church.

Our Sunday school at Fair Grove is taking on new life. Our new young superintendent, Brother Percy Bevil, is lining up the work in fine shape and the out-look is the best yet.

The finances of each church are coming up in the order as given below. Midway has forged to the front, Fair Grove is a close sec-

ond, then comes Friendship, Mizpah and Brown Summit.

We doubt very much if some of the other churches will let Midway hold first place long.

We feel very keenly the loss of the fellowship of our dear Brother J. W. Hopkins, who has accepted a position at Stokesdale, Va. We trust that Providence will lead him back this way. We were glad to have Mrs. Thomas Butler worship with us Sunday after returning from Hospital improved in health but not fully recovered. W. D. REED.

Canaan, Denton Charge.—Our pastor, Rev. M. C. Henderson, filled his appointment yesterday at 11 a.m. He delivered a very helpful sermon. His theme was "The Crucifixion of Jesus Christ," which he made so plain that it seemed impossible that an unsaved person could sit still and listen to him.

We are glad to say that Rev. Mr. Henderson and family are well liked by the people in our community.

We are also glad to say that our Sunday school is still moving forward. We have 130 on roll, and there were 75 present yesterday, while there were only 28 a year ago. Our preaching days are every second and fourth Sunday, and we have prayer meeting every first and third Sunday right after Sunday school; in which the young people take a great interest. We hope they will continue to do so. I don't think there is a greater thing for young people to do than to take a part in church work.

We are glad indeed to say that our church made the raise of the annual conference budget yesterday.

We ask the prayers of the Herald readers.

REPORTER.

Halifax.—We had splendid congregations at Hollister, Ringwood, and Bethesda churches yesterday and last night. The stewards of Hollister church are planning to make a special drive, or the every-member canvass at once. Mr. Gallaway, who has very recently come into our church, has been placed on the board of stewards, and is doing splendid work, and we are expecting good results.

The good people down here are still pounding us and we are not afraid to tell it. Since our last report Mr. Harry Lewis filled up our tank with gas, Mrs. Harry Lewis, and her mother, Mrs. Taylor, gave us a nice lot of canned fruit, and Mrs. Martin gave us a nice present which should have been reported before now. Mrs. S. A. Whitley gave us a nice lot of eggs, and Mr. Willie Hull gave us eggs, and potatoes, and Mr. F. M. Taylor, filled our tank with gas. These good people down here believe in feeding the pastor's horse. We want to thank every one for these kind remembrances.

With best wishes to the Herald.

C. L. SPENCER, Pastor.

Bethel, Alamance Circuit.—Since this is our first report to the Herald since the new year I will say that we are highly pleased that our same pastor, Rev. J. A. Burgess, was returned to us. Although he has been with us only one year, yet he has won a great place in the hearts of those he served. We look forward to the Sunday he preaches to us, and will be glad when he can come twice a month. Our last Sunday he gave us a very helpful sermon on "A safe investment," taking for his text. "Lay not up for yourselves treasures on earth." We were shown that failure or success in life depends upon how one invests time, thought, energy, and opportunity—life's resources—failure coming to those who invest in the material world, success to those who invest in Christ.

Our Sunday school is moving along nicely under the supervision of Mr. Lon McPherson. Next Sunday resolutions and a motto are to be adopted as goals toward and by which we may work during the year. We are planning to have new additions to our church for Sunday school rooms, which are much needed.

The Woman's Home and Foreign Missionary Societies met with Mrs. J. M. Foust, January 2, for their regular meeting. The next meeting is to be with Mrs. W. A. Foust the first Sunday in February. The subject is, "Self-Sacrifice." The study book, "Moslem Women," is being used.

One of our members, Miss Olma Foust, youngest daughter of Mr. and Mrs. J. M. Foust, and Mr. Lonnie Duke of Tennessee, were married at the M. P. parsonage in Graham, December 11, 1926. Another member, Miss Eva Allen, and Mr. Marvin Scott of Rock Creek Church were recently married at the home of Rev. H. L. Isley. We wish for all these young people a happy and prosperous journey in life.

I am glad to say that my father, who has been ill, is improving.

BESSIE HOLMES.

Albemarle.—Sunday was a good day with us here; had a fine Sunday school. The collection amounted to something over $16.00; a certain per cent of that goes to the Children's Home.

We had a large and appreciative congregation at both the morning and evening service. Two joined the church at the morning service, and one at the evening service. Thirteen have united with the church since conference.

We visited one of the oldest members of our church Sunday afternoon, Brother Snotherly. I believe it is claimed for him that he is the oldest Methodist Protestant in the county. He will be 88 years of age in March, and has been a member of the Methodist Protestant Church seventy years. He is proud of his record and the church honors and respects him for his loyalty and faithfulness to the church. He has been in feeble health this winter, and desires the prayers of the people. J. R. ANDERSON, Pastor.

Calvary.—There were 182 present in the school last Sunday. That lacks only 22 of being three times as many as were on the roll when I became pastor here two years ago. I consider that splendid progress. The credit for this growth is not due the pastor or to any one individual, but it is due Brother Hester Causey, former superintendent, Brother J. W. Dixon, present superintendent, and the other officers and the teachers. We have a very fine corps of teachers and officers considering the enrollment of our school. Fine work is being done in all departments. Special enthusiasm is manifested in the Baraca class. A contest for new members and attendance has been on for past few weeks and is bringing good results. The young men are now planning to excavate under the church and fit them out a class room.

The work of all departments is moving along nicely. Christian Endeavor especially is picking up. We are now planning for our special evangelistic service to begin first Sunday in April. We are hoping for a successful meeting.

Miss Pinkie Waugh and Mrs. Roy Smith, two of our church members, who have been in the hospital, are improving nicely. Mrs. L. W. Jobe, who has been on the sick list for a few weeks, is also improving.

President A. G. Dixon will preach at the eleven o'clock service next Sunday, and at the evening hour a representative of the Anti-Saloon League will speak. A good audience for both these services is desired.

L. W. GERRINGER, Pastor.

Orange Charge.—The holidays came and are gone, but the spirit of them remains.

We were remembered with a number of Christmas cards, also fresh meat and other things for the table, two checks; but the regular pounding came last Wednesday night when 25 or 30 persons visited the parsonage, and left a supply of groceries, which will reduce the parsonage family's expense for some time.

We leave off the mentioning of articles and names, God knows them all. May His blessings be upon each one. May we be of service to these kind people.

B. M. WILLIAMS, Family.

Mizpah Philathea Class.—The Mizpah Philathea class held its regular meeting last Sunday at church.

The meeting was called to order by the President, Miss Katherine Stanley, roll called and minutes read by secretary, Miss Ruth Hill. The purpose of this meeting was to elect new officers for the year. They are as follows:

President, Mrs. H. J. Jones; first vice-president, Mrs. Roy Stewart; second vice-president, Miss Katherine Stanley; secretary and treasurer, Miss Ruth Hill; reporter, Miss Pauline Crowder; teacher, Miss Katherin Stanley; assistant teacher, Mrs. D. H. Huffines.

The different committees are to be appointed by the president. Everyone be on the lookout to see what committee you are on; the president will post them at church. We are sure that every officer will do her part in making this a prosperous year. May God bless every member of the class.

PAULINE CROWDER, Reporter.

—Mrs. John P. Coble, of Tabernacle, died on Monday, her birthday, at the age of 83 years. The funeral on Tuesday was conducted by Rev. T. M. Johnson, assisted by Brothers Millaway and Ashburn and the editor of the Herald. Mrs. Coble was highly esteemed by many friends. There was a large attendance at the funeral service. She leaves two daughters, three sons, and quite a number of grandchildren one of whom is Rev. H. F. Fogleman, pastor of Granville circuit.

—Nine hundred and thirty persons were helped by the State Board of Charities and Public Welfare during the past biennial period, an increase of two hundred over the number of cases in the preceding period. Of this number of cases, 460 involved dependent and neglected children.

—Rev. F. L. Gibbs has arrived at Westminster and is pleased with his prospects as a seminary student.

IN HONOR OF THE DEAD

Pounds

Died at Cedar Falls on January 11, 1927, Mrs. Elizabeth B. Pounds, the wife of our Rudolph Pounds. Buried January 13th in Cedar Falls M. P. cemetery by the writer, which makes the second wife I have buried for Brother Pounds. I buried his first wife about 10 years ago. Lizzy joined the Christian church at an early age and lived a Christian life to the end. She leaves her husband and three step-children and father and mother and two brothers and four sisters to mourn their loss. She will be greatly missed in the home. May the God of Love comfort these two families in their hours of grief and may they so live that they can meet their loved ones where we never grow old.

The deceased was about 45 years old.

G. A. LAUGHLIN.

Henson

Near Giles Chapel Mrs. Mary Stephenson Henson. She was born May 1, 1873, died December 20, 1926. She was married to Henry Henson in 1912. She lived all of her life at the place where she was born, where she could look out and view the grave yard every day, where she was laid to rest on December 22nd by the writer, assisted by Rev. J. E. Pritchard. She was converted while a child and joined the church at Giles Chapel where she remained true and faithful until death.

Truly a good woman is gone. She leaves her husband and five daughters, Mrs. Lillie Shaw, Mrs. Magie Nance, Mrs. Daisy Underwood, Miss Ethel and Annie Henson.

G. A. LAUGHLIN.

Rich

It is with hearts full of sadness that we, the members of Bellemont Sunday school of Mt. Hermon Circuit, offer our tribute of love to the memory of our friend, Mrs. Bessie Buckner Rich, whom her Heavenly Father had called to her home on high, December 27, 1926.

Our hearts were sad as we thought of our friend who would meet with us no more. But while we grieve we must remember that for her it was a blessed change—Heaven for earth—and an abundant entrance unto that land—

"Where light is never dimmed by shade,
Whose fields are ever vernal;
Where nothing beautiful can fade,
But bloom for age eternal."

Hers was a beautiful Christian character and a kind and cheerful disposition. While she will be missed, we rejoice to know that she is happy in that home prepared for her; and we live in the hope that some time there will be a happy meeting where partings are no more.

To her loved ones who mourn her loss, we extend our most heartfelt sympathy, praying that their mother's God may have them in His keeping and when their earthly pilgrimage is over, that they may join her in that blessed land to which she has gone.

MISS RUTH TAPSCOTT,
MRS. CORA M. HARGIS.

Sharpe

We, the members of Bellemont Sunday school of Mt. Hermon Circuit, wish to pay this tribute of respect to the memory of one of our most faithful members, Mr. James P. Sharpe, who some time ago departed this life, when he heard the Master say, "Well done, thou good and faithful servant; come home."

To the all-wise Father it has seemed best to remove from among us an esteemed and earnest member who was always interested in the advancement of the Master's Kingdom.

He was always a consecrated Christian worker; faithful to the church, to the prayer meetings, to the Sunday school and to his church.

May we endeavor to follow his footsteps in consecration and service for the Master.

We extend to his dear wife, who is left alone, our heartfelt sympathy in this sad hour of bereavement, and commend her to our Heavenly Father, who alone can give comfort and consolation in all troubles.

MRS. CORA M. HARGIS,
MISS RUTH TAPSCOTT.

McDaniel

Gurney Lester McDaniel was born February 12, 1891. He passed from earth to his spirit's eternal home on December 25, 1926. Although he was not a member of any church he confessed Christ before his death. He leaves a mother, three brothers, Everett McDaniel of Julian, N. C., Wesley, and Walter of Greensboro, N. C., one half-brother, Cleveland Lacky, of the U. S. Army; and four sisters—Mrs. A. R. Harrington of High Point, Mrs. T. V. Kennie and Mrs. E. A. Thomas of Franklinsville, and Mrs. Harris Fields of Red Cross.

The funeral services were held at Grays Chapel on December 27, 1926, where his body was laid in the cemetery. May the God of all Grace comfort all the sorrowing ones.

Rich

Sarah Lee Bessie Buckner Rich was born October 8, 1883. Her early life was spent near Oak Dale. In early life she was converted and joined Mt. Zion Baptist church. On August 23, 1908, she was married to Ernest Rich. This union was blest with five children who survive. Sister Rich joined Belmont M. P. church to belong with her husband, about four years ago and remained a member faithful till the death angel came on December 27, 1926, and called her spirit home. I knew her as a school-girl, faithful, obedient, and earnest. She was a loving mother, a true companion to her husband, a friend to all, and a true and faithful servant of God.

She leaves a mother, two brothers, and two sisters, and a host of friends. On December 29, 1926, her funeral services were conducted in Belmont M. P. church, where her body was laid in the grave. May the God of Heaven bless her companion and her children, and bring them all home to Heaven, at last.

Bryan

Mrs. Margaret Catherine Bryan, the widow of the late Archibald Bryan, and daughter of the late Christian Isley and wife, was born October 11, 1844. In early life she became a follower of Christ, and joined Friendship M. P. church on Mt. Hermon charge, where she remained a member till her death on December 28, 1926. Her passing was at the home of her son William, in Burlington, N. C. Sister Bryan wanted to go home. So God permitted her to gently fall in death, as if going to sleep. Of eleven children, she is the tenth to pass over. Mrs. Barbara Isley, a sister, survives and is in her 91st year. Sister Bryan leaves two sons, William and Dixie, and two daughters, Mrs. J. W. McPherson, and Mrs. Z. M. Noah, and many friends who lament her passing.

Rev. John Permar of the Friends church, assisted the writer in the funeral services held at Friendship on December 30, 1926, where interment was made. May God bless her children.

A. O. LINDLEY.

Hinshaw

Frances Maxine Hinshaw was born April 5, 1920. She was the daughter of Mr. and Mrs. Fernando Hinshaw who live near Red Cross. After suffering for almost a year, the Death Angel came on January 1, 1927, and called Frances to Heaven. While on earth she was bright and cheerful. On January 2, 1927 the funeral services were held by the writer, at Providence Friends church.

The parents of this child have our deep sympathy, for even on the next morning after laying away the little girl, death claimed their baby of a few months. May these parents have God's sustaining Grace; and rejoice that they have two children safe in Heaven.

A. O. LINDLEY.

Bingham

Joann Almond Bingham, daughter of the late Madison and Laura Almond, was born July 5, 1886, and departed this life January 12, 1927. On February 13, 1920, she was united in marriage to Mr. Benjamin Bingham. She professed faith in Christ and joined with the Friendship church about 20 years ago. She leaves a husband, one son, five brothers, and one sister, to mourn their loss. Their loss is her eternal gain. She suffered lots. She bore her afflictions so patiently. I had not known her but a short while. When I visited and talked to her about the future a bright smile would light up her face, and she told me there was nothing in the way. Just before she passed away, she called her loved ones to her bedside, shook hands with them, and requested they meet her in Heaven. Near the end she was heard to say, Dear Lord take me home to Jesus, then passed away. On the evening of January 13, 1927, the funeral was conducted by her pastor, assisted by Rev. R. L. West of Albemarle. Her body was laid to rest in Friendship cemetery to await the Resurrection Morning.

C. H. HILL, Pastor.

Gladson

Mrs. Emma Glass Gladson was born August 10, 1867; passed from this life January 14, 1927, aged 59 years. On December 28, 1894, she was married to Thomas Gladson who preceded her to the spirit world by seven years. To this marriage were born two children, one daughter, Fay, and one son, Saxton. Both of whom are living. Besides these two children a boy, George Allred, had made his home with them and was as one of the family. Mrs. Gladson leaves also one sister, Mrs. R. C. Woods, and one half-sister, Mrs. S. R. Matlock.

She confessed faith in Christ and united with Moriah Methodist Protestant Church early in life and continued faithful to her church

ntil death called her away. Her children aid she was a dear mother; her neighbors nd friends said she was a good woman. The steem in which she was held was manifested n the large offering of floral designs and he large congregation that gathered at her uneral. The funeral was held at Moriah hurch Sunday afternoon at 2:30, and was onducted by the writer and Rev. Mr. Millard f the Alamance Presbyterian Church.

May the God of all our comforts sustain ose whose hearts are bereaved by the going f the one whom they loved.

L. W. GERRINGER.

Braswell

A precious one from them has gone,
The voice they loved is stilled;
A place is vacant in their home,
Which never can be filled.
God in his wisdom has recalled,
The boon his love had given.
And though the body slumbers here
The soul is safe in Heaven.

REPORTER.

Hudson

Mrs. Ida Lamb Hudson, born 1881, died ovember 27, 1926. She is survived by her usband, C. W. Hudson, and seven children. rs. Hudson had been seriously ill for two onths, gradually growing worse until the d came last Saturday morning. On the llowing day at the home in Worthville at ne o'clock, the funeral was conducted by e writer. Mrs. Hudson was a member of orthville M. P. Church.

The church, the community and the home cord a loss by her going.

W. H. NEECE.

Shepard

Whereas, God in his infinite wisdom has ken from our midst our beloved co-worker, r. Frank A. Shepard, and

Whereas, In his death the Liberty Metho-st Protestant church, as well as the entire mmunity, have suffered an inexpressible ss, therefore, it is resolved:

First, That while we bow in submission to s divine will, yet our hearts are heavy at s home-going and,

Second, That we tender to his sorrowing mily our heartfelt sympathy, and assure em that we have lost a comrade and helper om we highly appreciated and greatly ved, and,

Third, That a copy of these resolutions be nt to the family, a copy to The Methodist otestant Herald, and a copy be recorded on e minutes of our church.

W. M. HANNER,
MRS. JOHN W. CURTIS,
T. L. SMITH,
Committee.

Satterwhite

On Thanksgiving last a great tide of grief read over our community when a cable-am was read, stating that Mrs. Pearl avis Satterwhite had passed to her reward. Mrs. Satterwhite was born October 19, 1892. ed November 25, 1926. She was youngest ughter of Mr. John W. and the late Mrs. becca Reavis.

On April 30, 1924, she was married to Mr. mes Fletcher Satterwhite and they left at ce for Shanghi, China, where Mr. Satter-white represented the Imperial Tobacco Co.

Mrs. Satterwhite professed faith in Christ in early girlhood and united with Flat Rock M. P. Church (Vance) of which she remained a faithful member till her death. Before her marriage she was very active in church work, having served at different times as organist, Sunday school secretary and treasurer, also teacher in the Sunday school. After she went to China she showed her interest by regular contributions to the finance of the church and she wrote several very interesting letters to the superintendent of Mission Band that she might use them in instructing the Band members of life and conditions in China.

Surviving are her husband and infant daughter, Doris Rebecca, also father, three brothers, Willie B., L. O., and L. P. Reavis, and three sisters, Mrs. Addie Jones, Mrs. H. L. Powell, and Mrs. J. H. Satterwhite.

Her body arrived December 21 and was taken to the home of her father.

Funeral services were from Flat Rock M. P. church. The pastor, Rev. M. P. Chambliss, assisted by Rev. R. A. Hunter of the Henderson church, in charge.

A large congregation attended the funeral, attesting their love and she was laid to rest in Flat Rock cemetery near the new made grave of her mother.

Many expressions of sympathy were heard for the absent husband and the tiny daughter that will never know her mother's love and tender care, as well as for the father and brothers and sisters. Some time we'll understand, God alone can fill the aching void.

The floral tributes were the most beautiful ever seen in Flat Rock church.

M. V. W.

Clark

On December 27, 1926, the sad news came to us that Mrs. Bettie had passed from labor to reward. Age 72 years, two months 25 days. She was married to James Clark April 6, 1887, who preceded her to the eternal beyond in 1917. To this union were born three children, two sons and one daughter. She was also mother of several step-children. She leaves eleven grand-children, many relatives and friends to mourn the loss of this good woman.

After the death of her husband she made her home with her son, Walter H. Clark, a near neighbor to pastor and family, at Triplet, Vo.

Mrs. Bettie was a victim of the most severe form of rheumatism for more than six years; lying flat of her back, drawn up, helpless, unable to feed or help herself in anyway for more than three years. Medical aid was sought, for a time in hospital at Richmond, but all to no avail, there was nothing that medical skill could do. Only the kind hands of her son and family waiting on her could add to her comfort.

In this helpless condition she exemplified patience, Christian courage. She fought for her life. She wanted to be well and attend her church. She was the most patient sufferer I ever saw. Her suffering was great, at times almost beyond human endurance. She was loved by everyone who knew her.

She was converted and joined Philadelphia Methodist Protestant church when a girl; and was faithful to her church and God till the Master said, Enough, come up higher.

Her funeral was conducted by her pastor, and her mortal remains laid to rest in the old family cemetery near where she had always lived.

Weep not, dear ones, as those who have no hope, for Mrs. Bettie is not dead but liveth. Her drawn and crooked form will be straightened and given youth and beauty.

May God bless the bereaved family and loved ones and give grace in this their time of need.

The Pastor, H. L. Powell.

AN EFFECTIVE SERMON

The Dog Comfort appointment was another log school house but there was a large and flourishing society there. My second service was at this place in the afternoon. I think I must tell of an amusing experience which I had at the Dog Comfort school house, without asking permission from Brother E. J. Wilson, who was "my superior officer," I being his assistant.

We were having a fine revival meeting at the Dog Comfort school house and on Saturday morning Brother Wilson went to fill the regular Sunday appointments, leaving me to take care of the meeting until Monday evening, when he should return. On Friday evening he had preached a good sermon from the parable of the lost sheep.

When I came to the school house on Monday evening, I noticed his horse hitched in the shed, and knew that he was already in the house. But when I went up to the door, standing on the top step was a large buck sheep, that challenged my entrance. I have always been disposed to see the funny side of things, as well as the serious, and the first thought that came to me was, here is Brother Wilson's lost sheep come back home.

The more I thought of it the funnier it seemed, but I had to wait until some boys came and chased the sheep away before I could get into the house. My first greeting to Brother Wilson was, "Preacher, your lost sheep has come back." I used to tell Brother Wilson that this was one of his sermons that brought quick results. If you can imagine that situation without a smile, then "your funny bone isn't working."—From The M. P. Church in West Virginia, By Rev. I. A. Barnes, D. D., Page 393.

(You can get a copy of this book from the author at Fairmont, West Virginia.)

—The ministers of Greensboro were honored guests at a supper (chicken-pie supper) given by the Lions' club on Tuesday evening. Subjects for discussion had been assigned to one minister for each denomination. Dr. S. K. Spahr represented our denomination in the speech-making. He began a very elaborate and learned discourse on "Why one swallow-tailed coat does not make a summen." It was regretted that the time at his disposal was not more than half enough. We wonder whether he would welcome the privilege to give the remainder through the columns of the Herald. If so, we offer him the space with the proviso that nothing of more practical importance claim right of way. We were so interested in the subject by what we heard that it would be personally gratifying to us to hear more.

—The trustees of Calvary Church have organized for the year by electing Brother Otis Campbell chairman.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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MARRIED

Davis-Anderson

On Wednesday, January 19th, Mr. Arzie Davis and Miss Lorine Anderson, of the Pleasant Hill community, near Winston-Salem, motored to Henderson, in company with Mr. and Mrs. J. D. Anderson, and were united in marriage by the writer at the M. P. parsonage at 2 o'clock p.m. The bridal party returned to Winston-Salem immediately after the ceremony.

The groom is the son of Mr. and Mrs. J. R. Davis, of East Bend, Yadkin county, and the bride is the attractive daughter of Mr. and Mrs. J. D. Anderson, who for a number of years have been prominent members of the Pleasant Hill M. P. church.

The writer joins the large host of friends in wishing for these splendid young people a happy and useful married life.

R. A. HUNTER.

Moody-Clements

January 10, 1927, 6:30 p.m. at the home of Rev. and Mrs. J. B. O'Briant, Rosemary, N. C., Mr. Thomas Moody and Miss Birtie Clements were married, the writer officiating. This happy couple are both from Hopewell, Va., and we learned that they are quite popular with a wide circle of friends in Hopewell. We wish for them every blessing in life.

J. B. O'BRIANT.

Sykes-Jobe

Mr. Carl Sykes and Miss Pattie Jobe were married October 20th at the home of the bride's parents, Mr. and Mrs. J. H. Jobe—a pretty home wedding. The happy couple spent some time in Asheville, now at home at Mrs. T. O. Plender's Mebane. T. M. Johnson officiated at the marriage.

Phelps-Qualls

At a Union Thanksgiving Service in the Methodist Protestant church, in Mebane, on Thanksgiving eve, Mr. Ralph Phelps, son of Mr. and Mrs. J. A. Phelps, and Miss Beatrice Qualls, daughter of Mr. and Mrs. D. M. Qualls, were happily married November 24th, T. M. Johnson officiating. They left immediately for Durham to spend the night, to proceed by motor the next day for Richmond and Washington. Mr. and Mrs. Phelps will be at home in Durham after December the 1st.

(We regret that an oversight caused delay in publishing the above.—Editor.)

Stewart-King

Mr. Finley Stewart and Miss Elsie King were united in matrimony November 20th by T. M. Johnson at the Mebane parsonage.

This happy young couple visited relatives in Greensboro and other parts in Guilford and are at home at Mrs. Mrs. Emma King's, the mother of the bride, in Mebane.

Allbirght-Brower

At Cedar Falls at the home of Mr. and Mrs. A. J. Brower by the writer on November 14, 1926, Mr. R. L. Allbright of Seagrove, R 1, and Miss Pauline Brower of Cedar Falls.

G. A. LAUGHLIN.

Strider-Calicut

At my house on December 22, Mr. W. C. Strider and Miss Lula Calicut, both of Franklinville, N. C., The wish for them all the happiness this life affords.

G. A. LAUGHLIN.

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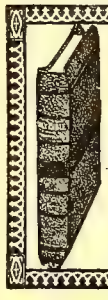

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Pres Elderdice 5dec7
Westminster MD

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XXXIII. GREENSBORO, N. C., FEBRUARY 3, 1927 NUMBER 13

The Seriousness of the Drink Evil

It has long been felt that the use of alcoholic drinks is a very serious thing for the individual that is so unfortunate as to have contracted the habit. When the ill consequences to himself have been called to his attention, he has replied by saying that these consequences are borne by himself and that nobody else need complain. It has never been true that the ill consequences of drink were confined to the drinker. The injuries to others, sentimental if not physical, always gave to others a right to protest. The drinker's wife and children, his parents, his brothers and sisters, all had the right to complain. The community that must take care of the impoverished family had a right to do more than complain.

But the changed conditions of our time have brought out into clearer view the right of others to be considered when the temptation comes to drink alcoholic liquor. Years ago it was seen that men who drink should not be allowed to stand in the engine and direct the power that drew long trains on the railroads where so much depended on a clear vision and a steady hand. Men were not willing to ride behind a drinking engineer. They were not willing to entrust their merchandise to the care of a man who was not sober. Laws were enacted requiring sobriety in the leadership of trains on the railroads.

Today there is the same need of sobriety at the steering wheels of automobiles on all our highways. The chief dangers on the highways are not from freight trains or passenger trains at the crossings, but from the unsteadiness of the hands and the recklessness of the spirits of those whom alcohol has poisoned in blood and in brain. The right of the road in this day of gas-engine travel demands that alcohol be ruled out.

And the same thing is true in all the avenues of life. No matter what a man's profession, he is under obligation to his clients and patrons to keep sober. A drinking man is an unreliable man. He is sure to err, and may err grievously for those who put their trust in him. A drinking doctor may bring death to his patients.

The right of men to make themselves crazy by drink and then go on acting their parts in life as if they were sober men may well be challenged. While the noisy minority of wets are shouting about the infringement of their rights, let the great sober majority stand firm in their demand that alcohol shall not be poured through human throats to make itself a curse to the whole world. Alcohol has been tried and found not only wanting, but terribly hurtful. After a fair trial, alcohol has been condemned and sentenced. Let the sentence be executed.

—The troubles in China become more serious. Missionaries are leaving their posts for places of safety. We have seen no report regarding our missionaries at Kalgan, and we are hoping that they will not be disturbed, but the opposition to foreigners has become so intense and so widespread that it would not be surprising if our missionaries suffer with the others. The United States Government is represented there by battleships and is preparing to send soldiers, but this may not prevent much mischief by the maddened population of China who do not distinguish between their friends and their foes.

Tests and Temptations

God cannot be tempted with evil, and he tempteth no man, we are told by St. James. He also declares that blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life. Paul teaches that our temptations are graded according to our strength, no temptation being greater than we are able to bear, and that with every temptation there is provided a way of escape.

In the light of these scriptures we must infer that the tree with the forbidden fruit was not placed in the garden to tempt men, but merely to test them. God did not try to induce men to eat of the forbidden fruit; on the contrary, He tried to dissuade them from eating of it. He told them that the consequences of eating would be most serious, even deadly. But Satan came upon the scene with a very different purpose and very different action. He tried to induce men to eat of the deadly fruit and by his misrepresentations succeeded. Satan is a tempter to evil, God is not.

Yet in the constitution and conduct of the world God brought in numerous tests—not to induce men to fall, but to strengthen them against falling. Temptations are pulls toward evil, whereas tests are means of guarding men and fortifying men against evil. God's tests are all the offspring of benevolence and all are meant to be the means of moral good to men. Temptations spring from malevolence and are meant to bring moral evil, when Satan is the tempter. Sometimes men become tempters of their fellowmen, and in such case are always moved by selfishness if not hatred. In temptation deception is employed. Things are misrepresented. God in providing tests does not deceive men. He always represents things as they are. There is a world of difference between God's tests and the devil's temptations. God is aiming at our best. The devil is aiming at our worst.

Paul's Thorn in the Flesh

Nobody knows what it was. There have been many guesses —affection of the eyes, nervous trouble, etc., etc. Everybody knows that Paul prayed three times that it might be removed, and yet it was not removed. That seems strange. Paul surely had troubles enough, it would seem, without this one. It was disagreeable to his feelings. It took part of his attention from his great work. Paul was, like Abraham, a friend of God. Surely Paul would be answered when he asked for a personal favor like this. And his prayer was answered, but not in the way he expected nor in the way you would have expected. The answer was God's assurance—"My grace is sufficient for thee." And that answer has been a comfort to every afflicted child of God from that day to this. Those who have troubles to bear year after year are assured that God is trying to do for them or through them some greater thing than He would do by removing the trouble. God has a gracious design in our afflictions. They are going to work out for us and for others "a far more exceeding and eternal weight of glory." The time will come when we will thank God for what seems so grievous now.

—Every day brings to us some opportunities for service, if we are alert and looking for them.

I HAVE BECOME ORIENTED—THE SUN NOW RISES IN THE EAST

By Rev. Luther K. Long

In my childhood I frequently went with my father into the woods, out onto the wide prairies—into many, to me, strange places. I never knew my father to be "lost" or "turned around"—he always seemed to know where he was, and he could at any time take the proper course for home. As for myself, I have often been "turned around," "lost," so far as direction was concerned.

It was of much advantage to me that our house was set square with the world. I have always been glad that my father saw to it that the fences enclosing the fields on our Illinois farm, were built to the cardinal points of the compass.

Many a time have I drilled myself in the matter of direction by turning to the east and facing the Webster home where lived a little girl two years younger than I was. At my left would be the Stewart farm toward the north; at my right the Deming home could be seen toward the south; while back of me was our west pasture in which grew three fruitful persimmon trees and a favorite shell-bark hickory.

When, at the age of nineteen, I went to Michigan to school I found that the roads and the streets there were not so universally laid out on the checker-board system as they had been in Illinois. Often I was "turned around." Somehow I would find out where the east was, then, facing it, I would work out the other directions as I had done in former days.

With much travel and shifting of residence from state to state I almost lost the "feeling of direction" and have become more than ever dependent on the sun, on maps, and even on hear-say. Occasionally the points of the compass have seemed all right, and in such a place I enjoy an especially delightful feeling of comfort.

Last May I drove from south-western Michigan to southern Maryland, where I am now making my home. Because of all the twists and turnings of of the road encountered in that long journey I was not surprised that directions were all mixed up when I reached my destination. And when I observed that almost all the fences and roads in this country, and very many of the houses and barns, utterly disregard the points of the compass I despaired of ever having a comfortable feeling of direction.

East is East, and West is West

One afternoon I was driving home as the sun was about setting. Looking at the gorgeous coloring, all at once it came over me that the sun was really setting in his proper place—and I was thoroughly delighted. Turning to the opposite direction—the direction from my boyhood home to the one in which Phoebe used to live—I knew I was facing toward the east. Looking at the home in which I now live, I saw that the plum trees, the laden branches of which had furnished such a delicious fruit in the summer, must be on the north side of the house. The big oak in front of the house was toward the south; while the large holly tree, whose shiny green leaves and bright red berries gave it a Christmasy appearance that I had greatly admired from the dining-room window, must be on the west side of the house. On the spot where I live I am now oriented, and I am gradually bringing other places in this region into harmony with the cardinal points of the compass.

Orientation Includes Much

I suppose that orientation may be defined, in a larger sense, as such an adjustment of one's mind and feelings to a new situation and condition in life as to produce in one a sense of being at home. There are many other things that contribute to this sensation of being at home besides the right feeling of direction.

I have already referred to the persimmon trees in the west pasture of my father's farm in Illinois. Yesterday I picked and ate a lot of fine persimmons from trees on two adjoining farms near here, and there is a dish of the fruit beside me now as I write. They taste the same as did those I liked so well in boyhood days; and I am hoping for a repetition of the youthful pleasure of picking some more of the fruit from the holes they make in the snow as they fall from the trees.

I shipped many gladiolus bulbs here from Michigan. Some of them are from seed I produced by hand-polinating. They gave me a wonderful crop of flowers the past summer. They are mine in a special sense, and I am at home wherever they are. I was very fond of the mountain laurel when I lived in Connecticut. It grows abundantly here in the woods along the roadsides, and I have transplanted some of it to one side of our front yard.

The many water-fronts and the great quantities of fish in this region make it seem much like some parts of Michigan, while the salt-water and many sorts of sea-food make me think I am in Connecticut where I spent five happy years. Fried chicken—so constantly on tables here—was familiar in Illinois during my boyhood years and, later, during several years spent in southern Georgia.

People

People, however, concern me most of all. While they differ in customs and ideas at various times and in various places, they are yet very much the same always and everywhere. Their lives and problems, their likes and dislikes, their friendliness and desire for good, are quite similar in far-separated parts of our common country.

Here is a widow living happily with her youngest son, while the other children are away in homes and business of their own. Here is a daughter living in fine fellowship with her aging father and mother—her devotion to them equalled only by their love for and enjoyment in herself. Here are men and women doing their work steadily that they may provide for themselves and those dependent upon them, and that they may have whereof to give for the support of the church and its great missionary and educational enterprises.

Especially are children to be relied upon for friendship. "Children readily recognize their friends," said a lady on a train when a strange little child came to my arms and soon contentedly rested its cheek against mine. I have already made a good start in friendly relations with children here. With plenty of birds, flowers, grown people, and little children, a person cannot well be discontented—they orient him, making him feel at home.

BEST THINGS

The Best Law—The Golden Rule.

The Best Education—Self-Knowledge.

The Best Philosophy—A contented mind.

The Best War—To war against one's weakness.

The Best Medicine—Cheerfulness and temperance.

The Best Music—The laughter of an innocent child.

The Best Science—Extracting sunshine from a cloudy day.

The Best Art—Painting a smile upon the brow of childhood.

The Best Journalism—Printing the true and beautiful on memory's tablet.

The Best Telegraphing—Flashing a ray of sunshine into a gloomy heart.

The Best Biography—That life which writes charity in its largest letters.

The Best Mathematics—That which doubles the most joys and divides the most sorrows.

The Best Navigation—Steering clear of the lacerating rocks of personal contention.

The Best Diplomacy—Effecting a treaty of peace with one's own conscience.

The Best Engineering—Building a bridge of Faith over the River of Death.—*Pennsylvania School Journal.*

CHRISTIAN ENDEAVOR TOPIC FOR FEBRUARY 13

Expressing the Missionary Spirit—Matt. 9:35-38

A few years ago a man of large wealth, becoming impressed with the Scout ideal of "doing one good turn a day," adopted that as his own motto. He received a good deal of publicity in the newspapers for the rather dramatic way in which he used to arise from the table at an expensive hotel where, with a group of congenial friends, he "fared sumptuously," announce the fact that he had heard of someone in distress, and then drive out (in his comfortable limousine) to do his "good turn" for that day.

Of course this man might have spent his time in a less commendable way. The help he gave from day to do was a real blessing to some needy family. But back of the need in those few families whom he reached were general conditions affecting hundreds of families that, with the time and wealth this man had at his disposal, might have been changed. He never made a study of the underlying causes of poverty which made necessary the special appeal to which he responded. In this respect he was not a follower of the Master who was moved with compassion for *the multitude.*

Today in many parts of our own land and in lands where there are missionary enterprises, efforts are being made to follow Jesus in his desire to help the multitude. Important as it is to touch individual lives and give temporary relief, we are endeavoring to do more than this. We want to remove causes of distress and build larger and better life. An outstanding example of an effort to deal with a missionary problem in a really large way, so that a distressed multitude might receive, not only immediate, but permanent, constructive aid, is found in the work of Near East Relief.

How the Work Was Begun

Let us remind ourselves of the dark days of the war when a group of Turkish officials took it upon themselves to drive out or exterminate the Christian people, who had inhabited the country we now call Turkey for a thousand years before the Turkish tribes came down from the mountains and conquered them. A million people lost their lives by the sword, by starvation, or from the hardships of the long journeys when they were being driven out of the country. Another million were in dire distress when the American Ambassador to Turkey, Mr. Henry Morgenthau, cabled to the President of the United States, to Mr. Cleveland H. Dodge, Dr. James L. Barton, and Rabbi Wise asking that an American Committee be formed to send relief to those homeless Christian people.

The committee was formed. Money was cabled to Mr. Morgenthau, and with the help of missionaries, soup kitchens were opened and food was given to the starving. Then came the Armistice, and in February, 1919, the good ship Leviathan sailed for Constantinople carrying 245 doctors, nurses and general relief workers. These Americans were sent throughout the regions of Turkey, Transcaucasia, and Syria to heal the wounded and diseased, and to gather up the children who had been left behind in the ruined villages, or who had dropped out by the wayside when their mothers were driven on over the long, long roads to the Syrian desert.

Giving Health and Hope

Imagine the problems presented by a vast company of orphans gathered in after months of fending for themselves, having had no care, no change of garments, no food except such as they could find for themselves. Seldom in the world's history has such a task been confronted. But clean water, soap, regular meals, even though frugal, clean clothes and clean beds can do the work of magic. And the old fear which had taken possession of these helpless children was removed because they were under the care of the Americans, and under the protection of the Stars and Stripes which floated over their orphanage home.

Beginning Again in New Lands

Once more war broke out in the Near East. There was no future for Christian children in that troubled land, and their American guardians arranged to remove them from Turkey—thousands of orphans being taken westward into Greece, other thousands southward into Syria and Palestine, and still other thousands into Russian Armenia. New orphanage centers were established. In Greece the children were taken to Athens, Corinth and to the Island of Syra in the Aegean Sea; in Palestine to Jerusalem, Bethlehem and Nazareth; in Syria to ancient Sidon, and to various towns clustering around Beirut, while in Armenia one great center was formed at Alexandropol, now called Leninakan, the place which recently suffered so much because of the severe earthquake, but from which all the 10,000 children now in the orphanage escaped unhurt.

Working Together

When a company of many thousands of children are restored to health and happiness, however, the problem of their future is only partly solved. What will they do when they are old enough to leave their orphanage homes? What can they do to earn their living? We who have saved their lives can not now abandon them. They still need our help and our encouragement in order to become an asset—not a liability—to the lands that have given them shelter. So they have been sent to school. We Americans would not wish to have children under our care remain illiterate. So we may picture to ourselves the great company at the orphanage divided into two groups and one group seated on the floor, schoolbooks in hand, while the other group is further separated into many groups who go to the shops or the farm or the gardens. Good tradesmen of the neighborhood who can take in apprentices are finding our boys capable and trustworthy. The girls are learning the arts of home-making, and, like their mothers and grandmothers, they are also learning to make beautiful lace and embroidery and oriental rugs which gratify the oriental woman's love of beauty and also add to the family income.

Becoming Economically Independent

In Russian Armenia teaching is a highly respected calling and has attracted many brilliant young men. But with the terrible loss of life in war teachers could not be found for all its village schools.

Near East Relief workers saw in this field opportunities for girls and they were given the training. Now for the first time in that ancient eastern land, young women are serving as teachers in country schools and are not only doing their work well, but have opened for women another occupation by which they may become economically independent.

The Nurses' Training School has also attracted many of the older orphan girls. Its graduates have found positions not only in the hospitals, but they have gone out into the country districts to care for patients in homes, to give health talks in schools, and before neighborhood groups. Schools have been established for the blind and the deaf that they also may achieve at least a measure of independence. These are some of the results that have come from the work of a group of Americans, with western initiative, whose accomplishments have been made possible by those of us at home who have supported them by our interest and our gifts. Surely our country is able to send these messengers of good will and helpfulness to the peoples who have suffered so greatly through no fault of their own.

Learning to Be Good Christians

In the orphanages no effort has been spared to give the boys and girls who are the children of martyrs a high ideal of Christian living.

The orphanage at Antilyas, near Beirut, houses approxi-

mately 1,000 boys. They have the plainest of meals, with very little variety. A wonderful orange orchard adjoins the orphanage grounds, yet never once has there been complaint about loss of fruit.

In Greece some of the children from the Near East Relief orphanage saw an automobile accident and were asked to testify in court. A lawyer spoke sneeringly of the statement of the children, which caused the color to mount to the cheeks of a little girl, but she replied, "Sir, we are from the American orphanage and there we are taught to tell the truth!"

But the Americans who deem it their responsibility to give the children the best possible preparation for lives of Christian usefulness and for participation in the churches of the communities in which they live are making plans for a definite course of religious instruction. A short time ago Rev. John R. Voris paid a visit to all the orphanages and to the prelates of the Eastern Churches, and secured the co-operation of the Eastern Church leaders and orphanage directors in planning a course of lessons to be used in the orphanages and in the churches. This is a new venture for the ancient Churches of the Near East, and it is confidently hoped that the boys and girls who are among the first to receive a religious education combining the best features of Eastern and Western Christianity will have a large and distinctive contribution to make to that land which gave Christianity to the world, and to the work of the Master who taught us to have compassion on the multitude.

Are we doing our part in this very important work?

Prepared by Minna McE. Meyer.

(A map of the Near East pictures, and stories will be sent free to leaders who desire them if they will write to Near East Relief, 151, 5th Avenue, New York City).

TEACHING GOOD HEALTH TO 10,000 ORPHANS

By Pauline Jordan

In Alexandropol, Armenia, that "City of Children" where the Near East Relief orphans are housed in former Russian army barracks, I used to stand before a group of a thousand children and give health talks. Of course, many things I had learned in my nursing course as important to good health had to be omitted from these talks. For instance, one could encourage an American child to take a daily shower or tub, but when there is a shortage of water in the Orphanages, so that at times the children cannot even get the usual weekly bath, and in a city that has only two or three bathtubs, with none at all in the country districts, one must talk about sponge baths. Then in teaching how to balance foods in the daily diet, one must be careful not to criticise the orphanage menu. It is impossible to insist on tooth brushes, as the orphanage does not furnish them. In a country where the thermometer goes down to twenty below zero, where the children sleep in dormitories that are never heated, and where some children sleep with only two thin cotton blankets on their beds, it would the difficult to insist on having all the windows open at night, American style. Such vigorous ventilation is for people who can afford to have enough blankets to keep them warm. It is hard to insist on all the necessary rules of hygiene, not criticize our own orphanage department, and still be thoroughly practical. We must not try to insist on the children doing things which are physically impossible in the surroundings in which they live.

Hygiene was taught, of course, for the purpose of changing the habits the children had formed when they were homeless and without care or training. I soon realized that with so large a group it was almost impossible to check up on the children and discover whether the knowledge being imparted to them was really functioning. Then a new idea came to me. Out on the land which has been assigned to Near East Relief for its agricultural work we had built a very small "model village" of houses similar to those of the people of that country, in which one roof covers both the home for the family and the stable for the cattle, sheep and chickens. We had separate doors, and a wall between the home and the stable. To this village, children from the great orphanage were sent in groups and were given actual experience in taking care of the cows and the chickens, in making butter and cheese, in cookings meals for a small family, and in keeping the home and habitation of the animals clean. Why not give our hygiene lessons to the children as they went out in these smaller groups? It was done, and this village was the place where we actually got results from our teaching of hygiene. We found it possible to really arouse the interest of the children, not merely give them something to memorize. We scored personal tidiness. We gave little demonstrations to emphasize the results of observing the laws of health, having a special costume for the child who took the part of the old witch Ignorance, who was the greatest trouble maker.

When winter came and the weather became so cold that the water mains froze and we had to send the ox-cart to the river and break the ice to get water to fill the barrels, it became very difficult to keep the work up to the required standard of cleanliness—especially as the children did not have clothing warm enough for such weather. But we thought it would not be wise to lower the standards if we could encourage the children to work rapidly, and through exercise keep themselves warm. So a Saturday evening party was arranged, at which the orchestra of blind boys played, and simple refreshments were served. All the children who had worked satisfactorily during the week received invitations, while those who were slack in their work or had run away were not invited. After the first party the number of slackers went down almost to zero, and those weeks in the model village made a decided change in the habits of children.

THE CONVERTING POWER OF THE TRUE GOSPEL

John Wesley's Journal tells many a wondrous story of the redeeming and converting power of the Gospel. Men who went to Wesley's congregations to curse and blaspheme stayed to pray; men with stones in their hands to fling at the preacher were seized with sudden fear, and cried, "What must we do to be saved?" Men who had been the pests and plagues of their towns became very saints. "What have they done?" asked one magistrate near Epworth, when John Wesley and his friends were brought before him. "They prayed from morning till night," was the reply. "But have they done nothing besides?" "Yes, sir," said an old man, "an't please your worship, they have convarted my wife. Till she went among them she had such a temper and a tongue, but now, she is as quiet as a lamb." "Take them back," said the magistrate, "that they convert some more."—*Rev. J. D. Jones.*

WHAT IS YOUR LIFE?

Is the "outer man" practically in charge? Are you spending your strength "getting things?" For that is all the outer man can do. Yet the day is fast rushing upon us when the value of "getting things" will have passed. There comes the fatal day, soon, too soon, when the verb "to have" will have lost all its meaning and value. And each will stand stripped and naked before God. Then it is, that only the verb "to be" will have any value and meaning. What we are, and have become through grace, and how we have ripened into the image of God, will be all that matters, that retains any value. Then the short-lived "pride of life" and the puny pomp of man, that so fills the stage of life today, will have become the tragic memory of a pathetic blindness.—*Northcote Deck.*

NOT AFRAID OF THE TRUTH

We see it stated in the daily press that a professor in one of our colleges said that he was opposed to the passage of an anti-evolution bill by the legislature, as it "would hinder religion by representing it as afraid to face the truth, and unable to stand in the presence of truth unless backed by the authority of the state."

This professor assumes that evolution is truth, and that the church is "afraid" of it. It's not "truth" that the church is "afraid" of, but error. This professor must know that evolution, at best, is an "unproved hypothesis, existing entirely in the realm of speculative philosophy, and that he nor anyone else has any right to call it truth." That is what stirs the righteous protest of some of us who have children to educate. If these professors would teach this as a new hypothesis, which it is, it would not be so serious. But this they do not do. And if they knew the Bible as well as they knew some things that are not true, they would be forced to see that evolution and the Bible are as contradictory as cold and heat, light and darkness, truth and falsehood. And to attempt to harmonize the Bible and evolution is as impossible as to harmonize God and the devil. When evolution comes in, miracle goes out. The fall of man becomes a myth. Sin no longer exists—just a lack of development. No fall, and, of course, no atonement is needed, and of course we have none, Jesus being a mere man.

To teach the plausibilities of evolution to immature minds, until these fallacies and sophistries become convincing—only one side being presented—and for these youthful minds to awaken to a realization of the fact that the whole theory flatly contradicts the Bible, must seriously shake, or overthrow their faith. It's as inevitable as the law of cause and effect. This is why intelligent, well-informed persons all over the country are protesting against this teaching. And they have an inalienable right to protest. And these persons are not fools, idiots, nor ignoramuses. Some of them have more natural ability, of wider reading, deeper thinking than many of these professosr. Who gave those evolution professors their "seat and great authority"? Who made them the Alpha and Omega of all wisdom and knowledge? Can not other persons who do not have professor before their names, or A. M. or Ph.D. after them, buy books and read, think, and inform themselves? Of course they can and some do, and know whereof they speak.

"Hambone's Meditations" in today's paper is so pertinent and true, we give them at this point: "Jes' quick ez some folks gits to runnin' wid de debil, day stahts talkin' 'bout day's 'broad-minded.' "

There is more true philosophy and common sense in this statement of Hambone's than in all the evolution fallacies and sophistries in the world.

No, the church is not "afraid to face the truth." And to say that it is "afraid" is a misrepresentation of the church, and is only playing into the hands of her enemies. She's afraid of falsehood. She's afraid of error. She does not want her boys and girls in the plastic, immature state, taught these unbiblical, anti-Christian hypotheses before they are able to wrestle with them. "There is a time to all things," said the wise man, and Jesus said, "I have many things to say unto you, but ye cannot *bear them now.*"

Even if evolution were true, nobody loses anything by not knowing about it. The world has survived ever since its beginning without it, until the last few years, and can continue on indefinitely without it. It's never been of any practical use to the world—never *produced* anything—but confusion and doubts about the Bible and religion; never made a yard of cloth, a foot of lumber, a pound of steel, a bushel of corn, nor a pound of cotton—nor anything else—but, confusion and doubts about the Bible and religion. Then why be so rantankerous to display the questionable thing, to put it mildly, before the unprepared, unsophisticated youth? If it is true (and I'd sooner think the moon made of green cheese) they will learn of it later in life, after they are "able to bear it." And if they never learn of it they will be none the worse. Where "ignorance is bliss 'tis folly to be wise," in this case.

Why do we quarantine against contagious and epidemic diseases, even to closing houses of worship—diseases that affect the body only, but permit, encourage, and *insist* on scattering the seeds of error, doubt, and question of the Bible broadcast over the land? Why is this permitted and insisted on? Something that cannot be conducive to anyone's salvation—nothing in any wise essential—but may be conducive to the damnation of thousands?

Is not this giving the devil the "benefit of the doubt?" Why not take the safe side? Why not make haste slowly on questionable ground, to say the least? To us there is no question, but granting that there is a question, it's safe to go slow and wait, as there is nothing vital at stake in not knowing this hypothesis, but souls may be set adrift on the sea of doubt by coming in touch with this theory prematurely, never to find their bearings again.

No, the true church is not "afraid to face truth," but does not want to be a party to the dissemination of error. To say, intimate, or insinuate, that the church is "afraid to face truth" because it opposes error, is false to the core. It is a slander on some of the best and bravest persons we have. Why not insist on teaching Russelism, Universalism, Bolshevism, Free-loveism, Communism, or any other ism of error? But some of these superficial professors may say, as some have said, "O, the young will learn about it anyway." But hearing about a thing is quite different from having a professor to *teach* a thing and insist on its being true. Using all his ability to make an impression on the student favorable to this theory by fallacy, sophistry, derision, and sneers, etc., *ad infinitum.*

Should a professor attempt to make an impression upon his pupils favorable to Communism, Free-loveism, or any of the above-named isms he would subject himself to reprimand or dismissal. We all hear about "bootlegging," but that is quite different from being taught that "bootlegging" is right. If these professors will stand before their classes and teach the falsity of evolution—giving the overwhelming proofs against it, which can be done, then no one would object to this false, baseless hypothesis being brought to their attention. Falsehood, evils, untruth, criminality of all kinds and degrees, are being brought before the young continually, but not *commended* to them for their acceptance and practice, but to be *avoided.* But this evolution falsity is commended and insisted upon with all the subtleties of false logic, and the personal magnetism of the teacher. Teaching falsehood instead of warning and admonishing to avoid it.

Have not parents and tax-payers a right to protest? Those why pay the bills and furnish the students? This is the very quintessence of autocracy and tyranny. A death-stab at the very heart of democracy and individual rights and personal liberty. To forbid this teaching in the schools does not infringe on the right of the professor to believe as he pleases, and to teach his own children this theory, and the children of anyone else who wishes it done, but to teach mine over my protest is a flagrant violation of my God-given rights, and he ought to be subject to punishment for such violation. If he had the spirit of the Master he would not ruthlessly violate my rights.

J. F. Dosier.

—February is here, and we are beginning to think of spring again. What a great variety God has set before us in the change of the seasons. When we begin to grow tired of one scene, God changes it and gives us another. God is the great Entertainer and the great Educator. Our petty shows seem like child's play in comparison with God's great show of "The Seasons." Our greatest colleges and universities are but kindergarten schools in comparison with God's great school of Nature. What a great and good God our God is!

The WORK *and the* WORKERS

Because of unexpected and unusual duties calling for immediate attention we are a bit behind with these notes.

Sunday, January 22nd, was spent in High Point at the First Church and at Welch Memorial, and in spite of the rain and heavy fog good congregations greeted us at both places.

At the First Church in the morning there was a splendid congregation of earnest listeners, and at the same time, Rev. E. L. Ballard, the associate pastor, was speaking to the junior congregation of one hundred or more. The work at this splendid church is moving along in fine shape. The people are pleased with both pastor and associate. It is always a joy to visit these people.

At the evening hour we were at Welch. This church is steadily growing in numbers and in usefulness in this section of the city. Brother Pierce, the pastor, extends and increases the usefulness of his church by holding frequent noon-day meetings at the factories in his immediate neighborhood. The people here have recently made extended improvements on the parsonage, which adds much to its comfort and attractiveness. They spent about $800 on the parsonage.

Sunday, January 30th, at 11 a. m., we were with Rev. L. W. Gerringer and his people at Calvary Church. We found 183 in Sunday school, and there were nearly that many for preaching. It is delightful to watch the steady growth and development of this, one of our youngest churches in the Conference. They have one of the most beautiful church sites in the city, and it is being kept in a most attractive appearance. Brother Gerringer is a faithful worker and he is surrounded by a group of splendid workers.

Sunday evening we had promised to be at St. Paul, and regretted to miss the appointment; but word came that my brother's wife, Mrs. J. W. Dixon, near Summerfield, was critically ill and would likely not live through the day. So Rev. W. F. Ashburn was secured to go to St. Pauls and we went to brother's home. His wife rallied, and is living at this writing, but cannot possibly live long. She is the daughter of Mr. and Mrs. R. A. Carroll, long time members of Midway Church, Haw River Circuit.

Funeral of Mrs. D. A. Braswell

On Monday afternoon, January 24th, we stopped in Concord for the funeral of Mrs. D. A. Braswell. A large crowd gathered for the funeral, and the floral offerings were beautiful. Mrs. Braswell passed through a long, lingering illness and suffered much. She could never have been well again in this life, so her call home came as a release from the infirmities of a frail body. We feel to congratulate her. Brother Braswell and his loved ones were broken up, because death always brings sorrow; but after the clouds have cleared a bit they will realize how much better it is for wife and mother and grandmother.

Brother Braswell, of course, will have the prayerful sympathy of his brethren in the ministry, and of his many friends throughout the Conference. May God bless and keep him and his.

Quarterly Report Blanks

Pastors will perhaps receive quarterly report blanks this week, if not then, certainly at the first of next week. Please be prompt in returning them as three months of the Conference year have already passed.

February

February is the month set apart by most Protestant churches as a time to stress Stewardship, and to teach the Bible principles of handling our possessions. Please present this important theme to your people. Kingdom progress awaits the consecration of our dollars to Kingdom service.

February is also set apart by our Annual Conference as "Church Extension Month." During the last 25 years the money we have expended through Church Extension channels has worked wonders in the development of our church life in North Carolina.

By reference to page 76 of the Jonrnal you will find that a little more than one-third of our Annual Conference Budget is allotted to Church Extension. And then by calculating a bit you will understand that when the last of February comes one-third of the Conference year will be gone.

So, at the end of February all the churches on all the charges should have in the hands of our Conference Treasurer, Mr. V. W. Idol, at least one-third of the A. C. B.

Several pastors are planning to try to raise the A. C. B. in full during February. Also, please remember the College Assessment. That is needed now.

Get these two off early in the year so as to give plenty of time for raising the G. C. B.

Easter

We are rapidly approaching the Easter season. Every pastor and every Sunday school superintendent should begin planning early for Easter. Two things should be accomplished:

1. Every church should wisely plan a campaign for a splendid ingathering of members at Easter.

2. Every church should plan early for the Easter-day services with a good offering for Home Missions. Order supplies from Rev. J. M. Sheridan, D. D., 616 North Charles street, Baltimore, Maryland.

Sparkles From the Field

Weaverville: "New piano in Clarks Chapel, and a new garage on parsonage lot."

Bellmont, on Mt. Hermon: "We are having electric lights installed in our church, and hope to have them ready for use within a week."

West End: "In the near future we expect to see an adequate Sunday school building erected on our church lot."

Dulins, Mocksville: "We have one church newly covered, planning to build cement steps, and paint the church inside."

Albemarle: "We had 137 in Sunday school last Sunday. Our church services are being largely attended by visiting friends. We have received 13 new members this year, and are going to make it the banner year for Albemarle."

Mt. Hermon: "Bellmont, Friendship and Cedar Cliff have paid College Assessment in full."

Haw River: "The old church at Midway has been vacated, and services are being held in the school building preparatory to building a new church."

Denton: "We are glad to say that Canaan Church raised the A. C. B. yesterday."

A Wedding of Interest

On Wednesday morning, January 26th, Mrs. Dixon and I started for the home of Mr. and Mrs. W. M. Ferguson to perform the marriage ceremony for Rev. H. L. Isley and Miss Oda Lillian Ferguson. We had a most delightful experience on this trip. It was raining and the dirt roads were muddy, so when we reached the home of Brother Curl near Concord Church he very kindly loaned us a horse and his neighbor loaned us a buggy. So, leaving our car, we drove for about four miles through deep mud with "Old Charlie" pulling the buggy. It was truly a "joy ride," and we reached the appointed place only a few moments late, performed the ceremony with the assistance of Rev. Elwood Carroll, partook of a very fine dinner, and started on our return trip. See in another column a more extended notice of the wedding.

Appointments

February 5th, 11 a. m., West Forsythe quarterly conference.

February 6th, 11 a. m., First Church, Winston.
February 6th, 7 p. m., Lebanon.
February 13th, Burlington, 11 a. m., First Church, and 7 p. m., Fountain Place.
February 20th, Siler City.

Faithfully yours,

A. G. Dixon.

FOUND IN REV. FRED C. KLEIN'S DESK

Rev. Fred C. Klein, D. D., secretary of the Board of Foreign Missions, and of the Union Board of Foreign Missionary Administration, of the Methodist Protestant Church, worked at his desk until a few hours before his unexpected death on December 27, 1926.

For many months he knew that his affliction would prove fatal, but I advised him to hold on, and keep the nature of his illness within his family, and this he bravely did.

After his burial, while cleaning up the desk, Mrs. Klein found the following unfinished soliloquy written in pencil—apparently just before leaving his desk for the last time.

As I write this I have the original before me, and the "traveler" is my friend, Fred.

"The road still runs on through valleys and over hills, but the traveler has suddenly stopped.

"It was not his will to do so, for he had come a long way, and hoped to reach a famous peak just beyond (the Centennial General Conference of his church), and afterwards he could rest in the shade.

"His mind and heart yearned to go on, but a relentless, incurable disease seized him, took away his voice, but did not dim his mental power nor his faith, and incited him to act the man in all that is to come.

"Thus alone, as he sits in silence, with things swirling through his mind, seeking vocal utterance, forced to realize that life's work was done, when mental and physical vigor remain, is beyond his power of description.

"Yet the traveler utters no word of complaint, for far too many rich blessings he has had, far too honored and privileged his position.

"Far too many things has he been privilege to achieve for God and his church and too much happiness has he had in the years of his long journey. Then he faces what is better, and could not reach or attain unless he stopped on the road. He knows so many who have gone, and prays for equal faith and devotion and submission to all in store for him of pain, or . . . "

This sentence will forever remain unfinished. Dr. Klein slipped away so silently in the night, that his devoted wife does not know exactly when he left.

In the private drawer of his desk she found the following prayer, written by Miss Fannie E. S. Heck:

"Lord, grant me if thou wilt
To slip away
As slips the night
Into the dawning day
So soft,
That e'en the watchers, watching,
Can not say,
Here ends the night
And here begins the day,
But only know
The night's thy night,
The day, thy day."

Speaking for her departed husband, Mrs. Klein has written over the above prayer, "My Prayer Answered."

J. C. Broomfield.

Christ opens the only door for the ascent of man.

A YOUNG MAN'S ATTITUDE TOWARD GOD

(Written by Dr. F. A. Shepard while in college at Nashville, Tenn.)

There is but one God. Those who worship him must believe that he is God and that he is the rewarder of those who diligently seek him. Man's longings for God are presumptive proof that he is God. The presumption is that from God man came, needs him now, and must come to him at last for judgment. Among all the debris of science, infidelity and atheism, do not stop but pass right on at once until you rest your mind and heart on God. This will save you time, trouble, sorrow and maybe character. Have absolute faith in God as your creator and trust him as your guide through the affairs of life. One whom you need more than parental love, or wealth, or fame. With Him to guide you, you will have all your real needs supplied, without Him all else is unsatisfactory to the soul. If you undertake the journey of life without this, it will be as though you were going through a jungle of wild animals without a light or any protection. God has not left your soul simply to its longings. He has given us the Bible. The Bible is a revelation of God, not of all of God, for our limited capacities cannot grasp all of Him. But He has revealed enough of Himself that we can grasp to assure us that in Him there is all we need. The Bible is very different from other so-called sacred books. The sacred books of India, the koran of the Mohammedans, the book of the Mormons, are unlike the Bible of God. Furthermore, the God of the Bible is unlike the gods of other so-called books. The best scholars of the world believe that the Bible is the revelation of God and have practiced its precepts. Most of its opponents have exerted evil influences on the world. Socrates and Plato were the best results of the Grecian idea of God. Seneca and Caesar were the best results of the Roman idea of God. Compare these with Abraham, Isaiah, John the Baptist, Luther. Wycliff, Wesley, Spurgeon and a host of those who worship the living God. Defamers of the Bible of God and of his worship have hardened human hearts, blunted human sensibilities, blighted human hopes; frosted the flowers of human beauty; and sent human souls out in the dark to perish. While on the other hand believers of the Bible have sent forth influences that have sweetened human hearts; quickened human sensibilities into nobler aspirations; inspired human hopes; enriched the flowers of human beauty, and sent forth human souls through the world as shining lights for good. Belief made Gladstone, "Stonewall" Jackson, Robert E. Lee and Henry W Grady and their immortal comrades in the galaxy that uplifts the world and kisses its flowers with the fragrance of divine love through the human heart. In Hampton Court there is a labyrinth of flowers. It is so intricate that few who enter it can come out of it without a professional guide. This world has a labyrinth. It may seem to you a maze of flowers whence come fragrance and music to charm you. But Satan is the author of this labyrinth, but be not deceived; compare the best of each system with the best of the other, and strike the average. Then put yourself with the best and greatest. To do this is common sense.

GOD'S WAY

God doesn't choose scholars to meet scholars when He is in a fight. He didn't choose a giant to meet Goliath; He chose a boy. He didn't choose scholars to meet the Jewish ecclesiastical machine; He chose ignorant fishermen. The Son of God said that His Father hides things from the wise and prudent and reveals them unto babes. Paul said that God chooses foolish things to confound the wise and mighty. God does not rely upon scholars. He would never hear the last of it, if He did. They would brag forever about their victory. Unbelief chooses scholars; God chooses humble men of faith. God doesn't use argument. God uses testimony. Scholars use arguments; God's men use prayer, the Bible and testimony.—*Selected.*

Denominational Enterprises

OUR THREE MISSION FIELDS

During the World War we talked much of the extent of our eastern and western battlefronts. In spits of the fact that they stretched from the Baltic to the Caspian seas, and from the Swiss Alps to the North Sea, they can not be compared in extent with the battlelines of the Kingdom of God which encircle the globe. With tremendous interest we followed the flights of our airmen around the world, but with even greater interest we ought to follow the movements of our sky-pilots who are pushing the skirmish lines of the Kingdom into new territory. Approximately 29,000 of these sky-pilots are in the front line of battle, and $55,000,000 are being expended annually on their support. It is fascinating to follow this line of battle as it reaches into all lands, but the limits of this article compel me to confine my observations to the sections of the line where we are engaged.

Japan

Of all the fields in the missionary world Japan is possibly the least heroic, hence the most difficult, and yet the most strategic. The difficulties in this field have been greatly increased by our recent impolitic immigration legislation relating to the admission of Japanese citizens into this country. Dr. K. Ibuka, dean of one of the oldest Christian colleges in Japan, said recently, "American missionaries in the Far East, not only in Japan, but in China and India as well, will experience a serious handicap in their work, especially when they attempt to present such great truths as the brotherhood of man, principles of humanity, international justice and world friendship." Baron Sakatani said, "Personally, I still have faith in America. All the Americans I know are true to the nation's past ideals. Eventually America will do the right thing."

In spite of the fact that Japan at present is obsessed with modern science and gross materialism, she can be regarded as a nation seeking a religion. Yes, she is manifesting a spirit of abandon, and is breaking away from her old social conventions, and former moral standards, nevertheless, there are many hopeful signs appearing on the horizon. President Ebina has said, "Japan is like a chick breaking through its incrusted shell of feudal militarism; but in Japan there is a growing consciousness of the value of the individual, and that is a Jesus principle."

China

There is no more interesting and promising missionary field in all the world than China. Big—yes, every fourth person in the world is from China; persistent—yes, no other people in all the world can present a history in point of years comparable with theirs; disturbed—yes, all republics in their establishment have been; awaking—yes, a renassance movement is recognized throughout China today. They want to know God in terms of their own experience. There are signs of revival in the old religions of China, and Christianity is becoming more and more indigenous, fitting into the environment and atmosphere of the Chinese people.

The new spirit of nationalism that is sweeping over China at present and manifesting itself in an abnormal way, will soon rid itself of many of the extravagances that are appearing, and will come to recognize missionaries as their real friends, and Christ as the Saviour they need.

India

When we think of India we must think of a number of Indias. There is the Hindu India, the Mohammedan India, the Christian India. There is an India of highly educated people, and an India of the most illiterate; there is an India of the priests, and an India of the untouchables. There is an India of the caste-system, and an India of the mass-movements. India, with her 319,000,000 people, and her 147 languages and dialects, is more like a continent than a country. Today this great mass is seething with unrest. Yes, it is political, it is economic, and it is social, but above all else it is religious. India is seeking the "Christ of the Indian Road." In India we have one missionary to every 55,000 of the population. "What are these among so many?"

In these three lands, as in all missionary lands, a new individualism and a new nationalism are everywhere in evidence. In them we see the beginnings of a new and all-embracing humanity; and on all sides we find an increasing appreciation of Christ and His program for the world. For these things we ought to thank God, and express our thanks in a larger support of our work and workers in these fields that are ripe unto the harvest.

J. C. Broomfield.

A GOOD CONSCIENCE

I have to live with myself, and so
I want to be fit for myself to know.
I want to be able, as the days go by,
Always to look myself straight in the eye;
I don't want to stand with the setting sun
And hate myself for the things that I've done.

I don't want to keep on a closet shelf
A lot of secrets about myself,
And fool myself as I come and go,
Into thinking nobody else will know
The kind of man I really am;
I don't want to dress myself up in a sham.

I want to go out with my head erect,
I want to deserve all men's respect;
But here in the struggle for fame and pelf
I want to be able to like myself.
I don't want to look at myself and know
That I'm bluster and bluff and empty show.

I never can hide myself from me;
I see what other folks never can see;
I know what other folks may never know;
I never can fool myself, and so,
Whatever happens, I want to be
Self-respecting and conscience-free.

—Edgar A. Guest, in Our Monthly.

JOEY LED THE WAY

Mr. Rhodeheaver, evangelistic singer, says:

"At one place where we held meetings, a boy sang in my choir who was not quite bright. He would never leave the tabernacle at night until he could shake my hand. It did not matter how many people were waiting to see me, nor how important the conference might be, he would come and stick around until the last man in the tabernacle had gone, in order to have the last chance to say good-bye. It was embarrassing at times, and it wasn't always easy to be patient with him.

"About the next to the last night of the meetings a man came forward to speak to me at the close. I had seen him come down the night before with his wife and five children.

"After the service he came to me and said, 'I just want to thank you for being so kind to Joey. He isn't quite bright, and has never had anything he has enjoyed so much as coming here and singing in the choir. You have been so kind to him, and he has worked so hard during the day in order to be ready in time to come here at night. He has urged and coaxed us to come, too, and it is through him that my wife and I and our five children have been led to the Lord. His grandmother, and grandfather, 75 years old and an infidel all his life, have come tonight, and now the whole family are converted.' "—*Selected.*

OUR STORY PAGE

THE WISHING GATE

Bobby and Madge were out in the meadows together.

"We had better enjoy these lovely flowers and grasses while we can," said Madge, "for we'll soon be carted away home."

"Oh, what a shame!" said Bobby, "I wish we didn't have to go back to school. Holidays are much too short. It would be so much nicer to stay out here."

"In some ways it would," said Madge, "but, you see, children aren't meant to live in meadows. They're meant to live indoors at home, and do lessons, and so on. Or else what would happen when we grow up?"

"But lambs, and birds, and butterflies don't have to learn lessons," grumbled Bobby.

"I'm not so sure about birds," remarked Madge. "I've seen their mothers teaching them to fly."

"Well, anyhow," said Bobby, "I only wish I was a lamb. Just think what a jolly time it has, frisking about all day with nothing to do but play."

"Yes, that's all very well," answered Madge, "but what becomes of that lamb?"

"I expect it grows up into a sheep," Bobby said.

"Not always," Madge told him. "Perhaps a butcher comes along with a sharp knife, just when the lamb is feeling very merry."

"Ugh!" exclaimed Bobby with a shudder. "Well, anyhow," he continued presently, "I'd like to be a butterfly. He doesn't have to learn anything; and the butcher wouldn't come after him. I call that splendid; having lovely colored wings, and going as fast from one flower to another, with as much honey as ever you like. I wish I'd been a butterfly instead of a little boy!"

"Yes, very nice, of course," replied Madge, "but what becomes of the butterfly?"

"Dear me, how should I know?" said Bobby. "I suppose he goes on living for a hundred years or so, till he gets too old to fly."

"Nothing of the sort!" exclaimed his sister. "He only lives one day! By night-time he is quite old, and dies. How would you like that? Really, Bobby, I think you're rather silly! What will you want to be next?"

"I can tell you right away," said Bobby, hastily. "I wish I could be a skylark, going up and up like an aeroplane—only an aeroplane can't sing—till it's so high you can't see it, and then dropping down into a dear little nest. And here I have to go walking about with no wings. Very poor fun, I call it! So slow. Always the same."

Madge remarked rather gravely.

"I once saw a lark coming down to his nest in a great hurry, because a hungry hawk was hovering overhead."

"And what happened?" inquired Bobby.

"The hawk got him," said Madge. "It was simply dreadful."

"O, bother!" cried Bobby, "everything I wish to be you tell me something horrid about it. Surely you want to be something or other different, don't you, Madge?"

"Well, I don't," she said. "I've heard an old saying that 'The Wishing Gate opens into nothing,' and I suppose that means you never get any further by wishing. If I'd been meant to be something else I should have been made as something else, that's quite plain. As I've been made a little girl, God must have meant me to be a little girl. As a matter of fact," said Madge, very seriously, "I should have wished to be a little boy more than anything in the world."

"You don't say so!" exclaimed the astonished Bobby. "Why? Why?"

"But as I'm not, you see," she continued, "I'm going to try and make the best of it. A girl I am, and a girl I shall have to stay. 'The Wishing-Gate opens into nothing.'"

"Children," cried mother in the distance, "are you never coming in to dinner?"

"What is there for dinner?" asked Bobby, anxiously.

"Roast pork and apple pie, I believe," said Madge.

"Ah!" said Bobby, "I don't believe butterflies have anything as good as that! Come along Madge. After all, it's not so bad to be a boy. Roast pork and apple pie. . . I don't think I shall go on wishing any longer."—*By May Bryon, in The British Weekly.*

A NEGRO WHO DIED THAT OTHERS MIGHT LIVE

For the first time in history the Pullman Company has named one of its cars after a porter. The porter was Oscar J. Daniels of Chicago, a negro, who died in an effort to save the lives of passengers on his car when a train carrying excursionists from Chicago to New York was wrecked near Rockport, N. J. The sleeping car Sirocco will bear the name Daniels when it emerges from the repair shops. At the time of the wreck Daniels was seated in the forward end of the first pullman, which left the rails, halting near the locomotive from which dense clouds of steam poured in through a door. Daniels braved the steam to close the door. He succeeded but fell mortally injured. His lungs were literally cooked with steam. He still was alive when rescuers entered the car, but after being taken outside, he refused first aid, saying, "Attend to that little girl first." The doctors obeyed, and when they returned they found Daniels dead. This colored man demonstrated anew that the color of a man's skin has nothing whatever to do with that spirit which distinguishes a man from his fellows and gives him a place apart in God's hall of fame. He was a negro who reflected glory on his race. He was a man who demonstrated the spirit of true manhood. He was a king in a porter's coat. He knew how to die gallantly and ungrudingly. He died that others might live. "Greater love hath no man than this."—*United Presbyterian.*

NOT A DISAPPOINTMENT

"He is not a disappointment!
Jesus is far more to me
Than in all my glowing day-dreams
I fancied He could be;
And the more I get to know Him,
So the more I long that others
Should be led to know Him, too.

He is not a disappointment!
He has saved my soul from sin;
All the guilt and all the anguish
Which oppressed my heart within
He has banished with His presence;
And His blessed kiss of peace
Has assured my heart forever
That His love will never cease.

He is not a disappointment!
He is all in all to me—
Savior, Sanctifier, Keeper,
The unchanging Christ is He!
He has won my heart's affections,
And He meets my every need;
He is not a disappointment
For He satisfies!"

—*Selected.*

TO ALL C. E. SOCIETIES IN REACH OF THIS MESSAGE

This morning's "Greensboro Daily News" carries a news article with this heading: "Anti-Religious Movement Has Secured Devastating Foothold Among Chinese." The authority for this statement is a Presbyterian missionary doctor. A nationalist campaign against religion is on, he says, in southern China, similar to that of soviet Russia. This is a movement "among the youth of China that respects neither its ancient religions nor Christianity but preaches a philosophy of materialism and absolute freedom for everyone in everything." This missionary doctor, in reporting to his board, stated that the anti-religious movement was directed by the nationalist government in Canton which has for its avowed object the destruction of spiritual things of all kinds among the people.

Now the Christian Endeavor topic for February 13 is "Expressing the Missionary Spirit." I have been appointed to lead that meeting at Calvary church. I wish that all our societies may unite in immediate and persistent private and public prayer for China, that the knowledge of the real God may cover the Chinese earth as the waters cover the sea; that the Christians in China may receive courage to stand publicly and may make the glory of God to be felt in China as never before.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$172,845.26
D. A .Inscoe	6.00
G. D. Inscoe	12.50
Mr. and Mrs. M. A. Sillery	5.00
G. A. Hawkins	10.00
J. E. Stafford	20.00
S. E. Stafford	25.00
L. W. Causey	20.00
J. M. Bowman	20.00
H. F. Amick	10.00
D. Grant Coble	20.00
Willie Isley	1.00
D. W. Shoffner	1.00
	$172,995.76

Endowment Insurance Fund

Amount previously reported	$7,102.61
Senior Class, Friendship Church	10.00
Miss Daisy Cox	50.00
Miss Bettie Cox	25.00
	$7,187.61

HERALD SUBSCRIPTION RECEIPTS

Rev. M. P. Chambliss, $3; Rev. T. E. Pierce, $3; Miss Lettie Pegram, $3; Miss Ida Albert, $4.50; Mrs. H. W. Wade, $3; Miss Maud Perdue, $2; Rev. G. F. Millaway, $3; Rev. C. W. Saunders, $3; Rev. J. D. Williams, $13.50; Rev. J. B. Trogdon, $1.50; Rev. W. F. Ashburn, $1.50; Rev. H. L. Powell, $1.50; Rev. T. A. Williams, $3; Mrs. Chas. Smith, $4.50; Rev. E. G. Lowdermilk, $3; Rev. J. B. O'Briant, $1.50; Rev. W. H. Neese, $3; Rev. C. L. Spencer, $1.50; MRS JOHN W. CURTIS, $24; Rev. R. S. Troxler, $6; Miss Sallie Smith, $1.50; Rev. F. R. Love, $3; Rev. C. W. Bates, $2.25.

NEAR EAST RELIEF

From Asheville Christian Endeavor Society, $5.00.

—California is producing 27.6 percent of the nation's crude petroleum.

OUR TASK AND OUR PRIVILEGE

As We Have Performed It For the First Quarter

Charges	Pd. A.C.B.	Pd. G.C.B.	C'lege Ass.	W.H.M.S.
Alamance	$	$ 6.00	$	$ 19.00
Albemarle	.....	.....	.....	.....
Anderson	.....	8.00	.....	.....
Asheboro	.....	28.60	O. T.	18.55
Asheville	.....	66.00	.....	4.10
Bess Chapel	.....	6.08	.....	23.25
Bessemer City	.....	.....	.....	.....
Bethesda	.....	.....	.....	.....
Burlington, First	100.00	.....	O. T.	153.00
Burlington, Fountain Place	50.00	14.66	O. T.	.....
Caroleen	.....	.....	.....	.....
Charlotte, First	23.85	15.00	16.88	.....
Charlotte, North	.....	.....	.....	.....
Chase City	.....	4.50	.....	.....
Chatham	.....	.....	.....	.....
Cleveland	.....	.....	.....	.....
Concord	34.00	108.01	O. T.	.....
Connelly Springs	.....	.....	.....	.....
Creswell	.....	.....	.....	.....
Davidson	67.20	3.35	.....	.....
Democrat	.....	.....	.....	.....
Denton	3.00	.....	.....	.....
Draper	.....	.....	.....	.....
Enfield	.....	.....	.....	.....
Fairfield	.....	.....	.....	.....
Fairview-Glen Raven	.....	16.15	.....	.....
Fallston	.....	.....	.....	.....
Flat Rock	31.00	5.00	.....	.....
Forsyth	57.00	40.65	.....	7.74
Friendship	4.30	8.91	.....	.....
Gibsonville	.....	16.23	O. T.	.....
Graham	.....	17.56	.....	.....
Granville	25.00	55.00	32.00	59.88
Greensboro, Calvary	.....	23.43	.....	40.00
Greensboro, Grace	.....	1.00	O. T.	177.92
Greensboro, St. Paul	.....	8.61	.....	.....
Greensboro, West End	55.00	42.00	9.00	22.60
Greenville	.....	.....	.....	.....
Guilford	.....	.....	.....	.....
Halifax	.....	4.00	.....	.....
Haw River Mission	.....	.....	.....	.....
Haw River Circuit	.....	.....	.....	.....
Henderson	.....	36.00	O. T.	162.50
High Point, First	.....	.....	O. T.	130.82
High Point English Street	.....	5.10	.....	.....
High Point, Lebanon	.....	.....	.....	.....
High Point, Welch	.....	.....	.....	.....
Jerusalem	.....	.....	.....	.....
Kernersville	.....	.....	.....	.....
Lexington, State Street	.....	40.01	.....	.....
Lexington, South	.....	14.00	.....	.....
Liberty-Siler City	112.50	25.98	O. T.	.....
Lincolnton	.....	.....	.....	.....
Littleton	18.50	6.00	.....	.....
Mebane	.....	6.40	40.00	8.60
Mecklenburg	.....	4.20	1.27	.....
Melton's Grove	.....	.....	.....	.....
Midland	.....	5.73	.....	.....
Mocksville	O. T.	7.57	.....	.....
Mt. Hermon	.....	7.14	51.13	.....
Mt. Pleasant	25.00	.....	.....	36.76
Moriah	.....	6.50	.....	20.20
North Davidson	.....	16.81	.....	.....
Orange	.....	20.00	.....	75.96
Pageland	3.06	2.00	.....	.....
Pinnacle	.....	16.17	.....	.....
Pleasant Grove	.....	15.25	.....	.....
Porter	O. T.	.....	.....	.....
Randleman	10.00	28.71	.....	13.00
Randolph	13.00	12.07	.....	.....

Charges	Pd. A.C.B.	Pd. G.C.B.	C'lege Ass.	W.H.M.S.
Reidsville	.....	.....	O. T.	.....
Richland	.....	.....	.....	.....
Roberta	.....	.....	.....	.....
Rockingham	.....	3.00	4.00	.....
Saxapahaw	8.00	6.50	9.20	.....
Shelby	.....	.....	.....	.....
Spencer	O. T.	.....	.....	.....
Spring Church	.....	14.87	.....	.....
Tabernacle	.....	.....	O. T.	31.44
Thomasville, Community	.....	.....	.....	.....
Thomasville, First	.....	.....	.....	.....
Thomasville, West	.....	4.25	.....	.....
Union Grove	.....	.....	.....	.....
Vance	20.00	25.00	.....	4.60
Weaverville	.....	.....	.....	.....
West Forsyth	.....	.....	.....	.....
Whitakers	64.50	27.05	.....	.....
Why Not	31.55	.....	.....	.....
Winston, First	.....	38.47	.....	71.90
Winston, South	.....	.....	.....	.....
Yarboro	.....	.....	.....	.....
Yadkin	.....	.....	.....	.....

O. T.—Over the top.

The above is so far as we know a correct statement of Conference finances to date, except for the Foreign Missionary Society. Those figures are not in our hands. It is our purpose to publish a statement like this at the end of each quarter.

Our plan of church finances calls for monthly payments on these various budgets, but a study of the above report will show that none of us are measuring up to that. There are many blanks, and that ought not so to be. Some charges are absolutely blank all the way through, and many others are nearly so. Let us see what we can do to fill up these blanks during the next quarter.

"Must I go and empty handed,
Must I meet my Savior so?"

Faithfully yours in His service,

A. G. DIXON.

CAN YOU ANSWER THESE QUESTIONS?

What device was recently invented by an Austrian which it is claimed can be strapped to a man's shoulder so that he can fly like a bird? What was Mark Twain's most amusing lecture-platform story? What are the best current motion pictures for a young person to see? What are the important issues before the Sixty-ninth Congress? What is the best waterproof glue to use in building model yachts?

What was the best system of attack for a boy's basketball team? How can a kitchen smock and cap be made for $1.65? How can a boy or girl win a live puppy?

These are only a few of the questions which are answered in full in ONE ISSUE of The Youth's Companion. In addition, each issue contains at least five complete stories, a Children's Page, and many other entertaining features. The Companion has been published once a week—fifty-two times in a year—for one hundred years—a record unsurpassed in the annals of American magazine history. Subscribe now, for the greatest young people's magazine in America. Subscribers will receive:—

1. The Youth's Companion—52 weekly issues, and

2. The Hundredth Anniversary Souvenir Picture, "A Yard of Youth" (sent on request.)

All for only $2.

3. Or include McCall's Magazine, the monthly authority on fashions. Both publications, only $2.50.

THE YOUTH'S COMPANION

S N Dept., Boston, Mass.

Subscriptions Received at this Office.

WORD JUMPING

A small prize will be sent for the smallest number of jumps in solving the following. The rules are to change only one letter at a jump and to make a real word each time.

1. Change IRON to GOLD.
2. Change RISE to FALL.
3. Change SUN to SKY.
4. Change COAL to IRON.
5. Change WATER to CIDER.
6. Change OIL to EGG.
7. Change SOON to LATE.

Answers should reach us before February 17th.

—Eleven community meetings will be held in Robeson County following up the general county-wide meeting recently held at Lumberton in the interest of better balanced farming this year.

—Farmers in Henderson County have raised $1250 in cash and are now selling memberships in their farm bureau to retain the services of County Agent E. F. Arnold.

—Farmers of Catawba County shipped 151,000 pounds of poultry in cooperative shipments during 1926. This amount will be increased 50 percent in 1927, states County Agent J. W. Hendricks.

—Tom Tarheel says he sold his corn to hogs at two dollars per bushel last year when he was only offered seventy-five cents on the local market.

—Since 1921 the U. S. Government has spent $463,554,553.00 on road improvements.

Our Children's Home

Offering by Churches and Individuals

Pine Grove, Kernersville, $1.05; Mt. Pleasant, W. Thomasville circuit, $1.40; Union Grove Station, $1; Bethel, Alamance, $5; Oak Grove, Cleveland, $4.20; N. Charlotte, Spencer, $1.25; Mt. Pleasant, N. Davidson, $8.41; Beulah, Mecklenburg, $1.41; New Hope, Why Not, $5.23; James Braswell, Kannapolis, $2.50; Mrs. D. A. Henley, Asheboro, R 1, $5; The Baraca class, Welch Memorial, one pair of shoes.

Sunday School Offerings

Brown Summit, Haw River, $1; Asheboro, $56.50; Mill Grove, Midland, $6.10; Center, Alamance, $20; Lebanon, Spring Church, $3; Hebron, Orange, $5; Spring church, Spring church circuit, $1.70.

We are most grateful to our kind friends throughout the state, and those in other states who help us at the Home. And surely we are thankful for such people as the Asheboro, Concord, and Calvary, Greensboro, people, and others who are not afraid to pledge their money to the Lord. It may be a little hard for them to raise this money at times, but I believe when we pledge to the Lord, He will see us through. We again pledge our prayers for the work and the workers.

Your servant,

J. A. DIXON, Farm Manager.

THE DUTY OF AMERICA

"What is the duty of America?

"Is it not the duty of editors of the great newspapers, and of all citizens everywhere, utterly regardless of the policy or wisdom of the policy of the Eighteenth Amendment and the Volstead Act, in the interest of the social order, and of their homes, and of their children, to rally to law enforcement everywhere throughout the land?"—Colonel Raymond Robins of Chicago at the Annual Meeting of the Citizens Committee of One Thousand at Washington.

"The more religion a man has, the less will he seek to glory in it. Growth in grace is sure to be followed by a growing humility."

"It does not pay to lose our temper at the expense of losing a friend."

"It does not pay to be discourteous, irreverent, cynical, cruel, or vulgar."

"Prayer is like a tree, its roots are faith."

(Extracts from the pen of H. Freo Surratt, Charlotte First Church.)

—Mr. and Mrs. J. L. Crouse announce the marriage of their daughter Lois to Mr. Buell Elden Bingham, Thursday evening, February 10, 1927, at enght o'clock, First Pilgram Holiness Church, Greensboro, N. C.

—Rev. and Mrs. C. W. Bates, of Asheville, were in Greensboro yesterday; he to look after the program of the Summer Conference, and she to attend the executive meeting of the missionary societies.

—The mother of Rev. J. R. Hutton recently celebrated her 92nd birthday. She is still able to take a walk around the square. She can no longer read, but she can quote scripture almost up to the ability of her son in the ministry.

FROM PASTORS *and* PEOPLE

Pine Hill Church.—We are still progressing some. Our Sunday school is growing and I think when the weather gets warm it will still get better. We are glad that conference sent our pastor back, Rev. C. E. Ridge. He brings good messages to us.

We are planning to have some work done on our little church, and hope we will see it completed. We want the prayers of all you good people.

Flint Ridge Church.—Rev. C. G. Isley preahed a good sermon Sunday afternoon. very good congregation for the damp day. Two new members were added to our church by letter. Mrs. Ellen Fogleman, one of our members, is sick. We hope she will soon recover. We are a new subscriber to the paper and like it very much.

EVELYN TEAGUE, Reporter.

West Forsyth Circuit.—The first quarterly conference will meet at Baltimore, February 5th, at 11 a.m. President Dixon and Brother R. N. Hauser expect to be there. The morning hour will be spent in a "talk-fest." The business will be taken up after luncheon. Dr. Dixon will preside. Let's have a large attendance. Let's come to attend to the business of the kingdom for the king. Let's pray and plan that this will be the best year West Forsyth has ever experienced.

C. H. WHITAKER, Pastor.

State Street, Lexington.—Silence is no indication of inactivity in this case, for since the building of our Sunday school rooms began here this writer has gotten considerably behind.

As to the architectural beauty I need say nothing, for you had a chance week before last to see the cut in the Herald. Or at least I hope you did, for it was put in as news or in that space, and those who do not look at that part of the Herald might have missed it, as some have already told me they did. But let that be as it may, you missed something if you did not see it.

We made many changes in the plans as we progressed, but with such a builder as D. A. McLaurin of Concord, and his foreman, Brother Blackwelder, another Methodist Protestant, we were in a position to make from time to time just such changes as we thought wise. This building is a good recommendation for Brother McLaurin, as some of our shrewdest business men who are not members of our church give him the highest praise for the quality of the work at the price.

Our people are very much encouraged now and we are expecting greater progress as the days go by. Our Sunday school is doing good work and in fact every part of our work is encouraging. We have nearly one hundred percent faithfulness on part of our membership and I believe those who come could be counted such. Our congregations are better since getting into our new building.

We are not receiving the kind of poundings that some of our brethren are getting, but enough of the substantial kind that makes a fellow feel that he is not left out in the cold in such things. The congregation gave us a nice set of silver candle stands for Christmas, and Mrs. C. F. McCreary, Mrs. J. F. Burkheart, Mrs. Wood, Mrs. Petree, J. A. Walser, Mrs. J. W. Lindsay, Mrs. A. H. Evans, Mrs. B. F. Lee, Brother Clem Sink, Brother Hinkle, Miss Lucy Owen, J. B. Hayworth, and Mrs. J. N. Garrett have given us donations that have helped in many ways. We thank you, kind friends.

We are planning a bigger program for this year and with increased facilities are hoping to get in a fine year's work. Pray for us, please.

Sincerely, N. G. BETHEA.

Yadkin College.—We have preached three times at this old land mark of the church and also held the first quarterly conference. They have much to discourage them here and it will take hard work and plenty of faith to get things going well. The pastor is willing to work, have never known anything else. Will you please pray that his faith fail not? There are some of the best people here and they need encouragement. We are doing our best for them. The times we have been there to preach there has been a marked improvement in the congregation except one afternoon when there was a funeral out at the cemetery.

We are hoping to have a reporter at this place and then you can get the news as seen by one on the grounds. The appointment here is first Sunday afternoon 3:00 in each month. More later. Pray for us here.

N. G. BETHEA.

South Lexington.—The Sunday school broke all previous records for attendance last Sunday. There were 257 persons present, and the offering was $8.23. There had been no special effort to have a large attendance, but it was just an ordinary occasion. The record of the men's class attendance was also the largest since the class was organized, there being 63 present. One side of the church auditorium was used by the class, as it was impossible to get all of them into the class room.

The record for Sunday school attendance one year ago last Sunday showed 104 persons present. The offering one year ago was $3.30. Pastor Ridge stated to the Sunday school that he thought they would have to do like Elisha and the sons of the prophets who went out and secured material to build larger houses for their religious worship. The church auditorium was completely filled with the Sunday school and many were compelled to stand. Plans are being discussed for enlarging the capacity of the Sunday school by the erection of an additional room. Definite information concerning this will be given later.

Last Sunday being the fifth Sunday, Pastor Ridge enjoyed a rest from his regular pulpit work. At the morning service this writer had the privilege of trying to preach to the congregation, and it was an inspiration to speak to an attentive congregation. In the evening a musical organization known as the Charles Gate Chorus rendered a program of vocal music. The organization is composed of about twenty-five men and their program was a splendid one, consisting of a number of songs as a chorus and a number of quartette selections. One duet selection, "Whispering Hope," was rendered very effectively. The church was filled to overflowing for the program, many standing in the rear of the church. An offering was taken for the organization.

Pastor Ridge will be absent next Sunday morning, going to Mount Carmel for his regular appointment. We will have Sunday school in the morning and preaching at 7 o'clock in the evening.

Brother C. B. Yates, president of the men's class, is confined to his home with a peculiar malady. Pray for his recovery.

C. B. WAY, Reporter.

English Street Church.—English Street people are on fire with enthusiasm for the Lord. People from all parts of the town flock to hear Brother John H. Moton as he proclaims the word of God in mighty power and the conviction power has come abundantly, there having been thirteen converted, seven united with the church and others praying for mercy.

Sunday school is doing splendid work by the teachers' cor-operation with our noble superintendent.

Christian Endeavorers are also doing great work both Seniors and intermediates, as you always find the programs very interesting.

Our Ladies' Aid is planning wonderful things for 1927. Also in the mid-week prayer meetings everyone receives many blessings and our prayers are for everyone who is not a Christian to take Jesus Christ as their personal Savior.

REPORTER.

Stallings, Mecklenburg Charge.—The work at this church is moving along splendidly considering the amount of illness and bad weather. Rev. W. T. Totten has been regularly filling his appointments with helpful and inspiring sermons. May God bless him in his work here and may we do our part in answering this prayer by cheerful and hearty co-operation. I fear many of us are too prone to be satisfied. May there be stirred up in us a more urgent desire to work for the Master, to grow in grace and in the knowlege of our Lord and Savior Jesus Christ. When the above happens I feel sure that there will be a little less worldly pride among us, and that we shall be willing, not only to help lift our brother, but to have him work with us regardless of his past social and financial standing. May we, through the grace of God, develop a stronger love for our fellow man.

REPORTER.

Thomasville, First Church.—Our work has been going along as well as could be expected. The church is thoroughly organized and is doing some of as good work as I have ever seen. In spite of the fact that there have been two churches organized from this church within the last five years, there remains a band of the most loyal to be found anywhere.

One of the most encouraging features about this work is the feeling of brotherly love, co-operation on the part of the entire church. During the months we have been here there has been one of the best working and serving spirits manifested that I have ever seen. These folks are not rich, neither are they trying to get rich, but they are trying in the best possible way to perform the tasks of the Kingdom that are presented to them. This is shown in the spirit of the Board of Stewards. At a recent meeting, the stewards decided that

the parsonage phone, and the church light bills, should be paid by the individual members of the Board, and each man was assigned a month to pay these bills, and so far as I have been able to learn not one has failed to meet his pledge when his month came. Another instance was seen in the Junior Baraca class when a stove was needed, instead of asking the church trustees to be responsible, the boys paid the money out of their pockets. The Ladies' Aid Society has money enough in hand to put new carpet on the floor of the main auditorium, and it is their desire to have the carpet down by Easter. They are waiting for Easter, so the church can come out like everybody else then, have a new dress.

We are needing room very badly. For more than a year now one Sunday school class has been holding their sessions at the parsonage, and even though all the class rooms are occupied, we could use at least six more and we are hoping to get some arrangement made soon whereby we can take care of our Sunday school.

The Sunday school enrollment is around 300 regular members, with a Cradle Roll of fifty or more. Some of the teachers have as many as two teachers ought to have in charge, and with the opportunity we have, there should be something done for our relief.

One of the leading business men of the city told me the other day, "Trollinger, you have the greatest opportunity of any church in town." So the readers of the Herald can see from this that we are not asleep, even if we haven't written.

Yes, and they pound the preacher too. Last year when we came, they pounded us, and we thought it was the fashion to greet the new preacher with a pounding, but this year they went farther than they did last year. I do not call that a pounding, I call it a "Heaping," and the good wife and myself are very grateful for the good things brought.

Quite a number of our folks are sick: Mrs. J. J. Watts, a former teacher, is now under the care and treatment of Dr. Burrows of High Point, and has been for some time. Mrs. Myrtle Barber, also a teacher, has been ill for some time, and she in taking treatment from our own Dr. Yokely and Dr. Lawrence of Winston. These good women are missed from their places, and as we labor on we ask for the prayers of the church, and especially of the former pastors in their behalf.

Our church is working to the end that we will be a full banner church this year, and if we continue as we have been going, I am sure that the goal will be realized.

J. L. TROLLINGER, Pastor.

High Point.—The Food Sale, conducted last Saturday by the Foreign Missionary Society, was a great success. All the food was sold out by 2 o'clock p.m., and the sum of $60 was realized. This amount will be sent for a Scholarship for the children of Rev. Mr. Obee, one of our misionaries.

At the morning service Sunday Rev. P. E. Lindley delivered an able and inspiring sermon on the subject, "Have you been called?" He said that many people have an erroneous idea that God speaks to certain men in a marvelous or spectacular manner and "calls" them to preach, but such is not the case. The need for service is a call to each one who professes to be a follower of Christ, and all who heed that silent call are His ministers. May each one of us look about, and find in the great field of usefulness some avenue of helpfulness, and heed the "call" to larger and broader service. At this service Mr. Clarence Schultheiss delighted the congregation with a beautiful vocal solo, "The Publican" by Van de Water.

On Sunlay evening a delightful musical program was rendered by the choir, assisted by Mesdames Jack Owen, John R. Peacock, and Mr. Norman Fidler. A lovely anthem, "Hail, Gladdening Light" was rendered by the choir. Mrs. John R. Peocock sang a charming solo, "O Lord, Have Pity" with fine effect, and the exquisite cantata by Staughton, "The Woman of Sychar," was rendered by the choir in a most pleasing manner. Many compliments have been heard on all sides for this delightful evening of music.

We have been called upon to mourn the passing of another of our members, Mr. George Purvis Pitts, who died early Saturday morning at his residence on Cedar Street after an illness of a few days. Funeral services were conducted at the First church Sunday afternoon at 2:30 o'clock by Rev. P. E. Lindley and Rev. E. Lester Ballard. The church choir rendered three favorite hymns of the deceased, "Jesus, Lord of My Soul," "Nearer My God, to Thee," and "Jesus, Savior, Pilot Me." Pall-bearers were selected from the Junior Order, of which Mr. Pitts was a member. Flower-bearers were the following: Misses Mary Sheppard, Selma Clapp, Katherine Askew, Ira McAdams, Grace Koontz, Mary Adams, Myrtle Davis, and Dennyee McAdams. A throng of relatives and friends were present for the last rites. Interment was made in the Lebanon cemetery. Mr. Pitts was married twice, his first wife having been Miss Mary Montgomery, a sister of Mr. Pickett Montgomery, who died several years ago. His surviving wife was Miss Stephenson, and there are five children, two sons and three daughters. His age was 60 years. The sympathy of a large number of relatives and friends is extended to his bereaved family.

At the regular prayer service Wednesday evening, each one who attends will be asked to give a chapter or verse that has been most helpful in his or her daily life; in other words, "The Bible Passage that has meant most to me."

Mrs. H. A. Garrett and Mrs. Minnie P. Harrell will go to Greensboro tomorrow to attend the quarterly meeting of the Executive Board of the Missionary Societies.

We were pleased to see Mr. and Mrs. S. R. Harris of Henderson in the congregation Sunday morning. They were guests of their daughter, Mrs. R. M. Andrews.

Mr. Clifton L. Whitaker of Gastonia was the week-end guest of his mother at High Point College.

Miss Alice Faulkner of Henderson is spending a few days with Miss Virginia Pickens. She was a former student at the College.

Miss Daisy Lee York, student at N. C. C. W., Greensboro, spent the week-end with her parents, Dr. and Mrs. A. A. York.

Miss Frances Wray of Reidsville has been visiting friends at the College. Miss Jennie Scott, one of our loved "Y" workers, has been called to Westminster, Md., on account of the illness of her sister, Mrs. C. E. Forlines.

Friendship, Stanly.—We have been doing a great work here this year with our dear pastor, Mr. Hill, as a great leader before us.

Rev. Mr. Hill has delivered to us wonderful sermons. He has preached to us every Sunday this year each time bringing out great thoughts.

Owing to the changeable weather there has been and is a great deal of sickness in our community. Pray for the sick ones that they may be able to be back at church again.

Our Sunday school is improving in attendance and teachings.

MARTHA ANN HOWARD, Reporter.

Concord.—One of the things of promise in our church is the Men's Brotherhood. Only a little more than two months old but we have fifty men in its membership. Our last meeting which was held Thursday night, January 13th, was a most delightful and helpful occasion. Forty men had supper in the baraca room which was followed by the monthly program. Rev. N. G. Bethea of Lexington was the principal speaker, and he delighted us both with his keen sense of humor as well as the profoundity of his stirring message, which was styled "Three Ships," Friendship, fellowship, and pushership. Thirteen new members was received at that meeting.

The choir has been recently remodeled and enlarged so that we can now have a chorus choir of fifty voices.

Our congregations are on the increase. Both morning and evening congregations are taxing the capacity of our building and it looks like we will be held up in this line of advance unless more room is provided. Sunday night, January 16th, was "Family Night." A female chorus of fifty voices, all dressed in uniform, furnished the music to the delight of all present. Sunday night the 23rd, was "Men's Brotherhood Night," at which time a male chorus of fifty voices sang until the building fairly echoed a response of delight. At both of the services large congregations were in attendance. Next Sunday night, January 30th, has been styled as "Antiphonal Song Night." A great service is expected.

Our Sunday school is also outdoing itself. January the 9, the Superintendent announced that there were ten more in attendance than ever in the history of the church. Last Sunday exceeded that, there being 281 there in time to get on the report.

A few evenings ago thirty-five members of the Ladies' Aid Society came marching into the parsonage, two and two, the first couple bearing a beautiful cake surrounded with candles on which was the words "God Bless Our Pastor," and all were singing them. They also gave the pastor a nice pair of maroon house shoes. A most delightful hour followed and the good cheer and the precious sentiments were such that pastor would not mind having two such birthdays each year, for a while at least.

Our mid-week services deserve mention. Our attendance was about fifteen at the Wednesday night meeting. One of the goals adopted for the year was "A prayer meeting that we are not ashamed of." A committee was appointed upon the adoption of this goal and plans were at once in motion with the result that we have had a steady increase in numbers and interest in the "Church Night" program as it is now called. The last three Wednesday evening attendance were as fol-

lows: 73, 83, 83; our goal of a hundred would have been reached this week but cold, and rain at church time prevented some.

The Ladies' Aid Society continues to secure nice and useful things for the parsonage. Recently they have put in two additional rugs, new window shades etc, all of which add greatly to the comforts of the parsonage.

Financially the work is going on. Our College assessment is paid in full, and a nice payment has been made on each of the budgets—Annual and General conference. All local expenses are paid to date.

Beginning the First Sunday in February we are to run a few days evangelistic meeting. We desire your prayers for God's blessing upon our efforts. G. H. HENDRY.

Midway, How River Circuit.—Our pastor, Brother Reed, has filled all his appointments since conference; he comes to us the fourth Sunday at 11 a.m., and the second Sunday at 2:30 p.m., in each month. Always brings good messages, something that will lift each one on higher grounds.

Our Sunday school is moving along nicely, under the leadership of Brother R. P. Butler. We have had good attendance during these cold winter months. The C. E. Society is also holding on through the winter. We are now having our meetings in the homes which proves to be very satisfactory and seems to draw us closer together. After the C. E. Society closes we enjoy singing, and learning new songs. Mr. and Mrs. Tom Butler have been sick but am glad to report them improving. Miss Nina Waynick of Greensboro, and Miss Estell Williams of Kittrell, are visiting relatives in our community.

Hope to have something good to report soon in regard to our new church. Pray for us.

MRS. G. W. APPLE, Reporter.

Mebane.—Last Sunday morning at the eleven o'clock service our pastor, Rev. Edward Suits, delivered an interesting message to an attentive congregation. The attendance at both Sunday school and church services being good. 174 present for Sunday school. Monday night, January 10, the Home and Foreign Missionary societies met with Misses Lula and Mary Jobe. A very interesting program was rendered.

During the social hour refreshments were served. Monday afternoon, January 17, the Ladies' Aid society met at the home of Mrs. H. C. Nicholson; 25 members present. Three new members were added at this meeting. A very pleasing report was given of the past year's work by Mrs. Nicholson and Mrs. Pender. We hope to do even greater things through this society this year. At the close of the business meeting Mrs. Nicholson served fruits. Monday afternoon of last week at 3:30 the William Nicholson Mission Band met at the church, 16 little folks present. A very interesting program prepared by the president, Lois Wilkerson, was given. We note increased interest and attendance in this Mission Band. We hope more members will be added. REPORTER.

Enfield Charge.—We have been kindly received on our return to this charge. We have been pounded before Christmas, remembered in many ways at Christmas, and are still kept in the "receiving line."

Three new members have been received this year. The Sunday schools are holding up well and church attendance is on the increase, it seems.

Low price cotton has blocked our financial channels and we are living on "Things hoped for" until times are better. Even the young people are postponing matrimony till the cotton market changes.

Our church at Enfield has replaced the pipeless heater system with a Radiola system which is found to be much more satisfactory.

The Enfield church has two exceptionally large classes of boys in Sunday school; these classes are taught by Mr. Eli Bellamy and Mr. Ralph Rives.

We are now planning to hold a mid-week Bible class at Whitaker Chapel and much interest is being shown in the organizing of the class. R. C. STUBBINS.

Pine Bluff, Midland Charge.—Our community was made sad to hear of the death of Brother S. J. Moore. He was a charter member of Pine Bluff church and did much for the church in its early days. He was a regular attendant at the church as long as he was able to get out. One thing he enjoyed much was good singing. The writer often heard him say, "There's no music on earth sweeter than human voices." He has now passed on to his reward to await the coming of his dear wife and other loved ones, including a host of friends.

Our Sunday school is progressing. Good attendance all the winter.

Our pastor, J. W. Hulin, has met all appointments and every one seems to be deeply in love with him and enjoys his gospel sermons more each time.

Brother Braswell, our hearts go out in sympathy for you in your lonely condition; but we are glad that Jesus will help you bear. May these last days be the best of days for you, you have the interest of our prayers.

Our C. E. Society has been able to keep up a good interest, and consequently, a good attendance all the winter; the number present last Sunday night was fifty-four.

With best wishes to the Herald and its readers. REPORTER.

Denton Church.—There is a steady growth and improvement here now. Our attendance a year ago was 38, attendance yesterday 97. Offering a year ago, $0.99, yesterday, $2.84.

The Sunday school was in charge of the Bible class no. 1, 18 of their members were present. The devotional reading was read by Mr. W. F. Wall.

Our Christian Endeavor was well attended yesterday evening. The lesson was interesting. Those not there don't realize what they missed.

The Ladies' Aid Society will meet at the church the first Saturday in February at 3 p.m. All members are requested to be present.

Rev. Mr. Henderson has been sick the past week; is better this morning. Hope he will be out by next Sunday. REPORTER.

Bethany, Randolph Circuit.—We welcome our pastor, Brother A. O. Lindley, back. He always brings us helpful and inspiring sermons.

We have a splendid Sunday school at this place. Mr. D. T. Gaster is superintendent. He is always at his post of duty. W. P. Julian is secretary.

We had Christmas exercise, but owing to a down pour of rain only a few were present.

The Ladies' Home Missionary society raised about $175 on a quilt and painted our church, then we presented the quilt to our pastor and family.

Mrs. George Julian, one of our faithful members, is sick at this time, we wish for her a speedy recovery. MRS. C. E. JULIAN.

THE POSTAL CARD

W. F. Kennett, Editor

For twenty-five years and more The Postal Card has appeared in the M. P. Herald at the pleasure of the Editor of the Card and the publisher of the Herald. A larger time has elapsed since the Card appeared than usual. This is due to the fact that the Editor of the Card now sustains a different relation to the Church and conference than formerly. The change from an active pastor to that of a retired minister. It has occurred to us that some of our friends might wish to know how we are standing this new relation. If there be such friends we would say—very well indeed—thank you. To begin with we have never, through all the years of our active work, had any doubt about having been called to the ministry—and now we are just as sure that we are not responsible for being a retired, or superannuated minister. This leaves us with a good conscience—and that means much—very much. And then we are located here in the beautiful city of Greensboro and see many old friends and have the pleasure of making some new ones—and to watch the city grow. And then the hospitals are here and we have the pleasure of ministering to the sick, and they do enjoy it so much. And then the Public Library is near by and we find books old and new and find much pleasure in reading them. And then—twice we have been called upon to preach—once at the Forest Avenue Baptist Church, during the absence of the pastor. The congregation was fine, the attention all that could be desired and the expressions of appreciation numerous indeed. Once at Moriah where great difficulty has been found in finding a man to fit the place, so three months have passed and we are yet alive and friends declare that we are looking well and growing fat—why not? My wife is good to me and takes the very best of care of me—our friends are kind and thoughts of the past are pleasant—and the Lord has been good to us always—then why not feel well, look well, and grow fat?

Christmas

It is a little late, but we wish to thank kind friends for so many beautiful Christmas cards and letters extending to us the season's greetings—and then there were presents also, this retired minister will not need to buy a neck tie or pocket handkerchief during the year 1927. And then there were other presents which cost more and were equally as necessary. One present came from our friend, Mr. L. F. Ross, of Asheboro, which is the richest Christmas present we have ever received and which will add to the comfort of this retired minister every cold morning during the present winter. If you just must know what this present is send self addressed and stamped envelope and you shall know.

Greensboro, N. C., 417 N. Elm St.

IN HONOR OF THE DEAD

Satterwhite

Death has again visited our community. On January 19, James Wade Satterwhite, little son of Mr. and Mrs. Will J. Satterwhite, was called home to live with God. James was loaned to the fond parents for just two years, four months, seven days. During this time he has so brightened their home and entwined himself into their hearts, it seems more than they can bear to part with him. Let us remember God has promised, "My grace shall be sufficent." Let us look to Him and say, The Lord gave and the Lord hath taken away, Blessed be the name of the Lord. James was sick for more than a month. Nearly half of that time was spent in the hospital where he might have every care that medical aid could give him. But this, with the constant care of his devoted mother and the prayers of many friends, did not stay the hand of death. God knows what is best for his children, so took little James to himself, thus adding to the beauty of Heaven. From strife and sin he is free; nothing can ever mar or blot the purest of God's creation.

Here our fondest hopes are vain,
Dearest links are rent in twain
But in Heaven no throb of pain meets him there.

Heaven seems nearer and is dearer since we have James there, waiting for us. Life at most is short, only a few more trials, only a few more tears.

Surviving besides his parents are four brothers: W. J., Jr., of U. S. A., Robert L., Walter and Albert; two sisters, Sallie Hunter and Mary Jane.

Rev. M. P. Chambliss conducted the funeral from Flat Rock Church, and he was laid to rest under a mound of flowers in Flat Rock cemetery.

When we see a precious blossom
That we tended with such care,
Rudely taken from our bosom,
How our aching hearts despair!
Round its little grave we linger,
Till the setting sun is low,
Feeling all our hopes have perished
With the flower we cherished so,
We shall sleep, but not for ever
In the love and silent grave,
Blessed be the Lord that taketh,
Blessed be the Lord that gave.

M. V. W.

Patterson

Mrs. Bessie T. Scotten Patterson was born February 28, 1880, and departed this earthly habitation January 21, 1927. She was the second wife of E. Patterson of Alamance county. She leaves, to mourn the loss, a husband, E. Patterson of Burlington; five children: W. W. Patterson of Washington, D. C.; Dean, Walter, Irence, and Audrey all of Burlington, N. C.; two step-sons: Earl Patterson of Burlington and W. H. Patterson of Raleigh; and one sister, Mrs. Flora Steel of Stanley, N. C.

The funeral was conducted January 21, at 3:00 o'clock at Friendship M. P. Church by Rev. J. A. Burgess of the M. P. Church; assisted by Rev. D. I. Offman of the Lutheran church and the pastor of Mt. Hermon charge. Interment followed in Friendship cemetery.

Mrs. Patterson has been a church member from her early childhood. Soon after uniting in marriage with E. Patterson, on May 31, 1905, she moved her membership from the Baptist church near Staley to Friendship church. She was indeed a good church member, a good wife, a good neighbor, and a good step-mother. A few months ago she said, "If I ever have to live with any of my children I had just as soon live with my step-son as any of my own children." Such love must be the kind that the Master spoke of. With such a love for people and an unfaltering faith in Christ that she had, without a doubt, she has received a crown.

J. ELWOOD CARROLL, Pastor.

Sharp

Emanuel R. Sharp was born August 22, 1845, and died January 22, 1927. He is survived by a wife—Mrs. E. R. Sharp; two sons, I. E. Sharp and E. D. Sharp; and two brothers, Isaac Sharp and William Sharp, all of Burlington.

The funeral was conducted by his pastor at Mt. Hermon M. P. Church January 23, at 2:00 o'clock. Interment followed in the Mt. Hermon cemetery.

Brother Sharp confessed faith in Christ and joined Stoner Reformed Church, situated near Bellemont, while he was in his early teens. About 1900 he moved his membership to Mt. Hermon church where it remained until his death. He has made a success at rearing his children, for they too are members at Mt. Hermon. We greatly feel the loss of one of our fathers, for truly he was a follower of Jesus and attracted many others to Him.

J. ELWOOD CARROLL, Pastor.

Satterwhite

On November 21, 1926, the writer received word that Mrs. J. F. Satterwhite, daughter of Mr. J. W. Reavis, was critically ill, in a hospital at Saikwan, China. On November 25 Brother Reavis received a cablegram advising him of her death. Mrs. Satterwhite was the wife of J. Fletcher Satterwhite, who is connected with the British-American Tobacco Company in their interests in China. She was married in the spring of 1925, and accompanied her husband back to China. The body was shipped from Shanghai on November 28, and arrived in Henderson December 21. Mrs. Satterwhite professed faith in Jesus Christ during her childhood days and united with the Flat Rock M. P. church where her membership remained until her death. Mr. Satterwhite was loyal to her church and loved by the whole community.

She was always mindful of her sacred obligation to the church, and while making her home in China she was thoughtful of her church, and kept her dues paid up. She will be missed by her many friends, but we feel that our loss will be her gain.

The deceased was 35 years old and is survived by her father, J. W. Reavis, of the Flat Rock neighborhood and an infant daughter. Several brothers and sisters survive as follows: W. B., L. O., and L. P. Reavis, Mrs. J. H. Satterwhite, Mrs. D. J. Jones, and Mrs. H. L. Powell. All residents of Vance or Warren counties with the exception of Mrs. Powell who resides in Virginia.

The funeral was conducted at Flat Rock church, December 21, 1926, by the writer, assisted by Rev. R. A. Hunter of the Methodist Protestant Church, Henderson, after which the remains were laid to rest in the Flat Rock cemetery. The beautiful and immense floral designs were evidences of the high esteem in which she was held by her many friends. Our sympathy goes out to the heart-broken husband and family in this sad and unexpected bereavement.

Safe in Heaven

"I spoke to my God
As I knelt in prayer,
And I said, 'Thy care
Is our guard and guide
Is she 'neath the sod
Who they said has died?'
And the answer came as a trumpet calls,
She abides with me in the heavenly halls."

M. P. CHAMBLISS, Pastor.

—Rev. Wm. M. Cox, Quaker minister, died suddenly from an attack of indigestion. He was pastor of Holly Springs Church.

—Harris Heath, son of Rev. J. W. Heath, last week underwent a serious operation in a Greensboro hospital. He is improving as fast as could be expected.

—Calvary church people were highly pleased with the address of Mr. Ire Champion last Sunday night against the maneuvers of the liquor men. He understands their moves and is able to circumvent them.

—President Dixon preached one of his best discourses to Calvary church people last Sunday morning. He expressed his pleasure with the progress this church has made since its organization nearly three years ago. He was accompanied by Mrs. Dixon.

—A rare coincidence occurred in Calvary Church last Sunday. The speaker of the morning and the speaker of the night service unwittingly used the same scriptural text.

—The newly elected United States Senator from Kentucky, Mr. Barclay, spoke for prohibition in Greensboro last Sunday. He is a very effective speaker. Good for Kentucky, formerly so given to whiskey.

—Brother J. S. Lewis, of Asheboro, is in ill health and is under treatment. We hope the disease will yield to treatment.

—O. F. Cox, father of Miss Cora Cox of West End Church, died suddenly last Monday, aged nearly 81 years. He had been in ill health a long time.

—The sheriff of Lee county and one of his deputies were shot by boot-leggers near Sanford a few days ago. The men who did the shooting have been arrested. It is hoped the wounded men will recover. The crime of the rebels against authority is a very serious one.

—The First Presbyterian Church of Greensboro has decided to sell its plant and build a larger and better church on North Elm Street. This church was organized in 1824 and has had a successful career. It started with twelve members, six white women, two white men, and four colored slaves. It now has 1,700 members. It has grown rapidly under the care of the present pastor, Rev. Charles F. Myers, D. D. One of the greatest objections to removal arose from consideration of the dead buried in the church yard. It is said that the dead will be removed to another cemetery.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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MARRIED

Ferguson-Isley

A wedding of unusual interest was solemnized last Wednesday when Miss Oda Lillian Ferguson became the bride of Rev. Hubert Lee Isley, at the delightful country home of the bride's parents near Orange Chapel in Chatham county.

The ceremony was performed by Rev. A. G. Dixon, President of the North Carolina conference of the Methodist Protestant church, assisted by Rev. J. Elwood Carroll, the groom's pastor and a student in High Point College.

The color scheme for the decorations was green and white. A lovely bower and altar of fern, flowers and trailing pine was arranged at one end of the room near a great open fire place

"Up whose roaring draft
The great heart of the chimney laughed,"

in unison with the happy guests of the occasion.

Music was rendered by Mrs. C. V. Ferguson, sister-in-law of the bride, who played "The Bridal Chorus" from Lohengrin as the ministers took their places and the bridal party entered from an adjoining room. During the ceremony Mrs. Ferguson played very softly "Traumerie" by Schuman.

Mrs. Isley is the very attractive daughter of Mr. and Mrs. W. M. Ferguson of Chatham county. She was educated in the local schools near her home and is very much interested in church and Sunday school work and will be of great help to her husband in his ministry. She wore a gown of rich orchid crepe the charm of which was enhanced by its extreme simplicity and gracefulness.

Rev. Mr. Isley is the son of Mrs. E. A. Isley of Alamance county. He is a graduate of Elon College and for the past four years has been the very popular and successful pastor of the Saxapahaw Charge of the Methodist Protestant Conference.

Those who witnessed the ceremony were Mr. and Mrs. W. M. Ferguson, Mr. and Mrs. C. V. Ferguson, Mr. and Mrs. Leaton Harris, Mr. Floyd Ferguson, Mr. and Mrs. Clay Perry, Mr. and Mrs. J. L. Maynard, Mr. and Mrs. Dode Andrews, Mr. and Mrs. W. H. Isley, Mr. and Mrs. C. H. Isley, and Mr. and Mrs. Foust Thompson, Rev. J. Elwood Carroll, and Rev. and Mrs. A. G. Dixon.

For the present Rev. Mr. and Mrs. Isley will make their home at his old home in Alamance county.

Osborne-Brown

At the home of the writer on January 15, 1927, Miss Gertrude Brown of Millboro, N. C., became the bride of Roy Osborne of Greensboro, N. C. May happiness be theirs through life. A. O. LINDLEY.

Cumbie-Rudd

On December 23, 1926, at the home of the bride, Mrs. M. T. Wagoner, Mrs. Esther Rudd and Mr. J. E. Cumbie were united in marriage by the writer. Mrs. Ester was educated at Elon college and for some time has been teaching at Monticella High School. She is a member of Friendship church.

Mr. Cumbie is a young man of sterling qualities and we predict for them a happy voyage over life's sea. W. D. REED.

Mr. and Mrs. William M. Ferguson announce the marriage of their daughter, Oda Lillian, to Reverend Hubert Lee Isley, on Wednesday, January 26, 1927, Teer, North Carolina.

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SUNDAY SCHOOL

Lesson for February 6.—The Practice of Christian Stewardship. Matt. 25:14-30.

Lesson for February 13.—Making Our Homes Christian. Eph. 5:25—6:4.

CHRISTIAN ENDEAVOR

Topic for February 6.—Interdenominational Fellowship through Christian Endeavor. Eph. 4:1-6.

Topic for February 13.—Expressing the Missionary Spirit. Matt. 9:25-38.

—The American Chemical Society reports that American dyes now have preference over those of German manufacture where the treatment of furs is concerned.

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

VOLUME XXXIII. GREENSBORO, N. C., FEBRUARY 10, 1927 NUMBER 14

Pres Eldordice 5dec7
Westminster MD

Should Ministerial Bodies Address the Legislature?

The Ministerial Association of Greensboro was asked to endorse some recommendations to be presented to our state legislature in the interest of children. Rev. Mr. Shenk objected on the ground that that would be in violation of a proper separation of church and state. Mr. Shenk is a Lutheran and came by his opinion honestly. The Lutherans have fought a great fight in the past to deliver the state from bondage to the church. They wish to be fair and equally oppose the domination of the Protestant Church as they opposed the domination of the Roman Catholic Church.

But there is an important difference between legal control and the exercise of a moral influence. Because the church should not control the state, does it follow that the church should not try to influence the state? By no means. On the contrary, Christian people are under obligation to try to secure legislative action the most beneficent. Christians do not cease to be citizens of the state when they become citizens in the kingdom of heaven. The greater affairs of the other world do not relieve them of the obligation of giving some attention to the affairs of this world. They are bound to see that right is done here. When legislation is needed to save children or other people from injury and oppression, Christian people are called on to do their part in influencing the legislature to frame laws to meet the demands of the case. Ministers as Christian leaders are under special obligation to interest themselves in such matters. Ministers have the same right as other citizens to petition for such legislation as they think is called for. Can they not combine and save time by presenting in a body their petitions and recommendations? Surely no American legislature will regard such action as in the nature of dictation. We believe most of our legislators are glad to have for their guidance expressions from the thoughtful ministers of the state. The confidence put in ministers requires that they give honest and earnest consideration to the matters in question. If they should get into the habit of merely "signing on the dotted line" in behalf of whatever measure might be advocated in the name of reform, they would soon make themselves objects of contempt. But there is no class of our citizens that have better facilities than ministers have to form correct judgments regarding most questions that engage the attention of the legislature regulative of the life of the people. We believe that as a rule ministers in North Carolina put forth too little effort rather than too much to influence the action of the legislature.

—We fail to see how the search for truth would be hindered by forbidding teachers in the schools to teach error or undemonstrated theories as the truth. Is the search for truth promoted by the practice of untruth?

—We would call special attention to the very wholesome test of will power that our High Point correspondent describes in her report. If you can meet it, you will not only have the satisfaction of being assured that you have will power, but you will likely receive other benefits much greater.

God's Way

"God doesn't choose scholars to meet scholars when He is in a fight. He didn't choose a giant to meet Goliath; He chose a boy. He didn't choose scholars to meet the Jewish ecclesiastical machine; He chose ignorant fishermen. The Son of God said that His Father hides things from the wise and prudent and reveals them unto babes. Paul said that God chooses foolish things to confound the wise and mighty. God does not rely upon scholars. He would never hear the last of it, if He did. They would brag forever about their victory. Unbelief chooses scholars; God chooses humble men of faith. God doesn't use argument. God uses testimony. Scholars use arguments; God's men use prayer, the Bible and testimony."

We published the above paragraph last week out of deference to the brother who selected it. But as we read it again, somehow it does not ring quite true. Does God have no use for scholars in His controversy with men? How about Moses? Was he not a scholar, "learned in all the wisdom of the Egyptians?" How about Ezra? Was he not a scholar? How about Paul? Did he not sit at the feet of Gamaliel? And did not God mightily use him against the Jewish ecclesiastical machine? How about Martin Luther? Was he not a scholar? And did not God mightily use him against another strongly entrenched ecclesiastical machine? How about John Wesley? Was he not a scholar after he had spent all those years in Oxford? And did not God choose him to stir up a great revival in England?

We do not know who was the author of the paragraph quoted above, but we think he made his statement without due consideration. God has fostered schools, and it must be that He has some use for scholars. Men cannot honor God or serve God with their ignorance. David was skilled in the art he employed to slay the giant. Let us not err by putting a premium on ignorance. It is not learning that is to be discounted, but the self-sufficiency of learning. A little learning is a dangerous thing if it puffs up, but profoundly learned men are usually humble as Moses was, and God can and does use them.

Who Will Use Radio?

One has only to listen for a few nights to what is passing in the air from radio broadcasting stations to be convinced that this wonderful invention lends itself to the propagation of error as readily as to the spread of the truth. The radio has no conscience. It will say whatever you tell it to say. The songs it sings may be noble and inspiring or they may be of a different character. But millions of people are hearing every night what the radio is saying. Those who use this device are exerting a wide influence. We hear some inspiring gospel sermons from the great preachers in the cities, and we hear some addresses that startle by the doctrines they are trying to inculcate. Persons who listen should take heed how they hear. And they who are called to do what they can to make the truth prevail may well consider how they may employ this wonderful new device to amplify their teaching of the truth.

FINDING ONE'S PLACE IN LIFE

Rev. Luther K. Long

On page three of The Herald for January the twentieth was a communication signed by "A Reader."

I was very much interested in this communication, and in the comments of the editor. Perhaps some further remarks will not be out of order.

That a young person should have had a somewhat clear and strong impression as to a career—to which she believed herself called of God—and then to have been prevented from gaining the education necessary to the successful working out of that career, is certainly cause for regret.

But it is even more sad when such a person has been unable to do any of the work contemplated—though her labor, because of a lack of training, must have been recognized as largely unskilled—or even to serve in what might seem to her a somewhat satisfactory related sphere.

The Call

Of course it is possible, as the editor remarks, that "she may have been mistaken as to her proper sphere." That neither her father nor any other member of her family had spoken to her of the career on which her heart was set, and that no one else in the church had been sufficiently impressed with her gifts and possibilities to mention the subject to her, would rather seem to indicate this.

I think that in very many instances the call to the ministry comes through the father or mother, the pastor, or through certain discerning members of the church. Latent preaching talent is usually so out-standing as to attract somebody's attention.

However, it is altogether possible that parents, pastor, and church members may miss seeing in a young person the qualities that might be profitably developed for the work of the ministry. And the soul of a boy or girl may be more open and frank toward God than toward the family or the church. So that the counsel of those persons ordinarily thought of as capable of giving advice is not sought.

Diffidence and Press Agents

I am quite sure that the reputed success of many a minister is very largely due to the constant boosting of one or more active friends. They encourage him to try. They open doors of advancement and shove him along. They speak well of him to others. They keep him in the public eye.

On the other hand, I am just as sure that certain ministers of real ability fail of the largest success because they do not have the aid of friendly boosters—and they are too diffident and retiring to lunge ahead under their own steam, the power that God has graciously given to them.

The habit of some promoters who are always thrusting forward favorites whose talents may be ever so meager, and whose characters are not of the highest, is to be unsparingly condemned. And I am sure that no one likes the young person who is constantly singing his own praises, blowing his own horn.

However, I should like to impress it upon those young people who are looking toward any form of Christian work that they are under obligation to know themselves and their their powers. They should entertain a just appreciation of their talents and possibilities. They should practice standing upon their own feet. They should learn to appreciate and co-operate with all sorts of workers and take advantage of their good will. And they should count upon finding and doing their own work in the world, whether someone boosts and shoves them along or not.

Two Privileges

It certainly is a privilege—to say nothing of the obligation—for parents, teachers, ministers, and old church folks generally, to be helpers of children and young people in their choice of an occupation, in the pursuit of an education, in the development of their characters, and in their getting a fair start as they begin careers of service for the church and the world. The kindly look, the appreciative word, the helping hand, count for much here.

Also, every young person should count it a privilege to make use of what our good Quaker people call the "Inner Light." God, they believe, communicates with the individual soul. His light shines in and gives courage. He stands by His servants. He helps to overcome difficulties. He aids the individual to develop the resources of his own heart and mind, so that his career will be in large measure a matter of that individual's personality and power. The ideas of the freedom of each individual, his independence and self-determination under God—these are important for everyone who is looking toward a career.

A Better Day

It is cause for gratitude that the number and variety of spheres in which one may do Christian work are much larger than formerly. A person does not have to be a preacher, occupying a pulpit, in order to give his life to the service of Christ. Many churches now require assistant pastors who have charge of religious education, community recreation, pastoral visiting, and other duties requiring little or no pulpit work. Teaching, writing, editing, nursing the sick, missionary service, various tasks of administration—all these, and many other things, are as truly the "work of the ministry" as is preaching.

As time goes on there is not only this increasing of the sorts of ministerial service; there is also the commendable tendency to regard all honorable occupations as spheres in which a child of God may devotedly serve Him. So, if a door is closed in one direction, another leading to equally honorable work will be opened somewhere else, and the consecrated servant need never be outside of a sphere of useful activity. In an unusually extreme case one can always fall back on Milton's line:

"They also serve who only stand and wait."

A STATEMENT BY DAN POLING

(*Sent by* A. G. Dixon)

There is so much foolishness being engaged in these days *in re* prohibition, and the government poisoning people and other things touching the whiskey evil that I am anxious for many of our people to read the attached clipping from the *Christian Endeavor World.* It is taken from the "Radio Talks Given by Dan A. Poling, D. D., LL. D." It is a very clear-cut and timely expression:

"Are you in favor of poisoning alcohol to make it undrinkable? Do you believe that the Government murders in the case of those who die through wood alcohol?

"I do not believe that the Government murders in the case of those who die through wood alcohol. Industrial alcohol has always been a poison. Prohibition has not made it so. A lot of talk in Washington and elsewhere about this matter rings loudly insincere. Why were not these tears shed before prohibition went into effect, when there were so many more deaths from alcohol? For five years immediately after prohibition went into effect the death-rate from acute alcoholism in New York City fell from an average of 619 in the preceding eight wet years to 184. The increase since 1922 is therefore not chargeable to prohibition, but to organized opposition, opposition that has repealed local and state means of enforcement. Even a return to conditions as they were in 1920, when the death-rate fell to 98 in the city of New York, would approach the remedy. Certainly the Government does not murder. All industrial alcohol with dangerous elements in it is labelled 'Poison.' The bootlegger who removes that label is the man who is the murderer if death results. A number of states so regard him. Judge Gemmil, of Chicago, has again

and again pointed out that these deaths have been hugely exaggerated by wet propagandists.

"No, the Government does not murder, and it is an inexcusable thing for men of information so to suggest. On the other hand, I am absolutely committed to the substitution of a formula that will, in so far as it is humanly possible to do so, protect children and foolish people, and also possible innocent victims of the bootlegger, these last who may have secured for medicinal purposes alcohol tampered with by the bootlegger."

DON'T UNWITTINGLY JOIN THE ENEMY'S FORCES

(Extracts From a Great Address delivered in Chicago by Bishop Nicholson, of the Methodist Episcopal Church)

We have a greater struggle ahead than we have yet encountered. We are now in the greatest struggle since the Civil War for effectuation of Democracy. We have gone beyond the question as to what we think about the liquor traffic or about prohibition. We are face to face with the problem as to whether, when through the proper uses of all the legislative processes known to our republic we have achieved a signal victory over a great evil, we are to be deterred from the enjoyment of that victory by an unscrupulous minority whose one slogan is, "You can't enforce that law."

It is the greatest test of the validity of our republic's institutions. It should stir every drop of blood in the veins of every patriot. It should challenge the Christian Church to such an effort as it has never before made in its history.

Attempts to Discredit

No wonder there are such stupendous efforts to discredit the Anti-Saloon League and the Woman's Christian Temperance Union. They are human organizations. They have never functioned one hundred per cent, but what they have achieved is little short of a miracle. They are under the electric searchlight all the time. It is little short of a crime against our government to join the forces which weaken them. *Nothing could delight the wets more than to have the Anti-Saloon League put out of business or to have its influence so weakened that it could not keep up the vigor of the fight it has put up for a quarter of a century.*

"Best Apples"

The most sticks are fund under the tree with the best apples. The wets know that the Anti-Saloon League has been their ablest and most efficient foe. Their most implacable hate and their supreme efforts at detraction and vilification are directed against the League. *If there is one thing above another which we must not allow, it is a division of our prohibition forces. We must stand together.*

The Opposition—Whence Comes It?

1. It is the most far-reaching and the most highly subsidized attempt at nullification ever known in human history.

2. It is an appeal to every unworthy motive. This crowd appeals to the appetites of men. They appeal to the rich to show their power to ignore the law because they are rich. They appeal to the cupidity and lawlessness of unprincipled and criminal men. The whole bootlegging business is a disgrace to and a travesty upon the validity and the excellence of our boasted civilization.

3. It is a prostitution of a sacred thing. Has anything more reprehensible ever been exhibited than the misuse of communion wine? What must be the condition of the conscience of men when they will turn the sacred things of some of the great church organizations of the republic into a grim joke and into a travesty on worship?

4. The opposition is the most lawless revelation of official malfeasance ever dreamed of. What has become of oaths of office? What has become of the American theory of public office as a public trust? What has become of official honor? The revelations of graft and bribery are almost unbelievable. It only argues that the leopard has not changed his spots.

What Are We to Do About It?

The churches show an alarming indifference. They should be alive as never before. Everything for which we stand is challenged. Their patriotism is impugned. Their power as a vital force is ridiculed. Let them awake.

There is an alarming tendency on the part of the churches to begin things and fail to see them through. If there is any vitality, if there is any loyalty to truth and morality, if there is any pride in achievement, surely here is a tremendous appeal. The churches have everything to gain. They have increased membership. They have increasing crowds of young people. They have increasing contributions. *They are the greatest kind of debtors to prohibition. Under prohibition they have been adding from three-quarters of a million to nearly a million and a quarter a year to their membership.*

It is a crucial time. God expects every man and every woman to do his or her duty and with that in view what shall I say of the alarming apathy of voters? A mere fraction of the good people go to the polls. It is not only on the liquor question. It is on all questions. This is one of the most alarming things in our democracy. I make bold to say that in such a time it is criminal and unpatriotic for good people to stay away from the primaries without an absolutely sufficient excuse. The election booth should become as sacred as their church building. *It is little short of treason to decline to support organizations like the Anti-Saloon League, the Woman's Christian Temperance Union, the church temperance societies which are leading in this life and death struggle with the greatest single evil of the ages.* Put their methods under the searchlight if you will. They have nothing to conceal. They are set for a fair trial in the open field. The appeal is to the merits of their cause. They are fighting with the most unprincipled, the most unscrupulous, and the most Satanic forces possible to conceive. *They need every ounce of your strength and every possible support. Let them have it without grudging and without stint.*

THE EVERLASTING ARMS

A girl of sixteen years was telling her mother of thoughts and feelings that had come into her heart. "Mother, on my eighth birthday you took me in your arms and told me of the love of Jesus—dying for us on Calvary—and you asked me if I would not like to thank Him for dying in my stead. So I just said, 'Jesus, I love you for loving me so much as to die in my place. I want you to take me into your family that I may be like you as I am like father, mother, and the boys.' And then I added, 'Take me in your arms, and hold me tight.' You said, 'I think we all might make this our prayer: "Hold thou me up, and I shall be safe." ' Soon afterwards I joined father in skating on the pond. Father held me up, or my feet would have gone under me." "Joy, there are worse things than a tumble on the ice or even going under the ice, dangers from which God can alone save you. Make this your prayer, dear child: 'Hold thou me up, and I shall be safe.' "

In these days when dangers continually surround us—dangers to the body and to the soul—how greatly we need the simple faith of this little trustful child. It is such prayers as these that the Father loves to hear coming from the heart and lips of all His children, young or old, great or small.—*Christian Union Herald.*

—Our reports reveal better interest in Sunday school work during the winter than in former years. There are fewer schools that suspend in winter. We hope the time will come when all our schools can be "evergreen."

Denominational Enterprises

A NEW YEAR'S LETTER TO THE PASTORS AND MEMBERS OF THE METHODIST PROTESTANT CHURCH

Dear Brothers and Sisters:

I greet you all, in every place, for I count you all as in my parish, and I pray for you all a new blessing from Him who gives all blessings. Will you not all unite with me to pray that every member of our Beloved Church may receive in this new year a new zeal, a new consecration, and a new prosperity? Amen.

Perhaps I cannot give you much new information, but I will mention some of the things which will be good for you to consider.

Our Membership

Last year our churches reported accessions to the membership exceeding ten thousand. The report for this year is not published, but there are indications of still better things. The spirit of evangelism is amongst us and if we are faithful to it we may expect that our membership will be increased to two hundred thousand in our Centennial year.

Unfortunately, accessions are subject to decreases due to deaths, removals, and sometimes to illegal or unwise corrections of the register, so that our net increase in membership last year was a little above two thousand.

Our Budget

Some of our people are so slow to learn new things among us that it has to be explained that by "Budget" we mean the amount of money apportioned by the General Conference to the Annual Conferences, and by these apportioned to all their churches, to pay the expenses of carrying on the work undertaken by our Denomination in obedience to our Lord's command for missions, education and benevolence. The total sum apportioned is $500,000 a year. We have not succeeded yet in raising quite half of this sum, but the amount raised is increasing a little every year. This deficiency keeps us back from doing the work we are well able to do. How can any member of our Church be satisfied to give nothing? How splendid it would be to raise our budget in full this Centennial year Will you not read the second verse of the sixteenth chapter of first Corinthians, and find out how it can be done? And just reflect that "every one of you" includes you.

Our Centennial

We will celebrate in Baltimore, Maryland, at the General Conference to be held on Wednesday, May 16th, 1928, the close of the FIRST CENTURY of the existence of the Methodist Protestant Church.

It will be an experience never to be repeated in our lifetime. You must try to be there, even if you are not elected a representative. You will be welcomed and treated as an honorary member, and you will enjoy the great program the committee is now preparing.

Our Gratitude Gift

The details are not yet settled, but we are going to ask our entire membership to join in making a gift to the Church in recognition of God's goodness in preserving our Church through its First Century. You will be fully informed in due time of the details of this plan, and we think you will want to enter your name as one of the grateful children.

Our New Year Resolutions

Let us help God to give us the new blessings we desire by making some new resolutions. It may be the last year many of us will be privileged to spend in this Church, so that what we do must be done quickly. And we must not forget that what we do often determines what God will do. Therefore,

Resolved

That we will, each one, give ourselves unreservedly to Jesus Christ as our personal Saviour, living in Him and for Him every day, striving always to be what He wants us to be, to do what He wants us to do, and to give what He wants us to give, remembering how He Himself said, "If ye shall ask anything in my name I will do it."

Resolved

That we will, each one, earnestly and persistently endeavor to lead at least one other soul to Jesus this year, praying that our Church may report at the next General Conference a membership of two hundred thousand.

Resolved

That, since His Word is a lamp to our feet, and He has said that men ought always to pray, we will make it the rule of our life to read a portion of the Bible and to pray every day, remembering to pray for our Church as well as for our own affairs.

Resolved

That as Jesus warned us "The harvest is plenteous, but the laborers are few," we will each one undertake some definite task in our Church this year, and be diligent and faithful in it, lest we incur His curse, "Cast ye the unprofitable servant into outer darkness."

Resolved

That since we are only stewards of whatever we possess, we will devote a fixed portion of our income to the Lord's work. We will fix this portion now, and we will henceforth regard it as a sacred deposit for God.

Resolved

That we will support our pastor in his plans for the church, attending regularly the public services, and, so far as lies in us, living in peace and good fellowship with our brethren.

Resolved

That we will seek to know more about our Church, subscribing to its official periodicals, attending its conventions, conferences, and other such meetings, and thus giving our intellects to the Church as well as our other possessions.

Resolved

That we will join our brothers and sisters throughout the denomination in making a Methodist Protestant Centennial Graditude Gift in recognition of God's goodness in preserving our Church during its First Century.

And Now

Being only a fellow-servant, loving our Church, and praying and working for its prosperity, even as you also, "I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Thomas H. Lewis,

President of the General Conference of the Methodist Protestant Church.

Washington, D. C., January 1st, 1927.

There is a notion abroad that laymen do not need to be as religious as preachers. Such a view is erroneous and hurtful in its effect. The moral law is over all alike, and the obligation to keep it is equally binding upon both sexes and people in every occupation.—*Selected.*

The churches are having many celebrations these days, but it is to be feared that they are not giving Heaven occasion to celebrate as frequently as in former times. The one earthly event that most concerns our ascended Lord and the shining hosts above is the salvation of a lost soul.—*Selected.*

THE MISSIONARY CHALLENGE

Last week I interpreted for you in a very general way conditions in Japan, China, and India, as they relate to our work in these lands. This week I want to say something to you about the CHALLENGE OF MISSIONS.

First, it is the challenge of the WORD, and that is threefold.

It is the challenge to study—"Lift up your eyes and behold the fields already white unto the harvest." In our study we are not asked to make bricks without straw, for the ever-increasing amount of missionary literature makes it easy to meet this phase of the challenge.

Again, it is a challenge to prayer—"Pray ye therefore of the Lord of the harvest that he will send forth laborers into his harvest field." Missionary intercessors are being enrolled everywhere.

Again, the challenge is to obedience—"Go ye into all the world and preach my gospel to every creature." Our obligation is not to explain why we don't go, but why we stay.

With adequate knowledge, prevailing prayer and willing obedience, we can meet this challenge of the Word.

Second, it is the challenge of the SUPERNATURAL in modern missions. As a Christian your normal desire is to be lined up with God, and to be deeply interested in those things in which he shows special interest.

The presence of the supernatural is revealed in raising up missionaries specially prepared for work as obviously prepared for them; and in the removal of obstacles and synchronizing of crises, for which no rational explanation can be given.

For example, the reading of the autobiography of John G. Paton is as convincing of the presence of the supernatural as is the reading of the Book of Acts, in which the labors of Peter and Paul are set forth.

Third, it is the challenge of the MISSIONARY in his achievements, his satisfaction and his sacrifices. In what department of the church can we find achievements in the past 50 years comparable with those of the foreign field?

Volumes have been written in these years setting forth the achievements of Christian missionaries in the realm of literature, sociology, economics, science and religion.

Think of Livingstone in Africa, Paton in the New Hebrides, Hannington in Uganda, Zwemer in Arabia, Zindendorf in the West Indies, Judson in Burma, Morrison in China, Verbeck in Japan, and Titus Coan in the Hawaiian Islands.

Cannibalism, slavery, foot-binding, polygamy, witchcraft, superstition, illiteracy, suttee, etc., have disappeared, and are disappearing before the story of the gospel as told and lived by the missionaries.

During my recent trip around the world, I met many missionaries, of many churches, and each seemed to feel that he was in the place where God wanted him to be. I found them facing the loneliness of Mongolia with a smile, and the hatred of the lands of Islam, with good cheer. This contrasts vividly with the anxiety we often find in the homeland to labor in some other field.

When we think of the sacrifices of the missionaries we find ourselves believing that the modern acts of the apostles are being written with more blood than were the New Testament Acts of the Apostles. In my judgment, the missionaries of our church challenge us in their achievements, satisfaction and sacrifice as vigorously as do those of any other church.

Fourth, the challenge of the LOST BILLION. There are approximately 1,600,000,000 people on the earth, and of these 600,000,000 are credited with being Christian.

This leaves a thousand million out of the fold, and of this lost billion, five hundred million will go into eternity during your lifetime without ever having had an adequate opportunity to hear the gospel. What a challenge this solemn fact provides .Will we meet it?

J. C. Broomfield.

RATIONALISM AND RITUALISM

Dr. A. C. Gaebelein, *in "Our Hope"*

Ritualists and Rationalists were here when our blessed Lord walked on the earth. The Pharisees were Ritualists. The Sadducees were Rationalists. The Pharisees added to the Word. The Sadducees took away from the Word. The Pharisees with their outward and strict religious observances, claiming authority, were called by our Lord "serpents, generation of vipers," and He asked them, "How can ye escape the damnation of hell?" (Matt. xxiii:33). With all their religious doings, their long prayers, their broad phylacteries and their enlarged garments, they shut up the kingdom of heaven. The Sadducees rejected the miraculous; they did not believe in the existence of angels, nor in the resurrection of the body. They sneered at the revelation of God. They hated the Pharisees and the Pharisees hated the Sadducees. But one thing they had in common, they hated the Lord Jesus Christ. One common cause they had, rejecting the Lord of Glory.

Ritualism and Rationalism, Pharisees and Sadducees are still here. They are more powerful today than ever before. Higher critics, the men and the women, who reject the Word of God, the virgin birth, the Deity of our Lord, His sacrificial death, His physical resurrection, are the legitimate offspring of the Sadducees of old. They are the rationalists. Ritualism is here. It has its stronghold in that great apostate system which makes the highest possible claims of being the Church, the only Church outside of which there is no salvation; but God's Word has long ago branded her a harlot and the mother of harlots.

A brother wrote us recently that if he had the choice between uniting with a Unitarian "church" and the Roman Catholic Church, he would prefer the latter. But the Word of God does not ask him or any other believer to unite with either the one or the other. The statement is fundamentally wrong. The Sadducee, the Rationalist who denies the doctrine of Christ, is an enemy of the Cross and his end is destruction. The great Ritualistic system may claim to believe in God, in the Bible, on the Lord Jesus Christ, but in reality it denies the Gospel of Grace. One who wrote in the divine energy of the Spirit of God, "our beloved brother Paul," speaks of ritualism, which requires ordinances and works as necessary for salvation, as being a *perversion of the Gospel.* In that wonderful defence of the Gospel of Grace, the Epistle to the Galations, the Holy Spirit pronounces His divine anathema upon the Ritualism of Christendom. "But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." (Gal. i:8.) And this solemn statement is repeated. The curse of God rests upon any system which has perverted the Gospel of Jesus Christ. The curse rests upon both Rationalism and Ritualism.

Beloved reader! Rationalism and Ritualism sweep on through Christendom like two irresistible currents. *Keep your eyes open that neither may touch you. Only by constant reading of the Word of God and earnest prayer can we be kept clean and separated unto Him who has called us into His own fellowship.*—Selected.

We should give God our best gifts because He gives us His best. To save us He spared not His own Son, and with Him He freely gives us all the things that we need: food, raiment, shelter, the beauties and glories of earth and sky, the uplifting truths of His precious Word, the Holy Spirit to cleanse, comfort, and strengthen us, and finally a place in the Heavenly Home, where there are treasures forevermore. Surely, we ought to keep back nothing from One who showers His blessings upon us in such rich abundance.—*Selected.*

The WORK *and the* WORKERS

First Church, Winston

Sunday, February 6, we were with Rev. C. M. Compher and his people in Winston for both the Sunday school session and the morning preaching service. The Sunday school is moving along splendidly and doing good work for the Master. Brother Compher has been sick for some two weeks, and was really not well enough to be at church at that time, but he was there and taught the Men's Bible class, and taught it well. There were about thirty men present in the class.

We were greeted by a good congregation of earnest listeners at the church service. It was a pleasure to preach to them. Following the preaching service the Lord's Supper was administered and nearly all present partook of the elements in memory of His death until He come. It was a very precious service.

We were delighted to find the church building thoroughly renovated and repaired, and freshened up following the fire of a few weeks ago. Since Conference all indebtedness was paid on the building, but this fire has placed another small debt on the church.

We ask all earnest Christians who may read this, who have the interest of the Kingdom at heart, and who believe in the power of prayer, to unite with us in prayer for our church here. The pastor is doing a fine piece of work under a very great handicap. Pray that Kingdom interests may prevail.

Lebanon, High Point

At the Sunday evening service we were at Lebanon, where we were greeted by a good congregation who gave earnest heed to the Word. Rev. J. R. Hutton, the pastor, was not permitted to be present because of the illness of his wife. A phone message from Brother Hutton today says she is some better. We wish for her a speedy recovery. I am sorry Brother Hutton could not be present, but was glad to be able to fill in for him in his absence. It is always a pleasure to visit and preach to the Lebanon people. One of the outstanding opportunities of the Conference, at present, is here at Lebanon. Brother Hutton has a large number of people to work with, and many of them have a mind to work. This community is continuously and rapidly building up, and this gives us a growing opportunity here.

Sparkles From the Field

Flint Ridge, Chatham: "Two new members added to our church."

State Street: "We have nearly one hundred per cent faithfulness on the part of our membership; 141 present in Sunday school yesterday. A. C. B. and College Assessment paid in full."

South Lexington: "There were 257 present in Sunday school last Sunday."

English Street: "People from all parts of the town flock to hear Brother John H. Moton as he proclaims the Word of God in mighty power, and the convicting power has come abundantly. Thirteen have been converted, seven have united with the church, and others are praying for mercy."

Thomasville, 1st: "The Ladies' Aid Society has money enough in hand to put new carpet on the floor of the main auditorium. The Sunday school enrollment is around 300. The pastor gave a fine stewardship discussion recently from the slogan: 'When does M-I-T-E become M-I-G-H-T-Y?' "

Concord: "281 present in Sunday school last Sunday, and 73, 83, and 83 in prayer meetings the last three Wednesday evenings."

Mebane: "174 present in Sunday school last Sunday."

West End: "A crowded prayer meeting room last Wednesday evening, and 204 in Sunday school last Sunday."

Orange: "20 subscriptions to church papers."

Liberty and Siler City: "HERALD, 52; *Missionary Record,* 2; *Hi-Po,* 2; *Methodist Protestant* 10. Total church papers, 66. College Assessment paid in full, and $112.50 on A. C. B."

A Letter to Pastors

"My dear Brother:

"The Conference year has started off well. Our books show that payments to date are much better than this time last year. Please urge your people to keep it up, and thus help to make this the greatest year in the history of our Conference.

"Five great things should be accomplished this year:

"1. The largest ingathering of church members we have ever had in one year.

"2. The largest amount paid on budgets of any one year.

"3. The largest attendance ever at our Summer Conference, July 18 to 24.

"4. Cash and pledges secured during the year to cover all indebtedness on the High Point College.

"5. A greatly increased enrollment of students in the High Point College this fall. *At least two* boarding students from each charge should be our *minimum* undertaking.

"February is Church Extension Month. The Board has no money in hand now with which to meet obligations. Please present this matter earnestly to your people and collect Church Extension funds in full, if possible, by March 10th, and forward to Mr. V. W. Idol, High Point, N. C. One-third of the Annual Conference Budget will be due by March 1st, and the Church Extension apportionment covers a bit over one-third the A. C. B.

"Some pastors are planning to raise the entire A. C. B. during February. It will be fine if all can do this, and thus leave more time for other things.

"God is giving us wonderful opportunities in these days, and with these opportunities He is expecting great things of us. Let us not *disappoint Him.*

"May God richly bless you in all your work for Him this year.

"Faithfully yours in His service,

"A. G. DIXON,
"C. W. BATES,
"V. W. IDOL."

The above letter was mailed to all pastors last week, and we trust all laymen will help pastors to work these things out.

Appointments

1. February 11th, 7 p. m., Forsythe quarterly conference.
2. February 13th, 11 a. m., First Church, Burlington; 7 p. m., Fountain Place.
3. February 20th, Siler City.
4. February 27th, 11 a. m., Pleasant Grove; 7 p. m., English Street.

Faithfully yours in His service,

A. G. DIXON.

The circumstances of our lives are not unmeaning, but infinitely otherwise. This we very often do not see for want of vision. High as heaven and wide as the earth, is the atmosphere of holy opportunity in which our souls have their being. Is it not felt? Then it is only because it is not wished. Not every hour, nor every day, perhaps, can generous wishes ripen into kind actions; but there is not a moment that cannot be freighted with prayer.—*William Mountford.*

OUR STORY PAGE

AUNT JENNY'S TAFFY PULL

"Aunt Jennie will have a taffy pull! A taffy pull! A taffy pull!" sang little Elizabeth Murray, dancing up and down until all her curls bobbed.

"Elizabeth! Elizabeth!" said her mother gently, "remember, you are a little lady."

Elizabeth smoothed her skirts and walked demurely out to her cousin's next door, to spread the glad tidings about Aunt Jennie's taffy pull.

"The barrel of molasses is empty at last," she told cousin Joshua. "There are three buckets of molasses sugar in the bottom of Aunt Jennie's molasses barrel. She's going to have a taffy pull."

Joshua Miller, Elizabeth's cousin, was just her own age, but he was a boy and could shout when he was happy; so he shouted at the top of his lungs and tossed up his cap, and his little brother, James, who was five and still in petticoats, shouted, too. Then Elizabeth picked up her skirts, so her pantalettes showed where the ruffle was buttoned on, and she did a little dance of her invention.

"I've got a three-cent piece," said Joshua. "Let's go over to Mrs. Jones' store and buy a patty-pan of taffy now!"

"No," said Elizabeth, "let's wait for Aunt Jennie's taffy."

Aunt Jennie lived in a neat frame house on Hamilton street, and her house was full of attractions. There was a spinet to play on and Aunt Jennie was always quilting. Under the quilting frame the children liked to crawl and play house or Indian.

Of course, Indians were not as common as they had been when Aunt Jennie was a girl, but now and then a redskin appeared. The days of Indian raids were not so far distant in the past that the children and older people stopped and listened at every strange sound after dark.

Still it was really quite safe, every one thought, for had there been any doubt, Aunt Jennie would not have gone to help Mrs. Tabitha Forey with her quilting on the very night of the taffy pull.

Elizabeth and Joshua had invited several neighbors' children and they had all gathered in the old-fashioned kitchen. Aunt Jennie boiled down the molasses sugar for them and spread it on plates to cool. Then with many words of advice and requests not to muss up the place, she put on her shawl and went over to the Foreys'.

My! that taffy was a long time getting cool enough to pull! Lottie Aimes, who was seven and taking lessons on the spinet, slipped away to the parlor and began to practice a little. She was just learning a new piece and she softly played what she remembered of it. The parlor was dark but there was a patch of moonlight on the carpet. At first she wasn't a bit afraid, then she began to have creeps up and down her spine. She felt that somebody was behind her, looking at her.

You know what a scarey feeling that is! She wanted to look around, and yet she didn't like to. She went on playing. Then suddenly she wheeled around and faced the window through which the moonlight was pouring.

Well, you should have seen her face then! For just as she wheeled about something ducked down from the window. It was something black and round. Lottie had only a glimpse of it, but you know how quick the eye is. In just that half a second, she saw that the thing had been somebody's head. Somebody had been looking at her!

She could not scream, she was too scared, but with quick, silent steps, she slid out of the room and rushed to the kitchen. The other children were all there, Elizabeth was poking a pan of taffy with her finger to see if it were cool enough to pull.

"Why, Lottie!" exclaimed John, her brother. "You look awful scared!"

"Sh-sh!" cautioned Lottie. "There's somebody outside! I saw him."

Her voice and expression more than her words frightened the others stiff. The littlest ones ran and got under the quilting frame by the window, the rest gathered in a knot about Lottie.

"What did he look like?" asked John, who was the oldest.

"A-a Indian!" whispered Lottie in a fearful tone.

John looked around at Joshua and Dan and James, the other boys. He asked if Aunt Jennie had a gun. Joshua pointed to an old-fashioned shot gun standing in the corner by the door. It wasn't loaded, though, and they didn't know where to look for the powder and shot. The boys began to look, and presently Joshua found a powder horn and a bag of lead shot. They then loaded the gun.

"But you mustn't shoot until you are sure who it is," said Elizabeth. "S'pose it wasn't an Indian. S'pose it was somebody like Uncle Ben."

Uncle Ben was an old black slave belonging to the Foreys, and while he was getting old and queer in the head, he was kind to the children and told them stories.

John hesitated a moment. Then he said bravely: "Who will go out with me and scout?"

Joshua and Dan said they both would, but John only took Dan, because he was older than Joshua and was in the same class at school.

The boys crept cautiously into the darkened parlor and keeping in the shadow, they went to the window. Nothing was in sight, so they slipped out of the window and stood a while outside in the dark shadow of the house, listening.

Suddenly they saw a form cross the moonlit space around the side of the house. John pointed the gun in that direction and shouted, "Halt, or I'll fire!"

The figure seemed to melt away into the shadow. John whispered to Dan, "Jump back under the porch when I fire." Because he knew that when he fired the lurking person would know where they were.

Then he raised the old gun and fired. He had meant to dodge back, too, but the gun attended to that for him. It kicked so hard that the boy was thrown down.

In an instant a voice called, "No shoot!" and out into the moonlight came a tall figure with hands raised.

John quickly scrambled to his feet. "Open the door!" he called, and Joshua, waiting tensely at the front door, threw it open. John then said: "March along in, you! and don't dare to put down your hands."

Luckily his prisoner did not know that there was only one gun and that one empty. He marched in and John marched him into the lighted kitchen. Then you should have seen the children stare! He was an Indian all right, with long black hair and buckskin clothes. He looked around at the children, and at John standing sternly with the gun. Then he began to sniff the air.

"Yum! Yum!" he grunted. He crossed over to the pans of taffy and sniffed. Elizabeth didn't think he looked dangerous.

"Let's let him stay and pull!" she cried.

The taffy was ready, the Indian smiled. They showed him how to pull the stuff, and soon they were all at it, except John, who sat in a corner loading the old gun.

It was thus Aunt Jennie and Mrs. Forey found them. The Indian proved to be friendly, just traveling through to visit relatives in a Reservation 12 miles away. He ate the taffy with great relish and made friends with every one, in his odd way, all except John, who held his gun in readiness and scowled, and was heard to remark, that the only good Indian was a dead Indian.—*Selected.*

Our Task and Our Privilege

Paid A. C. B. in Full

Charges:
Mocksville.
Porter.
Spencer.
Churches:
Siler City on Liberty-Siler City.
Palestine on Flat Rock.

Paid on A. C. B.

Liberty-Siler City	$112.50
Burlington First	100.00
Davidson	67.20
Whitakers	64.50
Forsyth	57.00
West End	55.00
Fountain Place	50.00
Mebane	50.00
Concord	34.00
Why Not	31.55
Flat Rock	31.00
Granville	25.00
Mt. Pleasant	25.00
Charlotte First	23.85
Vance	20.00
Littleton	18.50
Randolph	13.00
Pleasant Grove	12.50
Randleman	10.00
Saxapahaw	8.00
Denton	5.00
Friendship	4.30
Pageland	3.06
Mecklenburgh	2.15

Paid on G. C. B.

		W.H.M.S. Paid
Concord	$108.01	$
Asheville	66.00	4.10
Granville	55.00	59.88
West End	42.00	22.60
Forsyth	40.65	7.74
State Street	40.01	
Winston First	38.47	71.90
Henderson	36.00	162.50
Randleman	28.71	17.60
Asheboro	28.60	18.55
Whitakers	27.05	
Liberty-Siler City	25.98	
Vance	25.00	
Calvary	23.43	40.00
Orange	20.00	75.96
Graham	17.56	
North Davidson	16.81	
Gibsonville	16.23	
Pinnacle	16.17	
Fairview-Glen Raven	16.15	
Pleasant Grove	15.25	
Charlotte First	15.00	
Spring Church	14.87	
Fountain Place	14.66	
South Lexington	14.00	
Randolph	12.07	
Friendship	8.91	
St. Paul	8.61	
Anderson	8.00	
Mocksville	7.57	
Mt. Hermon	7.14	
Bess Chapel	6.80	23.25
Saxapahaw	6.50	
Moriah	6.50	20.20
Mebane	6.40	8.60
Alamance	6.00	19.00
Littleton	6.00	
Midland	5.73	
English Street	5.10	
Flat Rock	5.00	
Why Not	5.00	
Chase City	4.50	
Thomasville, West	4.25	
Mecklenburg	4.20	
Halifax	4.00	
Davidson	3.35	
Rockingham	3.00	
Pageland	2.00	
Grace	1.00	177.92
Burlington First		153.00
High Point First		130.82
Mt. Pleasant		36.76
Tabernacle		31.44

Paid College Assessment in Full

Tabernacle.
Liberty-Siler City.
Grace.
Asheboro.
Burlington.
Concord.
Henderson.
High Point, 1st.
Gibsonville.
Reidsville.
Fountain Place.
Mebane.
Spencer.
Albemarle.

Paid on College Assessment

Mt. Hermon	$51.13
Granville	32.00
Saxapahaw	17.20
Charlotte First	16.88
West End	9.00
Alamance	5.50
Rockingham	4.00
Mecklenburg	1.27

The reports from the Missionary Societies did not get in in time for this report, so the Home Society's report is the same as it was last week and we hope to have both in for next report. Three more charges went over the top on college assessment. Several very near and we hope a goodly number will go over next week.

I am sure no one liked the blank spaces in the budget report last week. Let's every one get busy and by the time the end of the next quarter comes have every space occupied. Some pastors must have been very proud of their charges and the cooperation they are receiving from their people as they saw every space occupied. Then too, those who were over the top on any of the budgets, that was a real joy, I know.

A new week and a new chance. February is Church Extension month.

A. G. DIXON.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$172,995.76
S. C. Whitaker	8.00
	$173,003.76

Endowment Insurance Fund

Amount previously reported	$7,187.61
Rev. A. G. Dixon, D. D.	50.00
	$7,237.61

J. NORMAN WILLS.

Our Children's Home

Offering by Churches and Individuals

First M. P. Church, Albemarle, $17; Antioch, Mecklenburg, $1.05; V. T. Fogleman, Burlington, R 4, church not named, $6.86; M. P. Christian Endeavor Society, Tiffin Ohio, $8; First M. P. Christian Endeavor Society, High Point, $5; R. F. Troxler and family, Brown Summit, $10.

Sunday School Offering

Bess Chapel, $5.07; Draper, $3.59; Denton, Denton Circuit, $3.95; Friendship, Falston, $5.46; Bethesda, Halifax, $1.70; Pleasant Grove, $11.70.

For these gifts we are all very thankful. May God's blessings be upon every one of you.

Your Servant,
J. A. DIXON.

HIGH POINT COLLEGE ITEMS

High Point College has received from the State Board of Education of North Carolina an A-Grade Rating. Already the students had received from the State Board full credit for the number of hours work they did here and sixteen of them are now teaching in the public schools of North Carolina. But the matter of a permanent rating could not be settled until the college had secured either $500,000 in endowment or an annual stable income of $25,000, all other conditions of rating having been met. So recently the required stable income was assured and the college was visited by Dr. Hillman and Dr. Highsmith who gave the rating as above stated, except that the graduates this year must attend summer school in order to secure an A-Grade certificate if they plan to teach in the public schools next year; of course, this does not apply to any who will not teach.

We feel very much gratified at this achievement and are going forward to enlarge our curriculum and will this coming year add three additional instructors. Besides the department of Expression, a School of Commerce will be established in which all those desiring to take any commercial subjects will have that opportunity under the most competent instructors.

The Concert Course has proven this year to be most satisfactory. Every number has been good, but the last, which was the Cherniavsky Trio, was exceptionally fine. We are expecting to have them return next fall.

High Point College has entered the Forensic Inter Collegiate Council and will hold triangular debates with several leading colleges of the state this spring.

Professor Dan Smith is preparing to give again the "Rose Maiden" which was so acceptably rendered the first year. He will have a larger number in the chorus and it will no doubt be most splendidly rendered.

The college band has increased its number of instruments to fourteen and is rendering most acceptable music.

The student enrollment is now 227 and we are glad to say that the health of the student body has been exceptionally fine and the grade of work done has been very gratifying.

WOMAN'S MISSIONARY DEPARTMENT

MISS ESTHER ROSS, *Editor*

EXECUTIVE MEETING

The Home Missionary Society held its third quarterly session Tuesday morning, February 2nd, at Grace church, Greensboro, N. C. Mrs. H. W. Maier, of Thomasville, led the devotional in a most impressive and inspiring way, taking as her scripture lesson the 91st Psalm. Mrs. A. G. Dixon followed this with a most earnest prayer pleading for more consecration and greater service. Fourteen officers of the executive meeting responded to roll call. There were about fifty visitors and members of the Foreign committee present also.

The Treasurer reported total since last meeting, $3,652.46. This report showed full budget in some lines and a deficit in others. Suggestions were made to remedy this situation. Corresponding Secretary, Mrs. Nicholson, gave a complete report which showed much interest, and good work being done in the various auxiliaries.

Mrs. T. L. Speas, Secretary of Young People's work, told of the new society that has been organized at Henderson, R. 4.

Mrs. R. M. Andrews, Secretary of Student Loan Fund, proudly reported her fund over paid. Seven students are using this fund. At the beginning of the school year two students were refused this aid because of lack of fund, but the money has been procured since. This was the only fund overpaid.

Mrs. D. S. Coltrane, Secretary of Blessing Boxes, reported 41 boxes sent out since last meeting.

The Secretary of Literature, Miss Pearl McCulloch, gave a good report.

In the absence of Miss Esther Ross, Mrs. Hammer reported for her.

Dr. Glascock, Stewardship, reported progress in interest. She expects to visit all auxiliaries and make talks urging that every church have something on Stewardship in their program.

Upon Mrs. Bates' suggestion it was decided to send a six months subscription to the Missionary Record to every new auxiliary organized.

It was pointed out that our deficit to Pine Ridge is nearly $900. Also behind in Pittsburg, Baltimore, Ohio, and Bethel Home. It was decided to notify each auxiliary of the facts and make a special plea for the deficit. Mrs. Garrett and Mrs. Andrews were asked to do this.

Mrs. Dixon spoke on the latest news from our various fields.

The old Pittsburg Mission has been closed but a new one opened a few blocks from where the first one was located. The Ohio work, under Miss Brown, has been handicapped because of her sickness, but it is growing steadily and surely. New work has been opened at Port Homer, a place where no church or Sunday school exists. Pine Ridge, partly due to a legacy, is in good shape. The debt has been reduced to less than $1100, and the work progressing nicely. The boys dormitory almost filled, and several girls have been turned away because of lack of dormitory space.

Mrs. Bates spoke of the Bethel Home, telling of the serious illness of Mr. Altman. During the year that he has been there his cheerfulness and the influence it has on others in the Home has been noticeable. Mrs. Hammer asked that all present send Mr. Altman a card cheering him on his sick bed.

Mrs. Dixon suggested a Home Circle in every church, composed of young men, to help support this splendid work that is being done at Bethel Home.

Since there was no further business the Society adjourned to be served lunch by the ladies of Grace church. After lunch the Foreign Society held its third quarterly session in the chapel, after which a short joint session of both Societies were held.

An S. O. S. Call

Not quite two months now, and our books must close. Our budget of $6,250 is just half raised, and what we do, must be done quickly.

If every auxiliary raises its budget and stops there, our Branch budget will still be short, so let each auxiliary go as far as it can beyond its budget. Some auxiliaries have not been heard from this year. Won't you please let us hear from you at once in a substantial way?

Remember nothing will count on your budget for this year after March 31st. Who will be the first to go "over the top?"

Auxiliary Treasurer, we are hoping to hear from you very soon.

MRS. S. W. TAYLOR, Treasurer W. F. M.S.
Burlington, N. C.

Some Startling Facts to Be Faced by the W. H. M. S.

The auxiliaries of the N. C. Branch W. H. M. S. must send in to the State Treasurer, Mrs. H. A. Garrett, between now and March 31, 1927, $1354.75 in order that she may have sufficient funds to complete our payments for the Branch.

We are in arrears at present to Bethel Home $286.00. To Pine Ridge Mission and School $815.80. To Pittsburgh Mission $24.80. To Baltimore Girls' Home $71.03. To work among foreigners in Ohio $56.28, to the General Fund $100.00.

We are glad that the apportionment for the Scholarship Loan Fund has been met already, and when all dues for the year are paid the Children's Home apportionment will be met also. The Children's Home is very dear to the heart of your Treasurer, and it never gets too much money, but if each auxiliary sends in money for the Children's Home to the exclusion of all other interests, she is embarrassed for funds to meet our other assessments. And while the actual amount lacking to complete our budget is only $847.00, so much of the money has been sent in for specially designated causes that we must raise $1354.75 to complete the payments to all the other interests assessed upon us by the Executive Board of the W. H. M. S.

Your Treasurer must turn your money into the channels you direct, but she would be much less embarassed if more money came in "To be used where it is needed." In taking a Thanksgiving offering, which goes to the Children's Home, we often raise a large part of our apportionment, and we are glad this is so, but in order to keep in good standing with the Executive Board we must be true to the obligations placed upon us by it. And so each auxiliary is asked to bear a part of the burden of the work outside our state. If we expect other Branches to help us in support of Our Children's Home we must make an honest effort to meet the Board's requirements.

If is unthinkable that we will go to Branch meeting without having met the assessment we laid on ourselves for Bethel Home. The people in this home are sick and it was of such as they that Christ said, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

I feel sure that if each one of us puts forth her best effort during the next two months we will not be far short of our goal.

MRS. R. M. ANDREWS.

An Appeal

This may seem like a strange request, but upon reflection I am sure you can see the reasonableness of it. I am asking every church in N. C. that has no W. F. M. S. to hold a thank-offering service either this month or in March. Even if you cannot have a program please take the offering any way. Of course we are counting on the auxiliaries to hold the services, but if you have no organization you still have cause for gratitude for the W. F. M. S., and I believe many of you will be glad to express your appreciation in this helpful way. The money is much needed by our workers, and I know no better way for your local church to raise her budget than for the women to lend their assistance. If you have already raised your budget you are certainly able to make a thank offering. We are depending on the pastors also to lend their support.

When you have taken the offering send the money to Mrs. S. W. Taylor, Burlington, N. C., and advise me of the amount received. I thank you for what you are going to do.

VELNA McCULLOCH, Thank-Offering Sec.

Notice to Auxiliary Presidents

Some weeks ago I advised you by letter that Thank-Offering envelopes would be mailed you, but the supply received from the executive secretary is so limited that I am going to ask that each of you who is planning to hold the service write me a postal card telling how many you will need. It is not necessary to send to those who will not use them.

VELNA McCULLOCH, Thank-Offering Sec.

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FROM PASTORS *and* PEOPLE

Henderson.—The associate meeting of the Young Ladies' League and the Missionary Societies was held Monday evening, January 24, at the home of Mrs. Fletcher R. Harris, with Mrs. E. C. Kittrell assistant hostess. It being the regular business meeting of the Missionary Societies, Mrs. L. R. Gooch, president, called the meeting to order. All present joined in singing the Missionary Hymn, followed by prayer, offered by Mrs. Sam R. Harris. Reports from the various committees were given and dues and offerings were taken. Mrs. Sam R. Harris suggested that the society make some special plans for the day of prayer which will be held March 4. The president also reminded us of the Branch Meeting which will be held in Henderson this April, and asks our prayers and support in making it a success. Committees to be appointed at the next meeting. Mrs. O. O. Young then read a general review of the past chapters of "Moslem Women," the study book of the Society. This was very interesting and indeed presented a great opportunity and responsibility to our Christianized world of today. Rev. R. A. Hunter dismissed the meeting with prayer.

A splendid program had been prepared and was then presented by the Young Ladies' League. They gave the play, "The Five Wise and the Five Foolish Stewards," taken from the December Record. It was well rendered and the solo parts taken by Miss Julia Searcy were greatly enjoyed. Six members of the Missionary Society then gave the play, "Tithes and Offerings," also in the December Record. Mrs. John B. Fox, Mrs. S. R. Watson, Mrs. Henry T. Powell, Miss Page Gooch, Rev. R. A. Hunter and Mrs. Clyde L. Finch were the characters. This was very much enjoyed and indeed brought out a splendid lesson on stewardship. At the conclusion of this, the hostesses served delicious refreshments.

The Philathea class held its regular business meeting at the home of Miss Myra Hight, last Thursday evening, January 27. Misses Helen and Etta Hight were associate hostesses. The meeting was callel to order by the president, Mrs. C. F. Tanksley, Jr. She urged the members to help and co-operate with her for the coming term. Devotionals were conducted by Mrs. Clyde L. Finch, followed by the Lord's Prayer in unison. Chairmen of the different committees gave their reports, and much work has been accomplished since the last meeting. The treasurer was ordered to pay part of the remaining debt on our class room chairs and make collections from sale of Christmas cards. A committee was appointed to have charge of the tables, the making of the coffee and serving the lunch at the Fifth Sunday Rally. There being no further business, the meeting was dismissed by repeating the class platform. The hostesses then served delicious hot coffee and sandwiches.

Yesterday was the Fifth Sunday Rally at our church, and one that will be long remembered by all present. The president of the Rally Day services, Mr. Pope Garrett, took charge of the morning session at 11 o'clock. In response to the "roll call" of the various churches, a large delegation stood, and it was pleasing to note that each church was represented. The M. E. church of our city dispensed with their morning church service and a great number of its congregation and pastor attended the Rally Day services. This we appreciate very much.

The services were opened by congregational singing. Mrs. Clyde L. Finch read the 13th chapter of 1st Corinthians, followed by prayer offered by Prof. G. C. Davidson. A splendid paper was read by Miss Mary V. White, on "Home Missions." The Misses Bolts and Julia Searcy favored the congregation with a beautiful trio. This was followed by a recitation by Miss Paschall of New Hope church. The principal address of the morning was given by Hon. D. T. Brummitt, of Durham. He very forcibly brought out the need and importance of the children in Sunday school and their early training also in the home. The next on the program was a duet by Miss Julia Searcy and Mr. Pope Garrett. A paper on "Foreign Missions" was then given by Mrs. H. A. Jordan. Much valuable information was given concerning the work in the foreign countries, and the great responsibilities and opportunities also stressed. A solo by Mr. J. C. Hart concluded the morning session.

Mr. R. A. Hunter then invited all to come to the basement of the Sunday school, where lunch was served. Six long tables were covered with an abundance of good things, and I believe I can safely say that over two hundred persons were guests at this occasion. Grace was said by Rev. H. F. Fogleman, and the next hour was spent in a very enjoyable manner. The members of the local church responded beautifully to being hostess at this event, and all present felt that we were indeed equal to the occasion.

The afternoon session began at 1:30 and the program was as follows: 1. Congregational singing. 2. Paper by Mr. C. B. Basket of Spring Valley. 3. Paper by Walter Stone, of Union Chapel. 4. Solo by Miss Dora Macon Garrett. 5. Address, Rev. H. F. Rogleman. 6. Congregational singing. 7. Open discussion of Sunday school problems. 8. Collections and adjournment.

Mr. C. B. Basket invited the churches to attend the next Fifth Sunday Rally at Spring Valley, May 29. We feel greatly helped and inspired by this Rally Day Service and we are glad to have had you and hope you come again. It is only when we get together and work and plan for greater things that much is accomplished. "United we stand, divided we fall," so let us continue to work together and thus help each other.

MRS. CLYDE L. FINCH.

South Lexington.—The South Lexington Sunday school is still growing. Last Sunday there were 281 persons present. This was an increase of 14 over the previous Sunday, and was the largest attendance in the history of the school. It was another record breaker. The offering, which was for the Children's Home amounted to $10.68. The men's class had an increase of five over the previous Sunday, there being 67 present. There were 22 members absent. Eleven new members were enrolled in the class last Sunday, making a total enrollment of 89.

Mention was made in our report last week that plans were being discussed for enlarging the Sunday school department of the church. A meeting was called for Monday night of last week for the purpose of determining what to do to take care of the rapid increase in the men's class and the Sunday school. The church decided to erect an additional Sunday school room and a building committee was selected with authority to proceed at once to have the additional room built. By Wednesday at noon of last week two carpenters were busy with hammer and saw and by Saturday noon the room was built and was used last Sunday to accommodate the large class of men. Two rooms are thrown together for the men's class, and it was full last Sunday, with possibly three or four unoccupied chairs. The new room was erected at a cost of approximately $125. A good amount of the money for the new room was raised in the Sunday school last Sunday.

The women's adult class has been increasing rapidly for the past few Sundays. There were 55 present in that class last Sunday. Brother W. C. Gibson is the very able teacher of the class, which now uses the room formerly occupied by the men's class.

Only one preaching service was held last Sunday, that being at 7 o'clock in the evening. Pastor Ridge filled his regular first Sunday appointment at Mount Carmel at 11 o'clock and a large congregation attended. At South Lexington the church was almost filled and Brother Ridge delivered a helpful sermon of convincing truth. The sermon was on stewardship and in observance of the month of February as "Stewardship Month," as designated by the Annual Conference. The music for the service was augmented by the presence and performance of two members of the First Baptist orhestra, Messrs. Myers and Cooper. A special selection of vocal music was rendered in the form of a duet, by Fonse Bean and Mrs. Shore.

Brother C. B. Yates, president of the men's class of the South Lexington Sunday school, was taken to Charlotte Thursday of last week and entered a hospital in that city for treatment. He was accompanied by Pastor Ridge, and two of the brethren, W. C. Gibson and J. H. Yates, the latter being a brother of the patient. Brother Yates' ailment is a peculiar one which somewhat baffled physicians. A report was made by the Sunday school superintendent last Sunday that Brother Yates was slightly improved since entering the Charlotte hospital.

We will have regular preaching services both morning and night next Sunday, with Pastor Ridge as the preacher.

C. B. WAY, Reporter.

Bessemer City.—Pastor Carson preached Sunday morning a very plain and interesting sermon. We had a good Sunday school, but are going to work for a better school in the future, with the Master's help.

C. E. Society is still very much alive; also Ladies' Aid is busy trying to push forward. We can do many things through Him that loved us and gave himself for us. Pray for us that we may succeed.

Best wishes to the Herald and its readers.

LUCY BLANTON, Reporter.

Orange Chapel, Saxapahaw Circuit.—The Myra Crawford H. M. C. held their regular monthly meeting at the church Saturday p.m., February 6th. The program consisted of songs and recitations by the children and a reading by the leader in charge of meeting. We

are expecting to hold our annual Thank-offering service the first Sunday in March, at 2 p.m.

We were delighted to have our pastor and wife with us in Sunday school the fifth Sunday in January.

Brother Furr of High Point College preached for us Sunday at the regular preaching hour, and brought us a very helpful message, which was enjoyed by all present.

We thank him very much for his help in the choir and will be pleased to have him visit Orange Chapel again.

We are very sorry to say that Mr. Herbert Williams is still confined to his home by sickness. MRS. FOUST THOMPSON.

Cid, Denton Charge.—Brother M. C. Henderson, and wife and three lovely children accompanied by Mr. Ed Hill of Denton were on time at Cid Sunday. But as Brother Henderson was not able to fill the pulpit, Brother Ed. Hill accepted the call for a message. It was a good one. Blessed is the man who when called will answer. Come again. We had a very good congregation with a number of visitors. Among them were: Mrs. Loyd Wright, Mrs. Eugene Hill and three daughters of High Point, Mrs. Harvey Easter and Mrs Bud Leonard and two children of Thomasville. Our Sunday school is moving along with increasing interest, but not what we would like to have.

Our prayer service is moving along with fine spiritual interest. At Mr. Ben Parrish's two weeks ago just had an old-time revival, had one converted, and several shouted the praises of God. It goes to Mr. Ivey Leonard, near Thomasville, next Saturday night, and the next Saturday night comes back to Mr. Sam Lambeth.

If not providentially hindered Brother M. C. Henderson will preach at Cid next Sunday night at 7 p.m. We are glad to note that a lot of Thomasville people have become interested in our prayer services; about two carloads come down when weather is fit. We are hoping now that Brother Henderson and family will all regain good health again.

The people are very much impressed with Rev. Mr. Henderson. We are looking forward for a prosperous year. Our church has been a lucky one in one respect, for we have lost by death in the last twenty years only three members of our church and one cradle roll member of the Sunday school. We are not boasting at all but do feel so thankful for the mercies of the Lord.

Rev. C. B. Way and brother-in-law were pleasant callers at N. W. Lanier's. We were glad to have Mr. and Mrs. Jennings Ward and two bright children to worship with us Sunday, also Miss Johnson, a teacher in one of the public schools.

A well wisher to the Herald and its readers.

Denton Church.—Our pastor filled his appointment here yesterday morning with a fine sermon which was enjoyed by a large number.

Also last night he delivered another great sermon.

The more we hear Mr. Henderson the more we want to hear him. The ones that have not been coming, come out the third Sunday and hear him preach. You will want to come again to hear.

Our Sunday school was well attended yesterday. Attendance year ago, 68; attendance yesterday, 109; offering year ago, $3.35; offering yesterday, $5.35.

This goes to our Children's Home at High Point.

Mr. and Mrs. Henderson are doing a great work for our Sunday school as well as the church.

If our members would work as those good people do we would have large attendance every Sunday morning.

Our Christian Endeavor was well attended yesterday evening at 6 p.m. It was a great lesson. REPORTER.

Corinth, Littleton Charge.—Mr. O'Briant gave us a good sermon yesterday. We adways enjoy his sermons.

Since I have been elected as reporter from Corinth church Mr. O'Briant said I must report whether there was any news. So I guess the readers of the Herald will tire of "news" from our community.

Our Sunday school hasn't done much since Christmas on account of bad weather, but we hope when spring opens up to do good work, and get more interested in Sunday school.

Sorry to say some of our members have moved away. Mr. C. C. Crickmore and family have moved to Speed, N. C. Mrs. J. A. Carter and Miss Mollie Carter moved with them. We hate to have them leave us but wish them much success in their new home.

Mrs. B. F. Morris and Mrs. Hettie Carter spent Tuesday in Norlina with Mrs. Morris's sister, Mrs. Insco. Mrs. Sallie Walker is spending some time in Richmond, Va., with her son.

With best wishes to the Herald and its readers. MRS. B. F. MORRIS.

Denton Charge, Denton Church.—Our work is going fine and the church is thouroughly organized and is doing some of as good work as I have every seen.

Our Sunday school is increasing each Sunday. One of the most encouraging features about this work is the feeling of brotherly love; co-operation, on the part of the entire church. We have some of as good people as I have ever met, so eager to work and do their part. Our Baraca class is putting on a drive to secure as many new members as they can and our Christian Endeavor is getting along nicely under the leadership of Mr. J. U. Lanier. Our churches are increasing each Sunday and prospects are bright for this year. May we ask the prayers of the Herald readers.

M. C. HENDERSON, Pastor.

High Point.—On Sunday morning Mr. Lindley delivered a splendid sermon on "Why Join the Church?" to a large congregation. He gave four excellent reasons which make it highly desirable for a person to unite himself with the great ranks of the "salt of the earth." First, join the church to be fair with yourself, and to learn something because you do not know it all. "As out of the dusk comes dawn, so out of the church, comes civilization." Second, join it because the best people of the world are members of it, and with the least investment it brings the biggest return. Third, join it because it gives you a big moral support. When a stranger moves to a city, one hardly knows him unless he is a member of some church. Fourth, join the church on account of what you can do for it, and the larger and better service you can render as a member. It needs you, and in return wants to serve you.

Many compliments are being showered on the Junior church and the very splendid work it is doing for the children as it meets every Sunday morning at 11 o'clock in the Sunday school assembly room with Rev. Lester Ballard as leader.

Our denomination is the first in the city to introduce this innovation, which is a long felt need. Young children who are not mature enough to grasp a sermon for adults, do not enjoy a church service, but now the little tots are much interested in services of their own appropriate to their years, and there is a splendid attendance every Sunday. Their singing is very hearty and lusty too, as the grown-ups about them can testify. This is a forward step which is very worthwhile, and deserves the praise and cordial support of every one of our members.

It has been announced that Sunday, February 20th, will be observed as Baraca Day, and the services will be in charge of the large and growing Baraca Class.

The Woman's Home and Foreign Missionary Societies held their monthly business session Monday afternoon in the home of Mrs. J. C. Welch, Sr. Mrs. C. L. Whitaker presided in the Foreign Society, and conducted the devotionals. A committee was appointed to present names next month for officers for the ensuing year. It was decided to hold our Annual Thank-offering service for the Foreign Society on Sunday, February 27th, for which a competent committee has already been named. The pastor will be asked to deliver a sermon on the subject of Foreign Missions at 11 o'clock a.m., and in the evening a program will be presented by the Society. The collection will be devoted to our Missionary work.

Tomorrow (Tuesday) evening Rev. E. Lester Ballard, the associate pastor, will give a stereopticon lecture on "A Trip to the Orient" at 7:30 o'clock, under the auspices of the Ladies' Aid Society. One hundred twenty-five colored pictures of Gibraltar, Algeria, Egypt and the Nile country, Holy Land and Jerusalem, Turkey, and sunny Italy will be shown, and a few curios may be seen after the lecture. Mr. Ballard will dress in Oriental costume, and will sing two appropriate solos, "The Son of the Desert Am I" and the old favorite, "Holy City." A silver offering at the door is requested.

The Brotherhood held a meeting last week for the first time since last summer, and were served supper at the church. Dr. Coe was re-elected President. This Men's Club is expecting to meet regularly in the future.

At the morning service last Sunday, the choir rendered a beautiful anthem, "Fierce were the Billows" by Camp, and Mrs. J. H. Allred sang an exquisite solo, "Consider the Lilies."

The associate pastor thinks the mid-week prayer meetings are improving. Last Wednesday a number gave their favorite Bible texts, and next Wednesday evening a study of the Book of Ruth will be given. Every one is asked to read it, and to come prepared to ask questions or make suggestions.

Two popular young members of the Christian Endeavor Society, Mr. John Armfield and Miss Louise Koontz, were married last Thursday, February 3rd, at Kershaw, S. C. The

groom is a son of Mr. and Mrs. Wm. E. Armfield, who reside near Jamestown, N. C., while his bride is the attractive daughter of Mr. and Mrs. W. C. Koontz, who live on Fourth St., this city. Mr. Armfield holds a responsible position with O. E. Kearns and Son Knitting Mill, and the newly married couple will have rooms for the present at the home of Mr. C. E. Frazier near High Point College. The congratulations and good wishes of a large circle of friends and relatives are extended to this worthy and popular young couple.

Friday, March 4th, will be observed all over the world as a Day of Prayer for Missions, and the advisability of observing it in our church is being discussed by the women.

John Andrew Holmes says: "A man's success is determined more largely by his will power than by any other one thing. The following test of your strength of will is suggested: Resolve to attend church ten Sundays in succession, come what may. Then mark yourself ten for every Sunday that you succeed in carrying out your resolution. If you can earn 100 in the ten weeks, you can make a success of life." Suppose you try it!

Mesdames E. L. Ballard, C. L. Whitaker, P. E. Lindley, W. P. Pickett, Minnie P. Harrell, E. L. Douglas, R. M. Andrews, and H. A. Garrett went to Greensboro last Wednesday, February 2, to attend the meeting of Executive Board of Missions.

Mrs. Chas. C. Robbins has gone to Richmond, Va., to attend the Silver Wedding anniversary of an uncle and aunt. She was accompanied by her mother, Mrs. S. A. Holleman.

We are pleased to note that the condition of Mrs. Cook, one of the efficient teachers at the Children's Home, who has been quite ill for two weeks, is improving.

Asheboro.—One week ago we received two new members by certificate, they being Mr. and Mrs. Frank C. Henley. These splendid people came to us from the Polkton M. E. Church, South. Mr. Henley was brought up near here but has lived in Anson county most of the time for several years. Mrs. Henley was originally from Mt. Gilead and both joined the M. E. Church while they were living where there was no M. P. Church. We are glad they could come back home.

While we cannot report any such congregations as some of the brethren seem to be having, yet the congregations have been very good for the past several Sundays. Yesterday we had 184 in Sunday school and the house was fairly well filled for the eleven o'clock service. Stewardship was the theme stressed yesterday morning. The chairman of the Board of Stewards called a membership meeting immediately after the morning church service to talk finances for a few minutes. Owing to the fact that we have been paying for the pews and carpet and owing to the fact that the membership generally have not kept up with their church dues, the finances are badly behind, however we are hoping they will pick up soon.

Mrs. R. R. Ross is rather seriously ill and we are praying for her. Special prayer was offered for her at the morning service yesterday. Mr. J. S. Lewis and Troy Gaddis who have been sick for the past two weeks seem to be improving some.

J. E. PRITCHARD.

Rockingham.—Our Sunday school roll has now increased to 166 pupils. This is a rise of 15 in two weeks. We hope to have an increase every Sunday in the number on roll and in the spirit of our Heavenly Father.

Next Sunday will be our special offering Sunday for the indebtedness of our church. We hope to make a show this time and hope to soon have the debt paid off.

February 8, the teachers and officers of our Sunday school will meet at Miss Pauline Philips' for their second monthly meeting of the year. We hope for this group of God's workmen to accomplish a good piece of work by the aid of these meetings.

Rev. J. H. Trollinger, our pastor, gave us a five-day Bible study last week. I think this work was enjoyed by all who attended. We were studying in Matt. We reached the 20 chapter, which we will take up on the fourth Sunday night in this month.

The members of our church gave our very much appreciated pastor, Mr. J. H. Trollinger, a pounding on last Wednesday night. I think he was taken by total surprise. He received a very nice one which he expressed very much appreciation for.

Our pastor delivered to us a very inspiring sermon on Sunday morning. He also expected to preach to us on Sunday night, but one of the former pastor's of our church took his place and delivered a very helpful and inspiring sermon to us. Just as our pastor reached the church and was about to open the service in walked Mr. D. I. Garner, a former pastor, which was a great surprise to all of us. Mr. Trollinger then asked him to preach that night which he did and was enjoyed by all present. We were glad to welcome him at our church again. And at any possible time we will be glad to have him come and be with us.

Best regards to the readers of the Herald and its Editor.

(Miss) BIRDIE CONNELL, Reporter.

Yarborough Chapel Christian Endeavor.—We had our meeting Sunday evening at the usual hour, with a very large attendance. Each member present took a part in the work. The program was carried out by our pastor, Mr. Cowan.

As our former president, Mr. Dickson, has moved away, we elected Miss Gladys Wilson in his place.

Our work has started off nicely and we are looking forward for a good year.

West End.—The various organizations have been quite active the past few weeks.

A successful contest has just ended in the C. E. Society in which about twenty-five subscriptions were secured to the church and C. E. papers. Another contest started on February 6; the purpose of which is to promote interest in the society. Quite a goodly number attended the meeting last Sunday and heard the splendid talk by Mr. E. F. Craven.

The friends of one of our most faithful members, Miss Cora Cox, were much grieved at the news of the sudden death of her father. The funeral was conducted on Wednesday morning (February 2) at Shiloh church by Dr. J. D. Williams, assisted by Rev. G. F. Millaway.

Our Sunday school attendance has increased during the past few Sundays. There were two hundred present on January 30, and on February 6, the number came up to two hundred and five. Rev. N. M. Harrison, Jr., addressed the Sunday school council at its regular meeting on January 31.

A scout troop has recently been organized for the boys of the church and the community and plans are being made for both a junior and senior basketball team to enter the city league from our Sunday school.

Efforts are being made by the missionary societies to raise their budgets before the branch meeting in April. We are glad to learn that they are almost paid up.

The Philatheas held an apron party last Friday night to secure funds for the new Sunday school building. This class is very enthusiastic in its work along this line and it is hoped that its efforts will soon be rewarded, as the Building Committee is now working on some definite plans.

Calvary.—Since our last report, we have had several visitors and visiting speakers.

Sunday morning, January 30, Dr. A. G. Dixon made his official visit and preached a splendid sermon on "Christian Stewardship."

At the evening service Mr. Ira Champion, a representative of the Anti-Saloon League made an address. He is a loyal Methodist Protestant from Alabama but is now living in Washington, D. C.

The Christian Endeavor City Union met at our church recently. Rev. Milo S. Hinkle, pastor of the Friends church, delivered an address and installed the new officers. Mr. Roy Barber was elected president of the City Union to succeed Rev. Lester Ballard, who is now living in High Point. After the business session, a delightful social hour was enjoyed in the hut.

Our pastor brings us splendid messages at every service. Last Sunday morning his theme was indifference. He compared the slacker in the church to slackers in war; the government court-martials one, while the other goes free. He said the greatest enemy in the church today is indifference to the teaching of Jesus Christ. It was just such a message as many present-day church members need.

The evening hour was given over to the celebration of the anniversary of Christian Endeavor. Each of the societies, Juniors, Intermediate and Senior, attended in a body. The president of the Senior Society presided and the Intermediates gave songs and readings. Mr. Paul Rawlins, former state and city union president, spoke on the Christian Endeavor pledge and Mr. Gerringer on the relation of Christian Endeavor and the church.

Our Sunday school is growing very rapidly. For the past two Sundays we have had almost two hundred in attendance. We took our usual first Sunday offering for the Children's Home of $20.00. The Primary and Junior Departments have out-grown the enlarged hut. We are badly in need of more Sunday school rooms.

We are glad to report that the member of our Sunday school, Miss Agnes McPherson, who is in the hospital, is recovering nicely from an operation for appendicitis. Two other members, Miss Pinkie Waugh and Mrs. Roy Smith, are away from the hospitals and are convalescing at home.

The Wednesday evening prayer services are well attended. The subject of evangelism is being discussed in these meetings. The pas-

tor in his earnestness is endeavoring to get the members to pray and work in preparation for the revival which is to be in the near future. We need to be more in earnest about the work of the Kingdom. REPORTER.

Liberty-Siler City.—From Pastor: My stay so far at the Seminary has been far beyond my expectations. The students are of a high type. There is nothing too good for them to do for a new student. The Faculty far surpasses the average, and the building and equipment makes everything convenient for those here.

Not only is the stay here pleasing, but the many good reports from the churches back home are a source of joy to me. In my absence a very successful paper campaign has been promoted by the churches resulting in many subscriptions. Both churches have continued the prayer services with much enthusiasm, and the Sunday schools have reported good work. As a general rule church people rest in the absence of their pastor, but not so with those at Liberty and Siler City. May God bless each of you for continuing faithful.

It is with great joy that I look forward to seeing N. C. the 12th. I will arrive in Greensboro the 12th. Will preach at Liberty 11 a.m. Sunday morning of the 13th; preach at Siler City the same day in the evening at 7 p.m. Will return to Westminster Monday. I wish to visit in as many of the homes as possible. Especially in those where there is sickness.

May we plan and pray for wonderful services the 13th in all departments of our churches. F. L. GIBBS.

Westminster, Maryland.

West Forsyth Circuit.—The first quarterly conference met at Baltimore Saturday, February 5th. We were disappointed that President Dixon was prevented from being with us. We were glad to have Brother R. N. Hauser, and Rev. G. L. Curry, and thank them for their talks.

A bountiful dinner was prepared by the ladies. An interesting session of the quarterly conference. The following recommendations by the pastor, were discussed in a lively manner, and adopted unanimously.

1. Pray that there may be a revival in every heart.
2. Try to get every member of all our churches interested in the work of the church for the Kingdom's sake.
3. Try to bring into our Sunday schools all who ought to be there.
4. Try to reach the unsaved in the communities where we work; by prayer and personal effort.
5. Try to induce the members to pay monthly.
6. That this quarterly conference go on record as favoring and recommending the adoption of the General Conference program in reference to the three special days; namely, Children's Day, Easter day, and Rally Day.
7. That we will at least double the number of subscribers to the Methodist Protestant Herald. C. H. WHITAKER, Pastor.

Spencer.—We had a good day Sunday. Mr. H. A. Garrett gave us a good talk on Christian Stewardship, also on the several activities in which the W. H. M. S. are engaged, encouraging us to go on though small in number. And at 7:00 p.m. our pastor gave us a good sermon on The Wages of Sin is Death. He always brings us an interesting sermon. We are very sorry to report that our pianist, Mrs. J. C. Lloyd, is in hospital. We wish for her a speedy recovery. We made another one hundred dollar payment on our church lot last week. A. C. B. and college assessment paid in full. Attendance at Sunday school and C. E. very good.

MRS. A. L. MOORE.

Pilot Church.—Pastor Hunter Sunday at eleven o'clock gave us a good sermon, as usual. We are hoping to have better attendance at church and Sunday school when spring opens up. Communion services were observed Sunday.

Mr. Ira Hauser of Shoals church met with the board of stewards after preaching.

Best wishes to the Herald and its readers.

MRS. P. L. ASHBURN, Reporter.

Mt. Carmel, South Lexington.—Our Christian Endeavor met February 2, at the home of Mr. and Mrs. D. A. Hedrick and rendered a very helpful and interesting program.

Our Sunday school is getting along fine with almost one hundred percent at Sunday school Sunday. Our pastor, Brother Ridge, filled his appointment the first Sunday. He gave us a great and inspiring sermon and pointed out our responsibility as individuals for our stewardship for what God has entrusted to us.

We are glad to see our congregation growing both in number and interest. Brother Ridge threw out a challenge to the members and congregation for the A. C. B. and raised the full amount to be paid by our next regular appointment which is the third Sunday of this month. We took an offering in Sunday school for Brother C. B. Yates who is in a hospital in Charlotte. Our prayers go out for him. N. V. S., Reporter.

Liberty M. P. Sunday School.—As there has not been a full report from our Sunday school for some time I feel as Superintendent that I would like to let our people know that our Sunday school is progressing nicely.

The Sunday school attendance has held up fine during the winter months, the average being 115.

The fifth Sunday in January the B. C. class furnished special music for us, a quartet by four little girls; Mary B. Shepard, Katheryn Underwood, Lucile Ward, and Dorothy Elkins, which was enjoyed by every one present.

We had 128 present the past Sunday. The music was furnished by the Junior Philathea and Junior Baraca classes which was enjoyed very much and I certainly do thank these young women and young men for the splendid music. These young people are doing fine work under their teachers, Miss Watt and Mr. T. L. Smith.

The Cradle Roll Department organized some time ago is doing nicely under the leadership of Mrs. T. L. Smith. There are 20 on roll.

We have a good live Worker's Council, which meets the first Tuesday night in each month. The last meeting was held at the writer's home, the principal speaker being Prof. D. C. Holt, president of Township Sunday School Association, the subject, "How to keep the pupils in Sunday School."

Nearly all our teachers and officers were present, taking part in all discussions. We have a very competent corps of teachers. We have six organized classes and three primary classes and all doing splendid work. With the coming of spring we hope to have a much larger attendance.

We greatly miss the presence of our pastor, Rev. F. L. Gibbs, while he has been away in the Seminary, but we are looking forward with pleasure to his being with us Sunday in Sunday school and to preach for us 11 o'clock service.

With best wishes to the Herald and its readers. H. BOYD REITZEL,

State Street Church.—Since moving into the new church our Sunday school has increased very rapidly. Yesterday we had the largest attendance we have ever had.

We are very grateful to Mr. and Mrs. Jas. Siceloff for the gift of a new piano. This generous gift was given as a memorial to Mrs. Siceloff's mother who was a devoted member of the Methodist Protestant church for the greater part of her life. A unanimous rising vote of thanks was given Mr. and Mrs. Siceloff at the morning service yesterday.

The City Christian Endeavor Union held their quarterly meeting with us on Wednesday night of last week. There was a large attendance, all the societies of the town being represented. The Dakota Presbyterian society and also our society had an attendance of one hundred percent. We gladly gave the banner to the Presbyterians. This was the third time in succession that our society had won the banner by perfect attendance.

The ladies of the Foreign Missionary Society are preparing to give a pageant for the Thank-offering service which will be held the third Sunday night of this month.

Mr. Bethea is giving a series of sermons Sunday nights on the subject of Christian leadership that are instructive and very helpful. REPORTER.

A Card of Thanks

We the undersigned wish to take this means of thanking the Henderson Church for the splendid way they entertained the Vance County, fifth Sunday Rally. The bounteous lunch will long be remembered.

We wish them success in their every effort for the Master.

MRS. R. W. HARRIS, Rehoboth Church.
MRS. N. F. PARHAM, Union Chapel.
MISS MARY V. WHITE, Flat Rock,
C. B. BASKETT, Spring Valley,
A. E. PASCHALL, New Hope.

Social

Our last Wednesday evening at the home of Mrs. W. E. Jones the Philathea class of Mizpah M. P. Church entertained the baraca class. Many interesting games were played, which were enjoyed by every one present.

Aafter several hours of merriment the guests was invited into the dining-room where coffee and sandwiches were served.

REPORTER.

—Sheriff Turner of Lee county has died from the wounds inflicted by boot-leggers whom he was trying to arrest a few weeks ago. Another name to be added to the honor roll of law-enforcement martyrs. It seems a pity that some men must die that the rest of us may life. Are we standing by the officers of the law as we should?

IN HONOR OF THE DEAD

James R. Brown

On the 25th of January the Spirit of James Brown took its flight from its mortal bodily confines, and silently soared to regions beyond. Mr. Brown was 84 years old, and had been rapidly declining for more than a year. His companion at 75, went on less than three months ago. He joined Mt. Lebanon church several years ago. He and his wife came over from the M. E. Church.

On Thursday afternoon funeral services were held from St. Paul church. The writer, assisted by Rev. Mr. Penn and Rev. J. H. Brendall, had the service in charge. An interesting character, and a good man has gone on.

W. H. NEESE.

Sanford Newton

Little Sanford Newton was born January 5, 1924, and died January 24, 1927. For the last several months the little fellow had been a constant sufferer. All was done by the parents, assisted by the grand-parents, that could be done, but he finally fell a victim of some sort of lung affection. The funeral was conducted from the home in Concord by the pastor of the family, Rev. G. H. Hendry, interment was in the city cemetery. May all follow where he has gone. For "A little child shall lead them."

The bereaved has our sincere sympathy in this hour.

Cordially,

C. H. HENDRY.

Mrs. D. A. Braswell

Miss Martha Jane Bryant was born June 17th, 1851, near Wadesbore, N. C. She was raised up to young womanhood in the same community. On October 27th, 1872, she became the wife of Rev. D. A. Braswell. Forty-four years ago she was converted and joined Hopewell M. E. Church, South. Four years later she and her husband became members of the Methodist Protestant Church. She was the mother of nine children. Three have preceded her to the heavenly land. The living are: J. T. Braswell, Hamlet, N. C., Mrs. Q. E. Bundy, Mrs. F. T. Garman of Concord, J. S. Braswell, Rockingham, Mrs. Lucy Eudy, Hamlet, Mrs. Dora Waddell, Concord. Twenty-five grand-children are also numbered among the near relatives.

November 1, 1923, she suffered a stroke of paralysis that caused her friends to despair of her life, but she recovered sufficiently to be up some of the time. Other strokes continued to weaken her vitality until finally on Sunday, 10 a.m., January 23rd, she took absence "from the body to be with Christ." She has been a great sufferer now for more than three years, but she bore her affliction with that rare and characteristic grace so well known of her by her friends.

For more than fifty years she has been a never-failing, all sustaining companion of her husband, who has these years been a pioneering preacher in our conference. A mother of the old school, kind, courteous, God fearing. Will be greatly missed by her family and her friends. "Gone but not forgotten" by those who knew her, for such lives are about the most real and all abiding things we can know.

By reason of a long-time understanding between Brother Braswell and Rev. W. F. Ashburn concerning deaths in their families, Brother Ashburn was to have conducted the service but through the failure of telephone service it could not be arranged in time for him to come for the funeral as announced. However, Monday 2 p.m., the funeral was conducted from late home on Anne street by Rev. G. H. Hendry, her pastor, assisted by Rev. A. G. Dixon, D. D., President of the conference, Rev. N. G. Bethea, Rev. L. C. Little, Rev. H. F. Surratt and Rev. Atlas Ridge, all of whom were accompanied by their wives. A large group of sorrowing loved ones and friends attended and made large and beautiful floral offering thus attesting in some measure their love and esteem.

The broken-hearted, "We commend you to God, and to the word of his grace which is able to build you up and to give you an inheritance among those which are sanctified."

We loved her some but God the more,
So look away to yonder shore
There you'll meet and laugh and roam,
For that good place is "Home, sweet home."

G. H. HENDRY.

William Fogleman

On Saturday, January 22nd, the lifeless form of William R. Fogleman was found in the barn, by Mrs. Ed Jarrett, a daughter with whom he had made his home for a number of years. The posture of his body when found indicated that he might have knelt to pray. He was known to resort frequently to the barn for private prayer.

For twenty years he had been a member at Mt. Lebanon. Though nearly deaf, he was a regular attendant for prayer meeting, Sunday school, and preaching service. He was loyal, large-hearted, and likable. In many respects he far surpassed many whose advantages and opportunities were greater than his.

On Monday afternoon funeral services were held from Mt. Lebanon church by the writer. A large congregation assembled to witness the final passing of one who had wrought well.

W. H. NEESE.

Lucinda E. Williams

Our mother dear is dead and buried,
All the solemn rites are o'er.
With some loved ones we have laid her,
And shall see her face no more.

Heavy were our hearts at parting,
For we loved our Mother dear.
She was ever tender-hearted,
And to all she was sincere.

We will not—no, ne'er forget her,
Nor allow our hearts grow cold,
But we'll love and think of Mother
With the tender love of old.

HER CHILDREN.

Whitaker

Mrs. Carey Whitaker, aged 52, of Enfield, N. C., passed into Eternal life on Sunday afternoon, November the 21, 1926, at St. Lukes Hospital, Richmond, Va.

Mrs. Whitaker was a faithful member of Whitakers Chapel Methodist Protestant church and a woman much loved and highly esteemed.

She was endowed with wit and humor and a cheerful disposition. She was a friend to all classes and was appreciated by them in return.

We shall miss this noble woman in many ways. The deceased left a husband, one son, Robert, and one daughter, Susan, all of Enfield. The funeral was conducted by her pastor and the body laid to rest in Whitakers Chapel cemetery.

R. C. STUBBINS.

Foushee

Sarah Elizabeth (Jobe) Foushee was born May 26, 1886, married Chas. D. Foushee October 21, 1906, died February 1, 1927.

The deceased joined the church in early life at Hebron. After her marriage and while living in another community, she joined another church. The family a few years ago moved into the Hebron community. She with her husband and two daughters joined Hebron M. P. church, where she remained a consistent member until death.

The funeral services were conducted by the writer at Hebron church February 2, after which the remains were placed to rest in the church cemetery.

A large congregation was present to pay their respects to the memory of the deceased.

She leaves to mourn their loss her companion, four children, her father, five brothers, and a host of relatives and friends.

May God comfort the bereaved ones.

B. M. WILLIAMS.

HERALD SUBSCRIPTION RECEIPTS

Rev. J. B. Trogdon, $4.50; Miss Espa Bullard, $1.50; Rev. T. M. Johnson, $16.25; Rev. A. G. Dixon, $4.50; Rev. L. W. Gerringer, $1.50; Rev. G. F. Millaway, $1.50; Miss Bettie Cox, $1.50; Rev. C. H. Whitaker, $3; Rev. W. F. Ashburn, $3; Rev. H. F. Fogleman, $1.50; Rev. J. E. Carroll, $1.50; Rev. T. G. Madison, $1.50; Rev. C. E. Ridge, $1.50; Rev. C. L. Spencer, $3; Rev. B. M. Williams, $6; Rev. A. D. Shelton, $1.50; Rev. J. D. Williams, $7.50; Rev. M. C. Henderson, $1.50; Rev. H. L. Isley, $3; Rev. E. G. Lowdermilk, $5.25; Rev. J. E. Pritchard, $1.50.

A CORRECTION

In last weeks Herald, in article "Not Afraid of the Truth," on page five, the types say, "If these Professors would teach this as a new hypothesis." It should read a "mere" hypothesis instead of "new". Every one at all informed on the subject knows that it is old instead of new. Existing in some place, or form, for more than 2,000 years.

J. F. DOSIER.

SUNDAY SCHOOL

Lesson for February 13.—Making Our Homes Christian. Eph. 5:25—6:4.

Lesson for February 20.—Serving in and through the Church. Matt. 5: 13-16; Acts 2:42-47.

CHRISTIAN ENDEAVOR

Topic for February 13.—Expressing the Missionary Spirit. Matt. 9:25-38.

Topic for February 20.—Our Duty as Christian Citizens. Isa. 62:6-12.

—The Missouri legislature (the house of representatives) has voted down a bill to prohibit teaching evolution in the schools.

YOUNG PEOPLE'S WORK—NEW OFFICERS

At the meeting of the Board of Young People's Work, held at Grace church, Greensboro, January 14th, Professor P. E. Lindley declined nomination as president, over the protest of the members of the Board. Lack of time to give to the program of this important work of our church was Mr. Lindley's alibi, and the members accepted his declination, expressing their deep regret that it was impossible for him to lead the young people again this year.

However, one who promises to be an excellent leader was chosen to succeed Mr. Lindley in the person of Rev. Fred W. Paschall, of Whitakers, N. C. Mr. Paschall will begin immediately to plan the program for the Summer conference to be held at High Point College in July.

Rev. N. M. Harrison, Jr., was elected vice-president to succeed Rev. L. W. Gerringer. It will be the duty of the vice-president to conduct the registration campaign for the Summer Conference.

Mrs. E. Lester Ballard and F. R. Stout were reelected as secretary and treasurer respectively. Dr. A. G. Dixon, member ex-officio of the Board, and Rev. Lawrence C. Little, Executive Secretary of the General Board of Young People's Work, were both present, each bringing new ideas and suggestions gleaned from the recent meeting of the General Board held in Baltimore.

That the departments of the North Carolina Board might correspond with those of the General Board, two departments were merged, one omitted, and one added. As they now stand the departments and superintendents are as follows:

Children's Work—Mrs. J. E. Pritchard.

Young People's Work—Rev. E. Lester Ballard.

Adult Work—Rev. L. W. Gerringer.

Rural Church Work—Rev. R. C. Stubbins.

Christian Endeavor Extension—J. Elwood Carroll.

Teacher Training—Miss Mary Young.

Missionary Education and Stewardship—Rev. N. G. Bethea.

Life Work Recruits—Mrs. E. Lester Ballard.

Vacation and Weekday Schools—Mrs. H. W. Maier.

All the above superintendents are at the command of the young people and leaders of our conference, and will be glad to answer any questions or give any suggestions in their respective lines of work.

MRS. E. LESTER BALLARD, Secretary.

OHIO CHURCHES GETTING TOGETHER

The Eighth Annual Ohio Pastor's Convention has recently been in session in Columbus. A minister from outside the state writes:

"Attendance nearly 1,000. I am greatly impressed with the progress being made in the work of the Kingdom of God here in Ohio under the direction of the Council of Churches.

"Ohio leads the country in such a cooperative and constructive program. I wish our state had something like it. Seventeen denominations cooperate in this work. The pronouncements of the convention through their committees on Evangelism, Religious Education, Moral Welfare in the Home, the Youth, the Community, and International Goodwill are statesmanlike documents."

NOTICE

To Editors, Writers, Slogan-Makers, Cartoonists—$500 in Prizes

The American Arbitration Crusade, endorsed by William Allen White, editor of the Emporia Gazette, Francis J. McConnell, Bishop of the Methodist Episcopal Church, George W. Coleman, President of the Babson Institute, Zona Gale, author, the Presidents of Smith and Wellesley Colleges and many other thinking people, offers the above sum in prizes for letters, editorals, articles, sermons, slogans, cartoons and public demonstrations urging the prevention of war through arbitration.

$100 for the best letter, editorial or article appearing before July 4, 1927 in any publication having at least 5,000 circulation.

$100 for the best cartoon appearing as above.

$100 for the best slogan appearing as above.

$100 for the best public demonstration or concerted endeavor for obligatory arbitration.

$100 for the best sermon preached before July 4, 1927.

The idea is to induce our Government to outlaw war by negotiating treaties between the United States and every other nation providing for obligatory arbitration or adjudication of all disputes that may arise between them.

Competitors for the above prizes must send in proof of their entries to be received not later than 5 p.m. on July 4, 1927, addressed to American Arbitration Crusade, 114 East 31st Street, New ork, N. Y.

WORD JUMPING

The first prize we offered—a book—goes to Miss Alice Kennedy, R. R. 2, Thomasville, N. C.

It seems that some of our readers do not understand the rules. For instance, here is one that jumps directly from EAR to RYE. The first rule is that only one letter must be changed at a time. This jump changes A to Y and also interchanges the E and the R. The prize-winner jumped from EAR to EYE thus, ERR, ERE, EYE. This is in accordance with both rules. The second rule requires that each word formed be a real word, though it may be a proper name.

A small prize will be given for the best solution of the following received before February 24th:

1. Change LOSS to GAIN.
2. Change STONE TO BREAD.
3. Change HUMAN to BEAST.
4. Change SEEN to FELT.
5. Change SALT to RICE.

—Last Sunday night's service at Calvary was in charge of the Christian Endeavor Societies. Brother A. D. Wagner, president of the Senior Society, presided. Richard Causey read the Scripture lesson. Members of the Intermediate Society sang songs. The principal address was made by Mr. Paul Rawlings, a former president of the State Union. It is Pastor Gerringer's purpose to have the young people assist in each first Sunday night service.

—In October last there were in the United States 2,600 deaths from automobile accidents. Each day, on an average, took its toll of 84. Seventy per cent of the victims were pedestrians, and 32 per cent were under fifteen years of age.

GREENSBORO MINISTERS FORM AN ASSOCIATION

A meeting of Methodist Protestant ministers living in Greensboro was held in Grace church last Monday morning to consider the advisability of forming themselves into an organized association. After some discussion, Dr. S. K. Spahr moved that such an association be formed. The vote was unanimous in favor of it, and the association was at once formed with Rev. L. W. Gerringer as president and Rev. N. M. Harrison as secretary-treasurer. There were present Rev. Messrs. Dixon, Spahr, Harrison, Williams, Britton, Gerringer, Kennett, Ashburn and the editor of the Herald. It was decided to meet monthly on the first Monday at 9:45 a.m. The members hope through this association not only to enjoy a closer fraternity but also to help one another in the work of the several charges represented. Indeed, the hope was expressed that ministers in the county outside the city might avail themselves of the benefits of this association.

A CALL TO PRAYER

Hundreds of thousands of young people have received the first announcement of "Cleveland 1927." There is already in prospect a mighty movement toward the beautiful city on Lake Erie. An inspiring host of young men and young women will gather in the most beautiful civic auditorium of the continent. Shall we not pause in this good beginning long enough to emphasize those spiritual values without which this convention, however great, cannot hope to be worth-while? Shall we not go to our knees before we go anywhere else in our preparations for it?

Let every Christian Endeavor Society in North America and every Christian Endeavorer make "Cleveland 1927" a subject of constant prayer. Let us unite our hearts in every service and let us join each other daily in the Quiet Hour for this convocation of Christian youth that may well mark the opening of a new epoch in Christian service and fellowship.

"Pray through," was the heart cry of one who had learned in unceasing vigils the potency of Prayer. "Pray through for Cleveland," is the word I give you now.

Sincerely your friend,

DANIEL A. POLING,

President, United Society of Christian Endeavor.

—A Sunday school is conducted at the Guilford County Convict Camp, and magazines, stationary, fruit, cake, and lemonade are carried to the prisoners by the Young People's Christian Endeavor Society of Westminster Presbyterian Church of Greensboro, North Carolina. Hymn books and 200 copies of the Gospel of Mark have been presented to the prisoners. A Mother's Prayer Band has been formed for the purpose of getting together the mothers of the prisoners.

—It is not illegal to instruct public school students in religion one hour a week during school hours, the New York supreme court held in dismissing a protest against the practice.

—Rev. Harry H. Price, formerly connected with our college at Tehuacana, Texas, has been installed as pastor of First Church, Pittsburgh, Penn., the last church served by Dr. S. K. Spahr before coming to North Carolina.

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J. F. McCULLOCH, Editor and Publisher

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MARRIED

Hurbin-Garrison

On Tuesday, January 18, at five o'clock, Mr. Charles Hurbin, and Miss Florence Garrison, were married at the Glen Raven M. P. parsonage by the writer. They left at once for Charlotte where they spent the night, and from there to South Carolina and Asheville.

Mr. and Mrs. Hurbin are making their home in Burlington. We wish for them a happy and useful married life.

T. A. WILLIAMS.

—Walter Bowlin died last Sunday in a Baltimore hospital. On Tuesday two of his brothers were on the way to Vanceboro to receive the body when their car collided with a train which killed one of them and seriously hurt the other. There are two other brothers and the mother to feel the great calamity.

—Gaston Means, serving a sentence of two years at Atlanta penitentiary for conspiring to violate the dry law, evaded the additional $10,000 fine by signing a pauper's oath. However, he will have to serve an extra 30 days in lieu of the fine.

—President Dixon has found for Moriah church a pastor in the person of Rev. H. C. Carmichael, of Lexington. He comes highly recommended, and the Moriah people will heartily welcome him. They are preparing to build a parsonage near the church so that he may live in their midst.

—The Recorder reports that Adrian College is to receive two legacies of $5,000 each and one of $25,000. These have recently been determined upon. There are probably others. A campaign is on to raise $500,000 for Adrian College in the conferences known as Adrian territory.

—Rev. Frank S. Hemingway, of our Michigan Conference, has installed in his church at Lapeer, Mich., a broadcasting radio station. He has made a special study of radio outfits and assembled and built this outfit himself. The station designation is WMPC, the last three letters meaning Methodist Protestant Church.

—Dr. C. E. Wilbur writes for the Methodist Recorder interesting letters from California where he and Mrs. Wilbur are spending the winter.

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LONG'S GLAD GARDENS
Pearson, Maryland

—The Austrian Christian Endeavor Union is very poor. In order to raise money to carry on the work, the Endeavorers are issuing small booklets consisting of half a dozen postal cards, and on each card is pasted the head of the rare Alpine flower, the edelweiss. It is considered very dangerous work to pick these flowers as they grow only on bare rocks ten thousand feet above sea level and usually in the most inaccessible places. These cards are sent to American Christian Endeavorers. No charge is made for the flowers, but gifts are accepted. The Austrian Endeavorers have found that the Americans are very generous in their gifts.

Brother M. C. Dean, a new subscriber at Kernersville, is 94 years old. He can still read and sing. His pastor, Rev. E. G. Lowdermilk, thinks he is probably the oldest subscriber on our list. We are glad to have him in our reading circle.

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

VOLUME XXXIII. GREENSBORO, N. C., FEBRUARY 17, 1927 NUMBER 15

Pres Elderdice 5dec7
Westminster MD

Christ's Second Appearing

This is an attractive theme to many, while others avoid the thought of it. Perhaps a closer study of the Scriptures on the subject would help all to a view that is wholesome and not terrifying. Those who are afraid of the second coming are expecting the coming to be for the purpose of judgment for which they feel unprepared. Others are eagerly awaiting His second coming, imagining that they are ready for it when in fact they may be found among those to whom Jesus will say, "Depart from me, ye workers of iniquity; I never knew you."

We wish here to call attention to a statement found in Hebrews 9:28: "Unto them who look for him shall he appear the second time without sin unto salvation." This is not in accord with the view that the coming will be with outward pomp visible to all the world. His appearing is limited to those who look for Him. To those who do not look for Him and who do not desire to see Him He will not appear in this second appearance. His second appearing to them will be very different. When He comes with clouds, every eye shall see Him, and they who pierced Him. Then all kindreds of the earth shall wail because of Him. But the second appearing to which the author of the Hebrews refers is not terrifying at all; for He comes without sin unto salvation. To one who wishes to be delivered from sin, His coming is most welcome, for He comes to save from the power of sin and to bring to complete salvation. But does Jesus really "appear" when He comes to the spiritual deliverance of men? Certainly He does not appear to the eye of flesh. If He were visible to the eye that sees the earth and the sun, He would also be visible in the same way to those who are not looking for Him. But while eye cannot see Him nor ear hear Him nor hand touch Him, yet His appearance is no less real. His presence is manifested to the soul that believes in Him and seeks His help in overcoming evil. Such a soul feels the incoming of spiritual power that gives the victory over sin. The life of righteousness that could not be lived before is now lived successfully.

"Second comings" are somewhat like "second blessings." Some readers of the Bible see only one, whereas others see several or indeed many. There is a coming of Christ referred to in the Scripture which reads: "Behold I come quickly, and my reward is with me to give to every man according as his work shall be." This may be supposed to take place at the death of the individual. If so, it accounts for the life of men in the future before the end of the world. Each individual is judged and rewarded at death, each is assigned to and goes to "his own place." Then the coming that Matthew describes in the 25th chapter of his gospel may mean still another "second coming." The comings of Christ to the earth in His effort to uplift and save the human race are probably infinite in number; and then there is the teaching of His abiding presence till the end of the age. Taking all in all, the teachings of the Bible regarding Christ's interest in the character and destiny of the sons of men are wonderfully inspiring and comforting while at the same time there is in them a terrifying warning to those who are not rightly responsive to the advances of Heaven.

The Future of Christianity in China

A crisis has been reached in missionary work in China. Civil war there combined with an undiscriminating hatred of all foreigners has resulted in the closing of about three-fourths of the mission stations conducted by American churches and probably a like proportion of those conducted by churches of other lands. If the hatred of foreigners prevails to the extent of banishing all missionaries, then of course Christian missions as now conducted in China will be at an end for the time being. It does not seem likely, however, that race hatred will be allowed to produce this extreme and unreasonable result. There are Chinese Christians, many of them, and they will exert an influence upon those in authority when affairs become more settled. But even should foreign missionaries be excluded, Christian missionary work would be continued by Chinese Christians. Indeed it is even now proposed that a Chinese Christian church be organized, foreign missionaries having only an advisory relation to it, if connected with at all. China, like other partially Christianized lands, has a pro-Christian and an anti-Christian party. It is reported that Chinese students educated in American universities have returned to China and are urging that an end be put to Christian influence and that the Chinese return to the faith of their fathers. It seems unlikely that such advice will prevail. This would be a backward movement that we do not expect history to take. We may confidently expect that Christian missionary work will be continued in some form in China. At the present time we believe the attitude of American churches toward China should be one of "watchful and hopeful waiting." Much property is held there for missionary work, and it is reasonable to expect the American government to see to it that this property or its equivalent is secured to those who created it when the time comes to make an agreement with the power that finally prevails in China. Milton said, "They serve who only stand and wait," and this service, if no better service, can now be rendered by the mission forces that have been operating in China. China is too hopeful a field to be abandoned unless it must be. We do not believe that the time has come to shake off the dust of the feet against China. Chinese Christians showed their quality in the Boxer uprising. The spirit of independence now surging in the Chinese people we believe is in part the effect of Christian teaching. We cannot say that China is all right, but we can say that we believe China is coming, and that in the not distant future it will be numbered among the Christian nations.

—Greensboro ministers have agreed to have a simultaneous evangelistic campaign running up to Easter. We hope Methodist Protestants in the city will try to do their share of this important work. Indeed, it seems to be indispensable work if the churches are to reach and influence the people. There are so many counter-attractions that it is difficult to induce unchristian people to attend church services.

—The ground-hog sign seems to fail this year. Dr. George R. Brown is skeptical about it anyway. He says he does not see why the Lord should reveal the weather to a hog.

THE RELIGIOUS LIFE OF GEORGE WASHINGTON

By H. H. Smith

The religious life of George Washington has been the subject of no little controversy. Owen Wister, in his book, "*The Seven Ages of Washington,*" says: "It is singular that he should have been made out a devout churchman by some, and an atheist by others, when his own acts and writings perfectly indicate what he was..... His nature was deeply reverent, and his letters so abound in evidences of this that choosing among them is hard:—

"'(1778) The hand of Providence has been so conspicuous in all this, that he must be worse than an infidel that lacks faith, and more than wicked, that has not gratitude enough to acknowledge his obligations.'

"'(1791) The great Ruler of events will not permit the happiness of so many millions to be destroyed.'

"(1792) But as the All-Wise Disposer of events has hitherto watched over my steps, I trust that, in the important one I may be soon called upon to take, he will mark the course so plainly as that I cannot mistake the way.'

"'(1794) At disappointments and losses which are the effects of providential acts, I never repine, because I am sure the All-Wise Disposer of events knows better than we do, what is best for us, or what we deserve.'"

Wister adds: "These sentences are intentionally not taken from public papers, or formal letters, where convention might be the reason for their existence, but from letters to friends where nothing of the sort was demanded; they are therefore spontaneous expressions, as is this final one, written at a time of great stress:

'(1798) While I, believing that man was not designed by the All-Wise Creator to live for himself alone, prepare for the worst that can happen.' These words propably state Washington's creed as nearly and fully as it could be expressed; certainly his deeds square with them fully. Do we count among our public men any who lived less for himself alone?"

Another biographer, William Roscoe Thayer, gives this summing-up paragraph of Washington's religious life: "Washington's religious beliefs and practices have also occasioned much controversy. If we accept his own statements at their plain value, we must regard him as a Church of England man. I do not discover that he was in any sense an ardent believer. He preferred to say 'Providence' rather than 'God,' probably because it was less definite. He attended divine service on Sundays, whenever a church was near, but for a considerable period at one part of his life he did not attend communion. He thoroughly believed in the good which came from church-going in the army and he always arranged to have a service on Sundays during his campaigns. When at Mount Vernon, on days when he did not go out to the service, he spent several hours alone in meditation in his study. The religious precepts which he had been taught in childhood remained strong in him through life. He believed moral truths, and belief with him meant putting in practice what he professed. While he had imbibed much of the deistic spirit of the middle of the eighteenth century it would be inaccurate to infer that he was not fundamentally a Christian."

Johnson, in his book, *George Washington the Christian,* quotes Dr. Dwight's reference to Washington's religious life as follows: "Timothy Dwight, D. D., president of Yale College, in a discourse on 'The Character of Washington,' February 22, 1800, says: 'For my own part, I have considered his numerous and uniform public and most solemn declarations of his high veneration for religion, his exemplary and edifying attention to public worship, and his constancy in secret devotion, sufficient to satisfy every person willing to be satisfied. I shall only add that if he was not a Christian, he was more like one than any man of the same description whose life has been hitherto recorded.'"

Chief Justice Marshall spoke of Washington's religious life as follows: "Without making ostentatious professions of religion, he was a sincere believer in the Christian faith and a truly devout man."

He believed that morality can be maintained only by the support of religion. In what is known as his Farewell Address to the people of the United States, there is this interesting paragraph:

"Of all the dispositions and habits which lead to political prosperity, Religion and Morality are indispensable supports. In vain would that man claim the tribute of Patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of Men and Citizens. The mere Politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, Where is the security for property, for reputation, for life, if the sense of religious obligation *desert* the oaths which are the instruments of investigation in Courts of Justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

During a severe illness, just after his inauguration, he asked his physician to tell him frankly his condition, and the probable outcome of the attack, saying: "Do not flatter me with vain hopes; I am not afraid to die, and therefore can bear the worst." From the doctor's response he realized that there were some apprehensions, and replied: "Whether tonight, or twenty years hence, makes no difference; I know I am in the hands of a good Providence."

Ashland, Va.

LINCOLN NOT A NULLIFICATIONIST

By Senator William E. Borah

It does not seem to me quite fair to quote Abraham Lincoln in favor of nullification, for I take it that no severer test could have been placed upon his loyalty to the Constitution than to place slavery upon the one side and the Constitution upon the other and ask him to choose his course.

He chose his course and never faltered. He did not belong to that group of political philosophers who think because a law is wrong that you have a right to defy it, and that because a constitutional provision does not suit your view of righteousness you have a right to nullify it and trample it under foot.

In one of the statements sent out to the country by those who are advocating the doctrine of nullification of prohibition laws, you will find a sentence to this effect: "The nullification of the Fugitive Slave Law developed men like Abraham Lincoln." This seems to be a clear statement to the effect that Abraham Lincoln as to the Fugitive Slave Law advocated nullification.

The very reverse is true—he gave his life for the integrity of the Constitution. As far back as in 1858 he declared in a public speech: "I have always hated slavery."

I do not believe you will find among all his letters and public addresses the use of this word "hate" save in connection with the institution of slavery. The word seems never to have passed his lips except when speaking of human bondage. He did hate slavery.

But while he hated slavery he was devoted to our institutions and believed in our Constitution. "I have always hated slavery, but I have always been quiet about it until this new era. . . . By the Constitution all assented to it (slavery) in the states where its exists. We have no right to interfere with

it, because it is in the Constitution and we are by both duty and inclination bound to stick by that Constiution in all its letter and spirit from the beginning to the end."

Speaking of the Fugitive Slave Law he said: "We must not withhold an efficient fugitive slave law, because the Constitution requires us, as I understand it, not to withhold such a law."

In one of the most notable occasions in his career he declared: "Our safety, our liberty, depends upon preserving the Constitution of the United States as our fathers made it, inviolate."—*From an address at Annual Meeting of Citizens Committee of One Thousand at Washington.*

OBSERVATIONS AND CONCLUSIONS

Rev. W. A. Ledford

I have been reading The Methodist Protestant Herald for a little over a quarter of a century, and have never enjoyed it more than now. I have done more than read and admire it during these years. I have contributed to its columns when I have felt moved to do so. There was a time when I plunged into debatable discussions when any position was open to question and misunderstanding. With the changing of scenes and relations I left those debatable subjects to those more vitally concerned. I am jotting down here a few observations and conclusions of my own. I trust they may help others.

The first is, that there is a real, positive, definite hunger in the human heart and soul today for the things of God. I have been led to this conclusion after many observations at various times. Last Autumn I attended a series of preaching services held in the largest auditorium of any Protestant church in Baltimore, held on six consecutive Thursday evenings, with capacity houses most of the time. On Christmas Eve, when so many are busy in their own homes, I attended a 5 o'clock Christmas service in the same church when the old, familiar Christmas carols were sung, and a brief Christmas message was given by the pastor. There were between 1,200 and 1,500 seated with all the standing room taken for that service. On my way to that service I saw about a hundred Camp Fire Girls in a park singing the stirring Christmas carols of the church. I have recently attended a series of religious meetings for men only, conducted by the Y. M. C. A., held on Sunday afternoons in one of the largest theaters in Baltimore. The theater has been filled for almost every service. The different speakers have talked on vital themes concerning man's eternal salvation. When the invitation has been given for those wanting to get rid of their sins, and get closer to God, the responses have been highly gratifying. There may be a losing of interest in non-essentials, "isms," and narrow sectarianism; but the real, vital things which satisfy the deepest need of the soul have an abiding place in the hearts and souls of men. If the ministers of today would take Romans 1:15, and substitute their names where Paul's occurs and their town where Rome is—"So, as much as in —— is, I am ready to preach the gospel to you also, which are in ——;" the Gospel will be found to be the power of God unto salvation over anything this age or any age has to offer.

Another conviction, conclusion I have reached, based on equally as wide obervation and positive proof, is that this generation has a fine lot of young people as any generation ever had. Most of these great services I have attended were largely attended by our young people. Recently I attended a complementary dinner given by the Baltimore Council of Boy Scouts of America, to the active Scout Masters and their assistants, in and around Baltimore. I was amazed, and delighted to see such a noble body of young men, active in the leading professions and businesses in the city, engaged in "doing their good turn," contributing voluntary service, training leaders for tomorrow. I have never seen a finer group of young men gathered together, not even when I attended the Northfield Student Conference, than these Scout Masters and their Assistants. The great young peoples' gatherings of various kinds held throughout the country, are proofs that the young people are worth while, serious-minded, and making their contribution on the side of right today. The young people may have no interest in certain doctrinal discussions, but they have hearts panting after the vital things of God.

I am not discouraged. "God is still in His Heaven and all is well on the earth." The Church was built on a Rock and thank God it is still there and the gates of hell shall not prevail against it. The storms and floods of the powers of darkness have swept along, but the church of Jesus Christ has stood because it was builded on a rock. The foundation of God standeth sure. The Church, like the Cross, is "towering o'er the wrecks of time." Perhaps more men are needed, who will, in the language of the late Bishop Quayle, go around preaching, "The Present Good Health of the Kingdom of God" rather than taking the opposite view. God is not leading a losing cause in the world.

Curtis Bay, Baltimore, Md.

REASONS FOR PROHIBITION IN THIS GENERATION

By Colonel Raymond Robins

(Extracts from address at Annual Meeting at Washington of the Citizens Committee of One Thousand for Law Observance and Enforcement).

First, prohibition came to the United States in this generation, in part, because of the close of the frontier. You may think I am far afield. I am not.

People saw the promise of better things, and started their movement westward, seeking to escape from economic, social and religious pressure. Ever westward has been the vast trek of mankind.

Western Asia, Eastern Europe, Western Europe, the British Isles and then across the surging Atlantic to the bleak New England shores and to the happier shores of the South, was the challenge of a new hope, a new means of escape from the past pressure on the human race. There their sons picked up the trail and carried it over the Alleghanies, and ever westward, over the bosom of the Father of Waters, across the Great Plains to the foothills of the Rockies, and there it rested for a time, and then ever westward over the Continental Divide, and then on to the shores of the beautiful Pacific. There it rested for 20 years, and then we picked it up, westward and northward, and carried it forward until we reached the Behring Sea on the north.

Eager-hearted boys in the District of Columbia, in Maine, in California, in Florida, wherever they are, boys and girls with questions in their hearts, with desire to free themselves and get away from the shelter, possibly, of a father's home—that is the quest of the human heart. What are they thinking about? About the frontier.

The old frontier has ceased to exist. They are thinking about Chicago, New York, San Francisco, Pittsburgh, and the great industrial towns of New England, and they are today pouring into those communities. This nation began 96 per cent rural. It is 54 per cent urban at this moment, and that percentage is increasing rapidly.

The social implications of individual action are wholly different in the two situations. A man getting drunk in his farm home, or drving along a country road with mules or oxen going six miles an hour, was not so serious. The mules or the oxen would take him home. But now in a sixty-mile-an-hour world, with crowded communities, the drunken hand on

the wheel has a wholly different social implication. There you find one of the reasons why society has had to relieve the community from the danger and menace of alcoholic waste, poisoning, inefficiency and incompetency.

There is another reason. We are the greatest mechanical and engineering people in the world. Power under control—for that is all an automobile is—has more devices in this country than in any other nation in the world. Thirty years ago we made a rule that locomotive engineers in this country could not drink; they had to be teetotalers. Nobody wanted to limit the personal liberties of locomotive engineers, but everybody knew that locomotive engineers, whose business it was to protect life and property, could not do so if they were drinking engineers. And nobody in the country wanted to ride on trains that were run by engineers who were drinking men. And nobody from President Nicholas Murray Butler, who has so much to say about personal liberty and prohibition laws, down or up, if he were going from Chicago to New York on the Twentieth Century Limited, would want to have a drunken hand on the throttle. That condition which was necessary for a class 30 years ago, has now by reason of the diffusion of mechanical and engineering power throughout the mass of the people become necessary for the whole people, to protect the life and property of all of us.

There is a third reason. The diffusion of a better standard of living, of a larger means of recreation and of personal happiness in a material sense. The spread of general education has been greater in those 30 years than in any other previous period in the world's life.

The part that liquor played in the social life and habits of the people has been wholly changed, so far as the necessity for it is concerned, within the 30 years. These 30 years have seen the widest diffusion of general intelligence; the widest diffusion of general recreation, the coming of the movie, the radio, the Ford car, giving all kinds of opportunity for a better type of recreation. These things have changed the burden and necessity of artificial stimulation so far as the vast mass of the people is concerned.

And side by side with that education has gone on another education. We have learned the effect of alcoholic stimulation and poison upon the human body. We have learned that it is injurious in every way.

A group of Germans have been studying the effects of alcoholic stimulation on men and women, and in a unanimous report which they have made, they tell us that it has the effect to deflect the accuracy of the message sent by the brain along the nerves to the muscles, so that a fine marksman shot a little off after he had had a drink or two; and that a fine draftsman drew his lines a little irregular after he had had a drink or two. And a peculiar thing in that study by the Germans was this, that the lower the type, or more phlegmatic or stolid the subject, the less the effect, and the more sensitive and higher the nervous tension, the higher the type of mind, the greater the effect. So when a man says to you that he can take three or four drinks without affecting him, it may be true, but it is not very complimentary to him.

There is another reason. We men and women of America are not a temperate people. We might as well be honest with ourselves. It is a fact that we may think we are following the scriptural injunction, and we do things in a large way. "Whatsoever thy hand findeth to do, do it with thy might." We throw ourselves into anything we do or undertake until we overdo it.

All this talk about light wines and beers is pure unadulterated bunk, and the people who are doing the talking about it do not want it. They do not want light wines and beers. They want whiskey and they want it straight. They want cocktails and highballs and whiskey sours and mint julep. I come from Kentucky, and I know. And the reality is that the people of America, by reason of their characteristics and their social tendencies, can not be temperate with alcoholic stimulation. And the fact is that we want a kick, and we want it fast, and if we do not get it with one drink we take another to get the kick. This has been one of the reasons why it has been necessary in our present day to have prohibition.

There is another reason. The liquor traffic, itself, is more responsible at this hour for prohibition and its immediacy in the United States than any other one single force. I am not a fanatic.

I know some distillers, and there are some mighty fine men among them. But the more commercially-minded among them said, "We are not getting as much money as we could get out of this," and they began to buy up every available corner and establish saloons, and they began to pick up the ex-convicts, and put them behind the bar, and said, "Get the booze across; get the booze across, and we will pay you a commission in proportion to the amount you put over."

That was the organized saloon. And that kind of an organized saloon soon gathered around it organized gambling and organized prostitution, and it was not long until it became a stench in the nostrils of the people of the community, and a menace to the children, to the homes, to the church and the school. The aroused conscience of the country arose and outlawed it, and made the saloon an outlaw among the institutions of the land. And now there is not a single saloon under the flag, and in my judgment the saloon can never came back to the United States.

That is the force, economically, socially, educationally, which, more than agitation, than mere moral enthusiasm, is responsible for the coming of prohibition to the United States.

"Thy Speech Bewrayeth Thee"

A man may be recognized by his voice when all other tokens fail. Peter's voice told on him, and every man's voice has an individuality that will help to identify him. Last Sunday night a voice came by radio from Pittsburgh, Pa., that was at once recognized as that of Rev. George Stephens, evangelist. His voice became very familiar to Greensboro people in his weeks of preaching in his tabernacle meeting here last spring. He was preaching to a Pittsburgh congregation and concluded his service by a call for uplifted hands. You could hear the familiar tones as he said, "I see that hand, I see those three hands, I see that man's hand, I see the hands of those two women: God bless you!"

Years ago the editor was traveling in Ohio. He was accompanied by Rev. Dr. Graham who stopped to see a Quaker minister then confined to an invalid's bed. As soon as we heard his voice we recognized it as a voice we had heard before. By inquiry we learned that he had preached at Center Quaker church in North Carolina over twenty years before where we had heard him. His appearance did not recall to us the former meeting, but the voice did.

Instances might be multiplied. Your voice will identify you. Your speech will betray you.

THE APPARITION OF WASHINGTON

"Oh, that the apparition of Washington might appear at every feast and revel where the Eighteenth Amendment is set at naught, and with uplifted hand repeat these sentences from him parting message to America:

"'The Constitution which at any time exists, until changed by an explicit and authentic act of the whole people, is sacredly obligatory on all. The very idea of the power and right of the people to establish government presupposes the duty of every individual to obey the established government.'"—*From address of Senator Morris Sheppard at Annual Meeting of Citizens Committee of One Thousand at Washington.*

OUR STORY PAGE

THE WISH COME TRUE BIRTHDAY

Tommy could not believe his sleepy eyes when he saw what was on the chair beside his bed—deerskin leggings, mocassins, a war bonnet and even a bow and two arrows. "Whoops," he cried as he rolled out of bed.

Mother laughed. "Bill is here waiting, he is going to take you out to the ranch and you and Jack are to be Indians together for one whole day." The leggings had been pulled on in a second and Tommy slipped his feet into the mocassins and pulled a sweater over his shoulders which, when the sun was warm, would be bare, Indian fashion. Bow and arrows in hand he raced down to Bill and climbed into the flivver and was off for his Wish-Come-True birthday.

"What would you rather have for your birthday than anything else in the world?" Mother had asked a week or two before.

"I'd like to play real true Indian for a whole day."

"Can do," Mother had saluted. "Bill will take you out to the ranch and you and Jack can play Indian the whole day long."

Tommy knew the road to the ranch, it went up and down hills and over stones and after a while the woods came in sight but Bill turned off before he got to the corral and made for the woods and there close to the edge of the trees Tommy saw a tent. Jack ran around it and before Tommy could climb out or say a word Jack had rushed up to his father and was speaking in a rush.

"Dad, I know where that fox had her den, I think I do, and we've got to look for it right away. If there are any little foxes I want 'em. It's been two days since she was shot and if we don't find them now, they'll be dead."

Tommy straightened up, to hunt a fox den was the very thing to do when starting an Indian day. "Let's go!"

"It's far, Tommy, and rough going," said Bill, "better stay here. Chang's starting a fire behind the tent, going to cook a regular Indian dinner, squirrels, and corn and beans and pork all in one pot. Maybe he's got something for you to eat now, hungry?"

Tommy shook his head, his throat felt choked as he watched Bill and Jack stride off for the woods. He knew Jack wanted to find a fox den and get some young foxes and start raising them and selling them for breeding or for their furs. Jack had told him how a run could be wired and kennels built. But Tommy wished Jack had not had to go on that special hunt today. He looked at the iron pot and he tried not to let his lip tremble. "What you doing, Chang?" he asked bravely.

Chang looked at him and he drew a skillet quickly from the side of the coals. "Injun boy-hungly? Bake Injun cakes," he took some coarse corn cakes from the skillet, hot and crisp and good, and Tommy filled his hands with them and ran around the tent and sat down on a stump. Chang was going to skin the squirrels and watching squirrels being skinned was no fun. By and by Chang brought around an olla of water and sat it beside him. Tommy slid out of his sweater and rested the bow and arrow beside him. On his neck was the charm Jack had gravely presented. How blue the sky was, how warm the air, and Tommy was happy, so happy.

But after a while he got tired of sitting still. Indian boys were always doing things. Indian boys roamed the woods, and the woods looked cool and inviting. Tommy, bow and arrows in hand, started that way, Chang was not at the fire and Tommy strolled on. He might see a—a beast in the woods; he might see a wild turkey, but he heard only the patter of leaves and he saw only a hen. Tommy went on deeper and further and by and by he sat down upon a log. Tommy had gotten up at daybreak and now he nodded, and the bow and arrows fell from his limp hand.

As they struck the leaves a whimper broke out at Tommy's very heels and at that whimper something long and spotted sprang past Tommy and in at the far end of the hollow log. Something small and furry ran out between Tommy's feet. He caught it up and with his feet he pushed and pushed at a stone and rolled and pushed it to the hollow at that end, then he rushed around to the other end of the hollow log and kicked dirt and leaves and twigs before that. Then holding the little furry thing tight he ran and ran.

The tent was in sight when Tommy heard something behind him—the beast had scratched his way out of the log and was after them. Tommy dropped his burden and fitted an arrow to his bow—he and Jack had learned to shoot arrows long ago—twang went the bow and the beast whirled round and around biting at an arrow stuck in its haunch. Tommy picked up the furry little animal and again he ran and ran, ran till he fell beside the fire, panting.

Chang came around the tent as Tommy put the little furry thing upon its feet.

"Baby fox, hungly maybe," and Chang dipped a gourd into the bubling stew and brought out a piece of soft fat. Tommy was laughing so at watching the little thing eat that he did not hear Bill and Jack come up beside him. Bill's face was ashy because he had found that arrow in the woods and it had a bloody point and blood was beside it. Bill knew that arrow, he himself had made it.

"Tommy," he exploded, "what have you been doing, what is this?" But Jack only gazed and gazed. When he spoke it was slowly, "You—do not—want it?"

"Of course, I do. I'm going to make a run in the yard and build a kennel." Tommy kept the baby fox close when they sat around the fire Indian fashion and ate squirrel stew from that iron pot. He had Bill tie it when he and Jack shot their arrows at a mark and he slid it into his sweater pocket when he started to climb into the flivver, his Wish-Come-True birthday ended.

Jack stood beside the running-board and Jack's face was wistful. Tommy looked down at him and then Tommy slipped his hand into his sweater pocket and slid the soft furry thing into Jack's arms. The flivver was starting and the engine roaring, but Tommy caught what Jack cried out. "Good Injun," he shouted and Tommy's birthday wish had more than come true.—*Selected.*

MINDING

"How do you make him go where you want him? asked Henry, who had come from the neighbor's yard to see the new goat and cart.

"That's easy. If I pull the right rein, he turns to the right; if I want him to go to the left, I pull the other rein. That's all. He always minds," replied Jimsie.

"And can you teach a goat all that?" asked Uncle Wesley who came up from the other side.

"Sure," answered Jimsie.

"Queer that boys aren't as smart as goats," said his uncle.

"They're heaps smarter," answered Jimsie indignantly.

"So?" questioned his uncle. "Seems to me I heard somebody's mother say this morning that her small son never came when she called him, and she didn't know what she was going to do to teach him to mind. Guess she'd like to be able to pull a rein to have her boy go where the rein told him to!"

"Humph," said Jimsie slowly, "I guess I'll go and do that errand right now." And before Uncle Wesley could answer, the goat team had turned off down the street!—*Exchange.*

The WORK *and the* WORKERS

Forsythe

Last Friday evening we drove to the parsonage on Forsythe Circuit, at Maple Springs, took supper with Rev. Geo. L. Curry and his interesting and happy family, and then drove to Hickory Ridge for the second quarterly conference of the year.

The pastor had prepared blanks for the heads of all departments, so every report made was a written report. This is fine, and will give added interest to the workers and to the quarterly conference. The reports were good, and showed that the churches are in good working condition, and that the finances are considerably ahead of what they were this time last year. That is the way we make progress, by doing better this year than we did last year, and by doing better today than we did yesterday.

It is always pleasant to be with Brother Curry. He is a big-hearted, jolly fellow, and delights to do Kingdom service. He is preaching three times every Sunday, and has met all appointments for the year regardless of the roads and the weather.

A Sunday at Home

I came home from Brother Curry's sick with a deep cold and nervous sick headache. We applied all known remedies Saturday afternoon and night, hoping to be well enough to fill appointments Sunday, February 13th. But Sunday morning came and no relief had come, so I was compelled to give up the trip to First Church, Burlington, and Fountain Place. This forced me to spend February 13th, my birthday, at home while the rain peppered down all day long.

How old am I? Well, I am older than I am good. This morning I feel older than I am, while ordinarily I feel much younger than I am. My days are in His hands, and I grow more and more anxious to do His will. My life-work is more than half done. Pray for me that I may have His guidance in every act.

Will give a Sunday to Burlington soon.

Quarterly Reports

We waited late on purpose before sending out first quarterly report blanks, hoping that pastors would report promptly. At this writing 59 have reported, leaving 33 pastoral charges yet to be heard from. Others will report soon.

The reports show that progress is being made on most charges. Financial reports are some better than a year ago. These reports show that in some instances the charges have raised more money than the financial statement in the HERALD shows. The way to keep that statement looking as well as possible is to send money for budgets to Mr. V. W. Idol, High Point, N. C., as soon as raised. We cannot report through the HERALD until the treasurer reports to us.

Under the heading, "Pastoral Visits Made," we glean these figures from reports: Visits made, 175, 238, 125, Have made all I could, 112, 10, 63, 49, 125, 77, 43, 100, 150, 155, 104, Have been into all the homes, some twice, and in case of sickness oftener, 286, 40, 55, 60, 125, 84, 93, 67, 75, 141, 46, 86, 35, 224, 154, 82, 194. Some pastors do not report any visits at all.

The following figures are gleaned from "Subscriptions to Church Paper:" 2, 50, 75, 3, 1, 19, 10, 9, 13, 7, 6, 28, 39, 18, 5, 12, 66, 20. Several charges do not report any church papers taken; several report from 1 to 28.

The four pastors reporting the largest number of church papers taken are those on Denton, 28; Asheboro, 39; Liberty and Siler City, 66, and Vance, 75.

These figures on pastoral work, and on subscriptions for church papers, coupled with financial statement in another column, are figures that speak for themselves. We purposely omit names. But when the end of the year comes all this tells in final reports to Conference. And somehow delegates get these facts and choose accordingly.

Sparkles From the Field

"God's Way"—See first page of HERALD for February 10. Thank you, Dr. McCulloch. You did well to re-publish that brief article and then answer it as you did. We believe that Moses and Paul are the two men, of all history, whom God most wonderfully used. Moses was the university man of the Old Testament, and Paul was the university man of the New Testament. Christian education is greatly needed in these times. It should always increase efficiency.

High Point College: "High Point College has received from the State Board of Education of North Carolina an A-grade rating. The student enrollment is now 227." Hurrah for High Point College! And hurrah for Methodist Protestants in North Carolina! Our minimum aim for the 1927-1928 college year is an enrollment of at least two boarding students from each pastoral charge.

First Church, High Point: "Many compliments are being showered on the junior church and the very splendid work it is doing. . . . Our denomination is the first in the city to introduce this innovation, which is a long felt need." Community Church, Thomasville, is also carrying out very successfully a similar program. God bless these pioneer workers.

Asheboro: "Yesterday we had 184 in Sunday school, and the house was fairly well filled for preaching."

Rockingham: "Our Sunday school has now increased to 166 pupils." Those who know the work in Rockingham know this to be wonderful.

Calvary: "We took our usual first Sunday offering for the Children's Home of $20." A splendid monthly goal for Calvary Church, and all Sunday school will do well to set a monthly goal for the Home.

Liberty: " We have a good live Workers' Council, which meets the first Tuesday night in each month." A Workers' Council is a necessity for a well organized church.

A fine letter which accompanied one pastor's report! guess which pastor wrote it: "I am preaching on Stewardship this months, and will do my best to get Church Extension assessment. Our Christian Endeavorers are making some progress getting subscriptions to the HERALD. The Ladies' Aid is doing good work. The W. H. M. S. is doing fairly well. Foreign Missionary Society not yet organized. The Junior C. E. is being reorganized, and Intermediates are quickening in interest. Our Sunday school is increasing in attendance. The Home Department is just now being reconstructed. The Cradle Roll is being looked after much more closely. Our Sunday school co-operates with the Township Sunday School Association. Also our C. E. Society with the East —— C. E. Union. I think I have never had quite such an opportunity for work among and development of young people. I would that I were equal to it!"

Easter Programs

There has just come to my office a sample copy of the Easter program. In the package is all the suggestions and plans necessary for a fine Easter Day service. I take it that samples have reached all pastors. Order your supplies early from Rev. J. M. Sheridan, D. D., 516 North Charles street, Baltimore, Md., and give your workers good time to prepare for the service.

Pastor For Moriah

After having Rev. H. C. Carmichael, of Lexington, visit the charge for three Sundays, the people of Moriah Charge

decided to ask for his services as pastor. So Brother Carmichael has now been officially appointed there as pastor.

Appointments

February 20th, 11 a. m., Siler City.
February 20th, 7:30 p. m., Grace, Greensboro.
February 27th, 11 a. m., Pleasant Grove.
February 27th, 7:30 p. m., English Street.

Faithfully yours in His service,

A. G. Dixon.

"NOT THIRTY, BUT THIRTY-ONE"

Something is bothering the minister. Not that he had said so. It was the closing of the front door of the manse that said it to the keen ear of the minister's wife, busy with a young mother's duties. For she had come to know the minister's mood on Wednesday evenings by the way the front door of the manse was closed. And tonight it has come to with a bang. Something is bothering the minister. Nothing more is heard but a quick step passing into the study. The young minister has just come in from the weekly prayer-meeting and is giving himself up to his thoughts.

Now it is just this weekly prayer-meeting that is taking the life out of the minister. He had chained himself to his desk that day preparing his best, for his people. How many were at the meeting? Thirty, all told, ranged in the back seats with rows of insulating seats in front. Depressed at the small attendance, he had hard work pulling himself through the address from which the tide of feeling so exhilarating in the writing had sadly ebbed. He had no heart to greet, at the door, as was his wont, his little flock as it filed out in its formal way. That the minister is downright discouraged there is no doubt.

Not but that in many ways, as he had been told, things were going quite well in the congregation. What a sight that was last Sabbath evening, the ranks of young men in the gallery and the church full below! But "the prayer-meeting is the thermometer of the spiritual life of the congregation and the test of the minister's power." So he had taken down the notes from the old professor. And for this he had often argued strongly, in spirited discussion in college days, which tonight seemed so far away. And now in the active ministry he judged his influence on the congregation by the prayer-meeting.

Might not the experience of the evening be an indication of a weakening hold on the people? It was this thought that cut into the quick of his self-esteem. He had thought better of himself than this. For did not his friends tell him this little church was but the stepping-stone to a brilliant future of which he himself had often dreamed? Not before, but tonight there is the mood of resentment. He would show his spirit and teach these simple folk that if they could not appreciate a good thing they would lose it. He would say nothing, for he could not trust himself, but would simply announce that there would be no prayer-meeting.

In the kitchen the minister's wife is having her thoughts, as she is bringing to a close the day's work that never seems to be done. The minister is a good man, young and inexperienced, but sound at heart. None knows this so well as this wise little woman who had placed her hand in his one June day, just a year ago, and went forth into that high adventure of love and service as mistress of the manse. But she knows his ardent nature and fears the chilling effect of the temperament of his people. Good they are and appreciative, but slow to speak their thoughts. Quietly entering the study, she seats herself with her work at the minister's side.

"Were there many at the meeting tonight?" she asked.

"Thirty. Isn't that enough to take the heart out of a man?" was the doleful reply.

"But have you counted right, John?"

"Count them yourself." And as the minister goes over the names of the little group, the faces of this one and that appear, hard-working men and women whom it cost much to be there.

"Thirty! No, thirty-one," she said, "You have left one out."

And then, opening the last number of a magazine that lay on the study table, she read the words of the Bishop of Edinburgh spoken at a recent conference: "Now with the first disciples....the Presence was always most sensibly felt. With them if thirty were gathered together there was always thirty-one, and the One counted more than all the others put together."

During the silence that followed, the shooting up of a flame in the fireplace lit for a moment the little picture on the wall—the Christ in Gethsemane. The eyes of the Master in rebuke seemed to say to him—"you did not count me in." And in that hallowed moment the minister saw his work, and in particular the weekly gatherings of His people, in a light never more to fade away. And looking into the face of her who was his good angel he said with a sober smile: "It was a good meeting, Jean—not thirty but thirty-one."—*E. E. Annand, in The Presbyterian Witness.*

LAST WORDS OF NOTED MEN

"The best of all is, God is with us."—*John Wesley.*

"Taking a leap in the dark. O mystery."—*Thomas Paine.*

"I am taking a fearful leap in the dark."—*Thomas Hobbs.*

"Let the earth be filled with His glory."—*Bishop Broughton.*

"I would not change my joy for the empire of the world."—*Philip Sidney.*

"I want nothing, I am looking for nothing but heaven."—*Melancthon.*

"Remorse! Remorse! Write it! Write it! Large! Large!"—*John Randolph.*

"Into Thy hands, O Lord! I commend my spirit."—*Christopher Columbus.*

"Thy creatures, O Lord, have been my books, but Thy Holy Scriptures much more. I have sought Thee in the courts, fields and gardens, but I found Thee, O God, in Thy sanctuary—Thy temple."—*Lord Bacon.*

GOD UNDERSTANDS

It is so sweet,
When we are tired and when the hand of pain
Lies on our hearts, and when we look in vain
For human comfort, that Heart Divine
Still understands these cares, both yours and mine.

Not only understands, but day by day,
Lives with us while we tread the earthly way;
Bears with us all our weariness, and feels
The shadow of the faintest cloud that steals
Across our sunshine; ever learns again
The depth and bitterness of human pain.

There is no sorrow that He will not share,
No cross, no burden for our hearts to bear
Without His help, no care of ours too small
To cast on Jesus: let us tell Him all—
Lay at His feet the story of our woes,
And in His sympathy find sweet repose.

—*Selected.*

Denominational Enterprises

FOREIGN MISSIONS

Just as I start to write this article, a cable has come to our Board from Rev. Soderbom, Kalgan, China, saying, "Situation gives great cause for concern. What does the Board recommend in present emergency as a measure of precaution?" We cabled in reply suggesting that he use his best judgment in the matter, and to advise as far as he could with the United States Minister in Pekin.

Hitherto our work and missionaries have seemed to be comparatively safe in China, and all parties to the struggle have readily accepted the services of our workers in caring for their sick and wounded. This cablegram, however, causes anxiety, and emphasises for us our inability to do much at this distance, and our renewed obligation to pray much for those who are sent by us to the front line trenches.

Nagoya College Church

In answer to my appeal for funds to help complete this church, I received a most encouraging note from one of our good women in Ohio, who desired her name and the amount of her contribution withheld. It is cheering to those of us who are charged with the responsibility of directing any department of our denominational work to receive expressions of co-operation from different sections of the church. Knowing the situation in Nagoya from personal observation, I know of no finer opportunity anywhere to invest a little money for the Kingdom, where the dividends will be greater.

Read This Carefully

One of the interesting and encouraging by-products of foreign missions is the growing change in the customs and thought of great areas of the world. This was brought forcibly to my mind a few days ago when there came to my desk the following editorial from the Japan *Times and Mail,* published to Tokyo, December 25, 1926. This paper is the most influential paper published in English in the Japanese Empire, hence the importance and encouragement of this editorial.

Christmas in Japan

Each Christmas shows that the Japanese people are more and more turning Christian. They may not fully understand the Christian doctrines; they may not quite have the Christian spirit like the peoples of Christian countries, but this much is certain, that we have come more and more to take the point of view of Christians. Our conceptions regarding our various customs and institutions, especially our views of public prostitution and the habit of drinking, have been greatly influenced by the views of Christians, thanks to the untiring efforts of Christian missionaries in this country.

Ten years ago our people scarcely celebrated Christmas. But today there are many shops on the Ginza dealing in Christmas toys and decorations. Our children await Christmas Day with the same eagerness with which the children of Europe and America await Santa Claus. In fact, Christmas has become one of the national holidays of the country, although it is not recognized as such by the government.

Christianity can be regarded as a sort of middle ground been Shintoism and Buddhism, in that it is free from both the fatuous optimism of our ancient religion and the soul-horrifying pessimism of our imported Hindu religion. We have reasons to believe that, had our ancestors not imported Buddhism from Continental Asia, our primitive Shinto religion would have taken a line of development which would have led to a religion sober and hopeful like Christianity. The seed of our own civilization was of the same with that of western civilization. This largely explains why our people are turning Christian every year, even though the number of churchgoers may not have increased appreciably. This influence of Christianity in this country should not be measured by the number of churchgoers, but by the degree in which our thinking has been altered by Christian faith and morals.

J. C. Broomfield.

THE DENOMINATIONAL OUTLOOK

Alabama—At least three of the members of our church in Alabama are members of the State Legislature. They are Hon. A. C. Rogers, Hon. G. C. Adcock, Hon. George T. Bryan.

Eastern—At the Christmas service at the Lake Como, N. J., church, the pastor, Rev. S. F. Sliker, was presented with a gift of $35 in gold.——The Madison Park Church in Patterson is to be relocated and enlarged. The pastor's salary has been increased by $200.——An electric interchangeable bulletin board has been placed in front of the church at Roseland.——The cornerstone of the new Trinity Church, Aalantic City, was laid on January 8. The completed building will cost $75,000.

Florida—In the last nine months four new churches have been built, and large additions made to the membership.

Georgia—The Corresponding Secretary of the Conference is giving a history of some of the churches through the columns of the *Methodist Protestant.* Her account of the organization of the Anvil Block church is especially interesting. The result of the conversion of a desperately wicked man who afterwards became a preacher in our church.——Plans for building a Centenary Church in Atlanta are going forward.

Illinois—The supper and bazaar held by the young woman' class of the Castleton church netted $114.

Indiana—Considerable improvement has been made in the Milledgeville church. The building has been raised and a basement built underneath; stained glass windows, and an indirect electric lighting system installed.——The Home Department of the Victory Memorial Sunday school, Indianapolis, has given $125 to the church building fund.——Fifteen new members have been added to the New Haven church.——The Elwood church has voted to proceed with the re-flooring of the church.

Iowa-Missouri—As a result of revival services in the Bussey church, eighty-two members have been received.——Twenty-two additions have been made to the membership of the Kahoka church.——$300 has been raised to install electric lights in the church at Hixon Grove.——Twelve members have been added to the Rhodes church.

Kansas—Rev. G. J. Welker, pastor of the Haddam church, was recently presented with a Ford sedan by the citizens of the town.

Maryland—As part of the Christmas service the membership brought forward $315 to cancel the debt on the Parksley parsonage.——The Christmas offering at the Delmar church amounted to $116.22.——The G. A. R. Post and Women's Auxiliary worshipped with Grace Church, Baltimore, and presented the church with a beautiful flag-staff and stand.——Mrs. Katherine Bomberger, 89 years of age, and for years a member of the Baptist church, was recently received into membership in Starr Church, Baltimore.——The "White Gifts Service" held by the Eutaw Church, Baltimore, totaled $224.——The annual oyster supper held by the Ladies' Guild of Calvary Church, Baltimore, netted $350.——Thirty-six members were added to the roll of the Stewartson church as the results of a recent revival.——The Peninsula Church, Wilmington, Delaware, has added 60 new members in the last two months.——The church at Greenwood has been improved at a cost of $650.——$6,000 has been expended in im-

provements to the Lynchburg, Virginia, church. Fifty-three members have been added to the church. The pastor, Rev. Joe Lynch, received a Hamilton watch as a Christmas gift from the membership.——Rev. C. E. Dryden, pastor of the Glenburnie church, is making a tour of the Holy Land.——Sixteen members have been added to the Violetville church.——The basketball team of the West Baltimore Sunday school won the championship in the Baltimore Sunday School League.

Ohio—A number of gifts have been made to the improvement and furnishing of the President's Parsonage at Jonesboro; the total runs into the hundreds of dollars.——Friends of the President, Rev. F. L. Brown, gave him a purse of $340 as a Christmas gift.——The largest Christmas offering in the history of the Newcomerstown church, $107.27.——The Watch-Night service of the Cambridge church was featured by an offering to the building fund of the new church, which amounted to $4,450.——The Ladies' Aid of the Coshocton church cleared $150 at a recent supper.——Dr. W. P. Wells, a member of our Zanesville church, has been appointed director of public safety of that city.

Pittsburgh—Eleven new members, and an offering of $250 at the Christmas service are items from First Church.—Rev. A. J. Allen, pastor of Grace Church, Sharpsburgh, was the recipient of a purse of gold from the Men's Bible Class of that church.

Washington—Rev. W. P. Roberts, pastor of First Church, is pastor-councilor of the Seattle C. E. Union.——Forty-one additions were made to the Ravenna membership last year, and the pastor reports 1,349 pastoral visits made.

West Virginia—Improvements at a cost of $20,000 have been made in the church at Buckhannon.——A basement has been placed under the Harrisville church, and concrete works are to be added.——The Christmas offering at Bridgeport amounted to $110.

EASTER SERVICE

The Easter Service for April 17, prepared by the Board of Home Missions, is now ready for distribution. Sample copies have been sent to all the pastors and Sunday school superintendents, as far as we have their names and addresses. A few pastors have probably been changed since the last session of their annual conferences. In most cases we have not been informed of these changes. If the new pastors, who have been appointed, will notify me I will gladly forward them sample copies of the service, or they can send their orders at once.

The list of Sunday school superintendents is not by any means complete. Rev. Lawrence Little, the Secretary of the Board of Young People's Work, has very kindly prepared this list. He informs me that he has not been able to get a reply from a number of the annual conferences, although he has made an earnest effort to do so. We will greatly appreciate any assistance the pastors and superintendents will render us by sending their names and addresses. If you have not received a sample copy you may know that it is because we haven't your name or correct address.

I wish to call special attention to the Pageant, the title of which is "There is Hope of a Tree," prepared by Miss Dorothy Elderdice, the daughter of Dr. H. L. Elderdice, of Westminster, Maryland. This has been examined and approved by several of the prominent ministers of our denomination and will meet the needs particularly of our larges churches. The churches that may not be able to use the Pageant will find in the regular program sufficient material in recitations, music and other exercises for a very delightful and profitable service.

According to the Conference Minutes, last year 45 charges of the North Carolina Conference received offerings for the Easter Service, while 44 did not give anything. I am appealing to this Conference for a more general observance of the service during the coming Easter. It will be a fine opportunity for a simultaneous effort in all the churches of the Conference in reaching the young people of the Sunday schools and C. E. Societies and having them to make their confession of faith in Christ and unite with the church. I call the attention of the pastors and superintendents to the Decision Cards which we are supplying to all the churches.

A year ago we sent out 804 orders. I am hoping that this year the number will not be less than 1,000. Please send in your order card and it will receive prompt attention. If you have not received a sample of the service, write me at once.

J. M. Sheridan, *Secretary.*

516 N. Charles St., Baltimore, Md.

SECULARIZING THE CHURCH

For the last twenty years or more there has been a growing tendency to forget the fact that the Church is a spiritual body, a witness of Jesus Christ and His agency in connection with the winning of souls to faith and salvation and building them up in righteousness. There has been an increasing and determined effort to secularize the Church and to advance it along secular lines. The chief purpose in this connection seems to be to secure members and funds. This aims at the advance and strengthening of the organization, but it loses all view of the divine purpose, and this will eventually destroy the organization or convert it into an antagonist to the real purpose of the church.

Some of these secular methods have descended into very low vulgarity. Some time ago at a Chicago Religious Publicity Conference, several such instances were mentioned. One speaker told of a church service which was advertised by cheap handbills scattered around the streets and on porches, and carrying in glaring type the phrase, "Be a Sport—Come to Church." Another speaker told of newspaper announcements of sermon topics as follows: "How to Wash Without Soap" and "The Unpardonable Sin—Stealing Another Man's Wife." It was also reported that one pastor sent a steam calliope down the main street of his city, bearing the placard: "Gum Given Away Free at Blank Church Next Sunday Night."

This is not short of blasphemy. Proper notice of services accomplishes a good deal, but this crude stuff is an offense to God and man.

Let us remember the words of our Lord, "My Father's home shall be called a house of prayer for all nations;" "Holiness becometh thy house, O Lord;" "The Lord is in His holy temple, let all the earth keep silence before Him." Surely the expressions quoted above show us that we have reached the crisis in this folly, and it is time that the churches were washing themselves clean of all this, together with the smokers, dances, and similar practices. Good will dwell with the humble church as well as with the humble soul, if it be clean.—*Selected.*

STEWARDS

The idea is spreading among men of wealth that they owe it to the world to give some of their time, experience and talents to help advance the world. This growing thought—that a man's wealth and talents do not belong to him for his personal enjoyment, that he is simply a steward to administer them for the general good—is bound to work wonderful betterments as the idea becomes more general.

We would like to see these ideas matched by workmen recognizing their responsibilities to the public as well as their rights to themselves, and thus have everyone working for the happiness and welfare of mankind.—*Selected.*

Our Task and Our Privilege

Paid A. C. B. in Full

Mocksville.
Porter.
Spencer.
Lexington.

Churches

Siler City, on Liberty and Siler City Circuit.
Palestine, on Flat Rock.
Speights Chapel, on Whitakers.

Paid on A. C. B.

Liberty-Siler City	$112.50
Burlington, First Church	100.00
Whitakers	77.25
Davidson	67.20
Forsyth	57.00
West End	55.00
Fountain Place	50.00
Mebane	50.00
Mount Pleasant	50.00
Charlotte, First Church	41.83
Concord	34.00
Why Not	31.55
Flat Rock	31.00
Mount Hermon	25.58
Granville	25.00
Grace	25.00
Friendship	23.50
Vance	20.00
Littleton	18.50
Randolph	13.00
Pleasant Grove	12.50
South Lexington	12.00
Saxapahaw	11.45
Randleman	10.00
Lincilnton	9.55
Bess Chapel	8.35
Denton	5.00
Haw River	5.00
Pageland	3.06
Mecklenburg	2.15

Paid on G. C. B.

		W.H.M.S.	W.F.M.S.
Concord	$108.01	$.....	$.....
Asheville	66.00	8.35	10.15
Granville	55.00	64.64	36.11
West End	42.00	53.40	39.60
Forsyth	40.65	25.46	19.90
State Street	40.01	.....	11.60
Winston 1st	38.47	87.20	81.72
Henderson	36.00	162.50	88.00
Whitakers	32.05	.....	16.60
Randleman	28.71	19.90	6.00
Asheboro	28.60	65.25	13.80
Lib.-S'ler City	25.98	.....	.....
Vance	25.00	.....	.....
Calvary	23.45	40.00	12.10
Orange	20.00	79.21	1.25
Graham	17.56	.....	19.52
N. Davidson	16.81	.....	7.95
Gibsonville	16.23	30.00	.....
Pinnacle	16.17	3.20	10.00
F'view-G. Raven	16.15	.....	.....
Pleasant Grove	15.25	.....	.....
Charlotte 1st	15.00	6.00	47.31
Spring Church	14.87	.....	.....
Fountain Pl.	14.66	.....	.....
Lexington, S.	14.00	.....	.....
Randolph	12.07	2.23	.....
Friendship	8.91	.....	.....
St. Paul	8.61	.....	.....
Anderson	8.00	.....	.....
Mocksville	7.57	.....	.....
Mt. Hermon	7.14	8.86	.....
Bess Chapel	6.81	23.25	.....
Saxapahaw	6.50	2.00	34.40
Moriah	6.50	31.80	30.76
Mebane	6.40	80.33	43.85
Alamance	6.00	19.00	46.23
Littleton	6.00	.....	.....
Lincolnton	6.00	.....	.....
Midland	5.73	.....	.....
English Street	5.10	.....	.....
Flat Rock	5.00	.....	.....
Why Not	5.00	4.00	4.20
Chase City	4.50	.....	.....
Thomasville	4.25	.....	.....
Mecklenburg	4.20	.....	.....
Halifax	4.00	11.00	40.00
Davidson	3.35	.....	.....
Rockingham	3.00	.....	.....
Pageland	2.00	.....	.....
Grace	1.00	177.92	321.66
Burlington 1st	....	153.00	65.55
High Point 1st	....	175.92	130.07
Mt. Pleasant	....	36.76	49.66
Tabernacle	....	31.44	.....
Enfield	....	32.53	.....
West Forsyth	....	10.00	16.70
Reidsville	....	20.84	10.37
Th'ville Com.	....	.....	26.50
Th'ville 1st	....	.....	15.00

Paid College Assessment in Full

Tabernacle.
Liberty-Siler City.
Grace.
Asheboro.
Burlington.
Concord.
Henderson.
High Point 1st.
Gibsonville.
Reidsville.
Fountain Place.
Mebane.
Spencer.
Albemarle.
Lexington, State Street.
Haw River Mission.
Mt. Hermon.
South Winston.

Paid on College Assessment

Granville	$32.00
Saxapahaw	17.20
Charlotte 1st	16.88
West End	9.00
Alamance	5.50
Rockingham	4.00
Mecklenburg	1.27

State Street goes over the top on A. C. B. this week and State Street, Haw River Mission, Mt. Hermon and South Winston go over on the College Assessment. Speights Chapel goes over on the A. C. B. This is one of the churches on Whitakers Charge. New entries to the list are Lincolnton, Haw River Mission, and South Winston, with a goodly number more on the two missionary societies.

We are glad to find so many working to have all the Church Extension money collected this month. Fine spirit of co-operation—team-helps as we encourage one another, and altogether get more done than we could do alone. Earnestly hoping that all will put forth the very best efforts to raise all the Church Extension money this month, I am,

Yours in His blessed service,
A. G. DIXON.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$173,003.76
Altruistic Bible Class, Bethel, Randolph	5.00
R. A. Stevens	5.00
Mrs. Will King	2.00
Miss Roselle Smith	1.50
Mrs. M. R. Beescher	1.00
W. A. Wood	20.00
B. P. Allred	5.00
J. G. Allred	5.00
Mrs. Etta Allred	2.00
Mrs. Jas. F. Pugh	3.00
R. M. Pugh	5.00
Mrs. J. E. Johnson	1.25
Miss Joyce Johnson	1.00
D. N. Trogdon	5.00
M. H. Ferree	5.00
Mrs. A. O. McCollum	7.00
Burlington	
J. L. Sharpe	2.00
Troy Stanford	2.00
Mrs. C. F. Neese	5.00
Junior C. E. Society	5.50
Mrs. Ida J. Carden	1.50
J. C. Iseley and wife	25.00
Rev. S. W. Taylor	15.00
D. D. Glenn	20.00
J. W. Shaw	5.00
O. N. McPherson and Family	9.00
W. V. Coble	10.00
J. E. Moore	25.00
T. A. Amick	10.00
J. E. Ausley	10.00
C. C. Durham	5.00
T. T. Stafford	15.00
Mrs. Ollie Moser	5.00
H. E. Isley	5.00
J. L. Sharpe	2.00
C. C. Haworth	10.00
	$173,264.51

ENDOWMENT INSURANCE FUND

Amount previously reported	$7,237.61
C. A. Sykes	10.00
Roy Self	8.00
Mrs. J. H. Cutchin	25.00
	$7,280.61

HERALD SUBSCRIPTION RECEIPTS

Mrs. V. O. Jones, $4.50; Rev. H. F. Surratt, $3.00; Rev. H. W. Bell, $4.50; Rev. A. L. Hunter, $3.00; Rev. J. D. Williams, $6.00; Mrs. B. F. Morris, $1.50; Rev. L. W. Gerringer, $1.50; Miss Ida Albert, 50 cents; Rev. W. H. Neese, $1.50; J. J. Phoenix, $2.00; Rev. M. C. Henderson, $1.00; Rev. C. W. Bates, $4.50; Rev. J. R. Anderson, 75 cents; Rev. J. S. Riddle, $6.75; Rev. E. G. Lowdermilk, $4.50; Mrs. E. L. Ballard, $1.50.

SUNDAY SCHOOL

Lesson for February 20.—Serving in and through the Church. Matt. 5: 13-16; Acts 2:42-47.

Lesson for February 27: Making the Community Christian. Gal. 5:13-25.

CHRISTIAN ENDEAVOR

Topic for February 20.—Our Duty as Christian Citizens. Isa. 62:6-12.

Topic for February 27: Practising World Brotherhood. Mark 3:31-35; Rev. 7:9, 10.

Woman's Missionary Department

Miss Esther Ross, *Editor*

REPORT OF EXECUTIVE MEETING

A cordial invitation that each member bring a friend to the joint executive meeting of the Woman's Home and Foreign Missionary Societies resulted in a well attended and enthusiastic meeting at Grace Church, Greensboro, Tuesday, February 2nd, with the Grace Church auxiliaries as hostesses. Practically every member answered to roll call, and the splendid reports from the various secretaries was indicative of the noble work in missions being done by the women of the North Carolina Conference.

The morning session was taken up with the business of the Home Society, and Mrs. H. W. Maier conducted the devotionals. Mrs. Maier used as her theme, "The Value of the Secret Place," and based her thoughts and beautiful illustrations on the 91st Psalm.

Following an excellent lunch served by the Grace auxiliary, the business for the Foreign Society was opened. The report of the corresponding secretary, Mrs. M. P. Harrell, was full of encouragement and hopefulness. During the past quarter two old societies, Hollister, and Welch Memorial, High Point, have been reorganized, and a new society organized at Mount Pleasant, North Davidson Circuit. Also during the quarter 68 new members have been welcomed into our ranks, and one perpetual and one memorial enrolled with the Asheville auxiliary. More of the corresponding secretaries responded to Mrs. Harrell's request for reports this quarter than ever before, but there are still a number who did not send them in. Will these secretaries please send them to Mrs. Harrell at once? Those failing to report are as follows: Bethesda, North Davidson; Center, Alamance; Concord, Saxapahaw; Friendship, Mt. Hermon; Maple Springs, W. Forsyth; Pleasant Union, Mt. Pleasant; Rehoboth, Granville; Shoals, Pinnacle; Sapling Ridge; Shiloh, N. Davidson; Salem, Saxapahaw; Tabernacle; Thomasville, First Church.

A bit of discouraging news was the fact that the treasurer reported a number of auxiliaries in arrears, some reporting their inability to raise their budgets this year. Since the budget for the Branch is only about half raised, the treasurer was requested to urge the auxiliaries to make a special effort to raise their apportionments before the Branch meeting in April. The treasurer reported $163, on the scholarships for the children of Rev. E. I. Obee, $50 of which was donated by the First Church, High Point.

Miss Mary Young, secretary of young people's work, has been doing excellent work in her department with the young girls at High Point College. Training young people for leaders seems to be one of our greatest needs, and there is great opportunity where the young people are grouped together as they are at our colleges.

Mrs. R. M. Andrews, representing the committe on education, recommended the missionary magazine, "Everyland," for workers with children. Mrs. E. Lester Ballard reported 24 new subscriptions to the Missionary Record for this quarter, and a decrease of the same number. The societies reporting decreases are urgently requested to secure renewals from those who have discontinued this valuable aid to the missionary work. Miss Pearl McCulloch asked for help in selecting suitable pageants to meet the needs and conditions in North Carolina, and Mrs. D. S. Coletrane and Mrs. E. Lester Ballard were appointed a committee to aid in censoring the literature.

The time for the Annual Branch meeting, as suggested by the Henderson auxiliary, who will entertain the Branch meeting this year, was set for April 19, 20, and 21, 1927, and Mrs. George R. Brown, Mrs. W. C. Hammer and Mrs. S. R. Harris were chosen a committee to make plans for this meeting at Henderson.

A number of our ministers looked in on the meeting during the day, among them being Drs. A. G. Dixon and S. K. Spahr, Revs. L. W. Gerringer, George R. Brown, N. M. Harrison, C. W. Bates, R. A. Hunter, E. L. Ballard, F. W. Paschall and H. W. Maier.

We were also delighted to have with us for a few hours our own Mrs. J. M. Stone, who, on account of illness, has been missing from our ranks for some time.

The meeting closed with prayer by Mrs. Emma B. Siler.

MRS. E. LESTER BALLARD,
Reporter.

—Otto Wood who has thrice escaped from our state penitentiary has been captured in Indiana where he was attempting to rob a drug store. He met his match this time and was shot a few inches below the heart. He is recovering rapidly and will be brought back to North Carolina if extradition papers are honored. It seems that he has a criminal record reaching over into Tennessee and Ohio in both of which states he has escaped while serving prison sentences.

—Announcement was made last Saturday night from Pittsburgh broad-casting station (radio) that on February 26 beginning at ten o'clock a missionary to the Esquimaux will speak to them in their own language from Pittsburgh. There are radio receiving sets in the Arctic regions, and people there as well as here will be permitted to hear this sermon in the Esquimaux language.

—We are glad to see Brother W. W. Hunter on the streets again. He was injured by a truck some weeks ago and had a prolonged stay in bed in consequence. Fortunately for him, perhaps, it was one of the city's trucks that hit him and the justice of his claim for damages will not be denied, especially as he is so moderate in his claim.

—Rev. H. L. Powell is in Washington, looking in on the United States Senate. He sends us a card saying, "Call on me for anything I may do." We thank him for his generous offer.

—Rev. J. D. Williams expects to begin a protracted service at West End the first Sunday in March. He will be preacher for the series of meetings.

He that is not with me is against me, and he that gathereth not with me scattereth abroad.—Jesus.

Our Children's Home

Offering by Churches and Individuals

Knob Creek, Fallston, $3; West Thomasville, $3.15; Friendship Station, $6.28; New Hope, Vance, $4.25; Rehoboth, Granville, $21.60; Stallings Mecklenburg, $1.95; State Street, Lexington, $6.90; Whitakers Station, $7; A. G. Berry, Hickory, $1; First Church, Burlington, Thanksgiving offering, $65.93.

Rev. and Mrs. E. G. Lowdermilk, a nice box of apples; Home Missionary Society, Weaverville, one nice quilt; one nice quilt from Miss Eva W. Watkins, Manson, N. C.

Sunday School Offerings

Graham, $7; Welch Memorial, High Point, $11; Spring Hill, W. Thomasville, $2.66; Friendship, N. Davidson, $2.75; Mt. Carmel, Forsythe, $3.40; Winston Salem, $9.40; Mizpah, Haw River, $5; First Church, Reidsville, $13.02; South Lexington, $10.68; Denton, $5.35; Friendship, Mt. Hermon, $4.60; Bethel, Mocksville, $3.13; Midway, Guilford, $3.65; Mt. Pleasant, Mt. Pleasant, $6; First Church, Burlington, $47.21; Charlotte, Richland, $2.25; Fairgrove, Why Not, $6.55; Rose Hill, Pageland, S. C., $3.72; First Church, Charlotte, $18.22; First Church, Concord, $33.38; First Church, Mebane, $12.48; West End, Greensboro, $12; Ray Bible Class, Graham, $2.76; Creswell, Creswell Circuit, $2.63; Siler City, $5.19; Bethel, Flat Rock, $4.50.

We appreciate very much the offerings of our Sunday schools and churches and all those coming from individuals. You just can not know how good these offerings make us feel unless you could be here to see the children when we go to town and bring them something new.

J. A. DIXON.

MARRIED

Butler-Fields

On January 29th, 1927, at the home of the writer, Miss Lola Belle Butler became the happy bride of Mr. Clarence R. Fields. The bride is the daughter of Mr. and Mrs. Willie Butler of Liberty, N. C., and the groom is the son of Mr. and Mrs. H. J. Fields of Bethel M. P. Church, near Climax, N. C. Their many friends wish for them that happiness shall be theirs through the journey of a long life.

A. O. LINDLEY.

MORE STACKS OF TROUBLE

Next to Matches and Smoking, a heavy loss cause,
Wreaking wide damage with scarcely a pause,
Is one you can stop whenever you choose—
Just patch up defects in your chimneys and flues!

—Dr. Allman, formerly of Asheville, now of Farmville, was a recent visitor in Greensboro. He joined our church in Asheville during the pastorate of Rev. L. W. Gerringer. He was originally from West Virginia.

—The ladies of Calvary Church announce a tempting supper at the Hut next Tuesday night—chicken pie and oyster stew.

FROM PASTORS *and* PEOPLE

Saxapahaw, Concord Church.—Brother Isley preached an inspiring sermon to a large audience first Sunday. It was his first for our church since he has embarked on his matrimonial voyage and we wish for them blue skies and smooth seas. Sunday evening Mr. Furr of High Point College addressed the Christian Endeavor Society. He spoke on Service. We have the material for a live Christian Endeavor Society. Let us pray that it may be of untold good by giving unselfish service.

The Woman's Missionary Society will hold its thank-offering service February 20, 2 p.m. Let everybody come and be truly thankful in a financial way.

Our Sunday school is moving along nicely under our superintendent, Mr. C. O. Furgeson. But he is helpless, unless we give him our loyal support by attending, knowing our lesson, and in every way we can help to make it better.

Mr. and Mrs. George Cates are quite feeble.

Mrs. T. H. Moore improves very slowly.

Mr. T. C. Guthrie is able to be out some now.

This morning a few members gathered at the cemetery and planted flowers, and running roses to hide the unsightly fence, and set the church grounds in flowering shrubs and evergreens, under the direction of Mr. L. E. Guthrie. One would think we had hired a land scape artist to do the job. But there is more to be done. We made the mistake of not taking time to let it be known. We had not thought about it until Sunday and as it was time to plant, we rushed and the weather is fine on the plants. We don't see the mist and weather; to us "it is raining daffodils."

REPORTER.

Palestine, Flat Rock Circuit.—Sunday school continues very good; attendance very good for winter months. The school gave a tree, and a treat Christmas to the delight of all the children.

Our pastor has filled all his appointments since last report except one, and Brother Middleton, of Gidson's Grove, made a nice talk in pastor's absence.

Stewards report annual conference budget paid in full, part paid on college assessment, some on pastor's salary.

Mr. Jasper Sharron continues feeble.

Mrs. Betty Tucker, who had a stroke of paralysis several months ago, continues about the same.

Aunt Betty Sharron and Aunt Haily Ann Tucker are feeble.

Uncle John Landreth did not take his trip, reported in my last report. The northern climate was too cold for one of his advanced years.

Am glad to see the Postal Card in the last Herald, always glad to read reports from former pastors. The Editor of the Postal Card was my pastor when I was a little girl.

Two of our young people got married Christmas: Mr. Adell Sharron and Miss Ruby Williams. Ruby was the only child of Mrs. Mattie Williams, and Adell was the only son of Mr. and Mrs. Jasper Sharron, and both members of Palestine; they have a host of friends that wish them happiness.

GRACE R. TUCKER, Reporter.

Albemarle.—The Ladies' Aid Society held a very interesting meeting Tuesday, February 8th, at the home of Mrs. J. A. Furr. A letter of regrets from Mrs. Marshall Hatley, who was to have opened this meeting, was read to the society, explaining that sickness prevented her attending the meeting, but that her heart would be with us, her thoughts of us, and her prayers for us. We missed Mrs. Hatley so much, for this is the second meeting she has been unable to attend in about four years. We doubt if there are many who hold her record.

The President, Mrs. Moton, opened the meeting by reading the seventh chapter of Matthew, followed by prayer. The minutes were read and roll called, with two new members to add to our list. We also added two new ones last month, making a total of 31 now on roll. We had 25 present at this meeting, besides two juvenile members, the largest attendance on record. This was especially notable because of the bad weather on that day. But when women are so full of enthusiasm as our members are, the weather doesn't keep them at home. The committee reports were all good. The visiting committee showed that they had been on the job, turning in 110 visits. The ways and means committee suggested putting on a play sometime in the near future, which met the approval of the society, and Mrs. C. B. Efird, Mrs. J. A. Furr, and Mrs. J. R. Anderson were appointed to select a suitable play. We having been working for quite a while toward having plumbing fixtures installed in the church, and it was decided to have the plumbers start on it next week. We are very fortunate in having several plumbers in our church who have very kindly offered their services to install the fixtures. We deeply appreciate this co-operation on the part of our men folks. Mrs. C. S. Hatley and Mrs. Fred Trexler were appointed to supervise the work.

Traveling Basket donations amounted to $6.05. Besides several beautiful pieces of fancy work, there was a beautiful Angel Food Cake and a basket of nice home-made candies. And if any of you readers want to know just what a "Traveling Basket" is, just write us. It is a mighty fine way of keeping money flowing into the treasury.

It was decided that, in the future, 10 percent of all funds collected be set aside for Missions, since the Missionary Society has been discontinued. We still have some Missionary money in the Treasury, which will be sent to Pine Ridge School, to pay for a window in the new building. This completing the business for this meeting, we were dismissed by Mrs. D. F. Harkey.

During the social hour delicious refreshments consisting of pineapple sandwiches, cut in heart shapes carrying out the valentine idea, peach ice cream, and wafers were served.

MRS. JOHN U. WHITLOCK.

Fair Grove, Why Not Circuit.—Pastor Garner filled his regular appointment last Sunday, February 6, at 11 o'clock. He preached a splendid sermon, after which the Lord's supper was administered.

One new member was received by letter from Burlington church, Mrs. R. K. Torbert Mrs. Torbert was formerly Miss Hester Stuart who moved her membership from there to Burlington when living there but now comes back to her home church.

The Home and Foreign Missionary met with Mrs. J. A. Auman February 11. We are expecting to raise our missionary budgets.

REPORTER.

Fountain Place.—Have not seen a report from Fountain Place for several weeks, so I will attempt to wedge one in.

We have not been asleep or idle, but have been going right on with our work. Brother Loy came to us the first Sunday after conference, and has gotten hold of the hearts of all our people. There is one objection—he lives too far away. We hope, however, that he will be able to live among us after commencement. We have been having some splendid services, and some exceptionally good sermons. One member remarked a few days ago that he had not had a chance to sleep in church a single time since Brother Loy has been here.

Our attendance has been very good, and seems to be improving. Scarcely a Sunday service passes that we do not have several visitors. To them, we say, we welcome you; and to all, we say "The latch string hangs on the outside." Mr. and Mrs. R. G. Hornaday and Mr. and Mrs. J. O. Glenn have been worshipping with us for several weeks. We welcome them, and hope that they will cast their lot with us.

Our Sunday school is gradually climbing up. The report that the superintendent made to the first quarterly conference was very gratifying, both numerically and financially. He reported the school free of debt, with a nice little balance in the bank. We have adopted the slogan "pay as we go" in our school, and find that it works fine, and keeps us out of debt. Our school and men's class have contributed very generously to the Children's Home during the first quarter.

The Ladies' Aid and Missionary societies are moving along very nicely. They made a splendid report to the quarterly conference.

At the first quarterly conference, we adopted a standard report blank for all our organizations. This blank is adaptable to branch or organization of the church, and is filed with the conference secretary's minutes. It saves a lot of his time, and gives us a complete history of the workings of our church.

We are planning a campaign to help us to raise funds toward the liquidation of our church debt, and we hope that you will pray for our success.

We are trying to place the Herald in every home in our church. Every Methodist Protestant should read the Herald. Is a subscription list of 5000 too high for Herald? I don't think so. Let's put our shoulder to the wheel, and push the Herald to the top—it is worthy. I congratulate you, Brother McCulloch, on the new Herald.

H. W. WADE.

Lincolnton.—We are still doing things here in Lincolnton, even if you don't hear from us very often. The work here is moving along nicely. We have a splendid Sunday school. The down-pour of rain didn't keep the people away last Sunday, had a wonderful report. The crowd wasn't so large but it

was a good one. Good things don't always come in large quantities, as we all know.

The pastor delivered a very interesting message at the eleven o'clock service; his subject was, "Christian Perfection." Many touching remarks were made.

The board of stewards are very active at this time and we believe if they continue through the year as they are now, the church will be in splendid shape at the end of the year, financially.

Just a word here to the church who find it a difficulty in getting the stewards to attend the regular meeting, try this plan: Each steward entertain the board at his home in turn. The refreshments will help induce them to come, then you can get them to work. We have had wonderful results from this plan.

Our junior society is fine; much interest is being shown among them, and they attend the services regardless of the weather. Just a few Sundays past we had forty-seven. Indeed, a splendid bunch of boys and girls.

Our pastor's wife has been in very bad health recently but we are glad to say she is improving rapidly. REPORTER.

Concord.—The revival is growing in interest at each service. This has been so at each succeeding service since the meeting began last Sunday a week ago. Yesterday was a banner day with three services, all of which were well attended and the real revival fires were manifest in at least two of the services yesterday. In the morning there were four conversions with twelve accessions to the church and at the evening service there were thirteen professions of faith. There has been a total of twenty-nine professions of faith since the meeting began.

The service will continue nightly at 7:30 with cottage prayer meetings of twenty minutes duration which are held at 7 o'clock.

The music is one of the chief features of the services. The large chorus choir under the able leadership of N. J. Miles is rendering fine service. Besides the chorus direction. Mr. Miles is a soloist of no mean ability. The people are being delighted nightly with his fine presentation of the gospel in song. If you are a lover of music you will not be disappointed in your expectation. R. P. Benson is rendering fine service at the organ in his usual whole-hearted fashion.

Tonight has been styled loyalty night and a special invitation is hereby extended to the Christian people of the town and community to attend this service. Tuesday night is M. E. Church night and the brethren of this fine communion will have recognition in this service.

Come and bring an unsaved friend and receive a blessing. REPORTER.

Albemarle.—Sunday a week ago three united with our church. This makes 16 since conference.

The first Sunday was communion day with us. It was very gratifying to see such a large per cent of our membership present and almost all taking part in this sacred service.

I have noticed a tendecy in many churches to refuse to come to the Lord's table, and those who come were older people, but both old and young are present at these services at our church. It was a beautiful sight Sunday morning to see age and youth together around the Lord's table, as the children of the church responded to a special invitation from the pastor.

The Sunday school is slowly but surely growing; 147 present Sunday and they had to come in the rain.

Brother R. L. Leonard, our faithful and efficient superintendent, is the right man in the right place. He is doing a fine work in the Sunday school.

Our mid-week prayer meeting is not as well attended as it should be, but interest is increasing, and the meetings are very spiritual. J. R. ANDERSON, Reporter.

Orange Charge, Hebron.—Our Sunday school has not been what we would like since Christmas on account of the bad weather and roads. And right much sickness in the community. But we hope as spring opens up we will again have full attendance.

Our preaching service yesterday afternoon was rained out. But we will have services the fourth Sunday at 11 o'clock.

Mrs. B. M. Williams, our beloved pastor's wife, has been sick, but glad to say she is improving.

The W. H. M. S. will meet at the home of the writer next Saturday afternoon. The January meeting was postponed on account of the inclement weather.

We have recently lost one of our members, Mrs. C. D. Foushee died at her home near Hebron February 1, and was buried the following day in Hebron cemetery. Funeral services conducted by her pastor in the presence of a large congregation.

Mrs. Foushee was a good woman loved by all. Had been a member of Hebron church since girlhood. And was loyal to her church, always attending services when her health would permit. She leaves to mourn their loss a husband and four children, the youngest six weeks old.

Fare-well until the morning
Of that eternal day
When we shall meet where Jesus
Wipes every tear away.
Farewell until the morning,
Thy labor here is done,
And thou shalt rest forever,
With Heaven's bright crown won.

We sorrow o'er the parting
Of one we hold so dear,
But trusting in the Saviour,
Our grieving hearts find cheer.
When life on earth is over,
A happy time awaits
When we shall dwell together
Beyond the pearly gates.

MRS. F. A. GILL.

Bethel, Flat Rock Circuit.—I think it has been some time since we had a piece from Bethel, but we are by no means dead. We had a nice Christmas program, thanks to Mrs. A. A. Jones and others. Also our pastor, his wife, and daughter were a great help in presenting the pageant. It is rather late to tell the readers about our Christmas entertainment, but better late than never. We were very glad to have Mr. and Mrs. Trogdon back with us for another year. I think every one here at Bethel enjoys hearing Mr. Trogdon preach. Our Sunday school has been running all winter with a good attendance most of the time, although the writer has not been to any of the services very much lately owing to colds etc. in the family.

Prayer meeting every Sunday night by some of the faithful ones, and I sincerely hope they will continue and that much good will be accomplished. We have the church equipped with a new light plant and hope it will prove successful as it will be much more pleasure to have night services with a good light.

Pray for us that we may all do more for the Master this year than ever before.

With best wishes to the Herald and all its readers. REPORTER

High Point.—The Ladies' Aid Society held an interesting and enthusiastic meeting Monday afternoon at the church with an attendance of 32 members. Various plans are being worked to help fill our Treasury. A sale of house dresses is being conducted Tuesday and Wednesday at Mrs. S. S. Coe's. She has very generously opened her home for this purpose. Diminutive aprons are being sent out to "everybody and his wife" with the request to return with so many pennies per waist measure in the pocket. Then individual donations are being made, the latest being a check for $20 from Mrs. J. A. Gray. After the close of the business session, delightful refreshments were served.

Last Tuesday evening a delightful lecture was given by our associate pastor, Rev. Lester Ballard, under the auspices of the Ladies' Aid Society, from which a neat sum was realized. Messrs. Ballard and Bethea of Lexington joined the Christian Herald party in January, 1926, on a cruise through the Mediterranean Sea, to Egypt, and the Holy Land, to Turkey and Italy, this being about the same trip which Mrs. L. J. Diffee is enjoying at the present time. Mr. Ballard has one hundred twenty-five beautiful colored stereopticon pictures of the various places visited, and he wore an interesting costume of an Arabian sheik. During the lecture his fine voice was heard in "A Son of the Desert Am I" and "The Holy City." These pictures are quite vivid and life-like, and the evening was one of great pleasure and wholesome entertainment.

Last Sunday morning at the 11 o'clock service a number of Boy Scouts attended and sat in a body in observance of "Boy Scout Week." This is a body of fine, upstanding youth, full of promise for the future.

Next Sunday will be observed as "Baraca Day," and the center section of pews in the main auditorium will be reserved for the men and boys of the church and Sabbath school at both morning and evening services. Special music will be rendered by the Baracas, and Prof. Lindley will give a special message to the men at the morning service while the program for the evening will be miscellaneous in character.

Monday evening the Christian Endeavor Society entertained their young friends with a most delightful Valentine social. A large crowd of young people was present, and the games and pantomimes were thoroughly enjoyed. Befitting the day, hearts were much in evidence; a large heart adorned the wall of the C. E. room, the chairs were placed in the form of a heart, the invitations were heart-shaped, as well as the refreshments, sandwiches, strawberry ice, and candies. Special music was given, and the evening was

one of delightful wholesome fun and merriment just what our young people need. Neither time nor pains was spared by the committee in charge, to whom a vote of thanks is due by all those present.

Sunday, February 27th, will be observed as "Foreign Missions Day" by the Woman's Foreign Missionary Society, and the Annual Thank-offering will be taken at the evening service. We are hoping for an unusually large one this year.

Many congratulations are hereby extended to Post-master and Mrs. O. R. York upon the arrival of a new daughter in their home. The mother and baby are now doing nicely at the Guilford General Hospital. May this tiny girl grow up to be a blessing and comfort in this home.

Concord.—Our revival meeting began the first Sunday in February. Our pastor, Brother Hendry, is doing the preaching. Mr. N. J. Miles, of Enfield, is directing the singing. Large crowds have greeted the pastor at all services, even though the weather has been very bad. The singing, which is one of the biggest phases of the service, is inspiring. Special music is rendered each evening.

We are having a revival in every sense of its meaning. The hearts of all have been stirred as they have not been for some time. Many sinners are finding Christ each evening. So far 14 have confessed Christ, and 19 reconsecrations. Saturday night was a great time for all. The service was turned into a praise and testimony meeting; about 30 or more stood up and testified for Christ.

Sunday morning a very effective message was brought by the pastor; at the close 13 presented themselves for membership. The majority uniting from other churches. Sunday evening a wonderful and helpful sermon was preached. The subject was "'Confessing Christ."

This week special services are being held for the other denominations of the community. Tuesday is M. E. Church night, Thursday is Baptist night, and Friday is Presbyterian night. We are hoping that these services will be well attended by these churches.

BERNICE NASH, Reporter.

Anderson Charge.—The fact that we have been quiet so far as reports in the Herald are concerned is no reason we have been quiet here in our work as pastor and people. Our work is making some progress, but we are not doing anything that might be called big, however we are endeavoring to accomplish something during this month about which we will have more to say later. Watch the Herald for a report from Anderson occasionally because we are going to have something to say now and then. All appointments have been filled with the exception of three and the pastor gave the fifth Sunday to Fairview to fill the appointments missed while visiting at home during the Christmas holidays. The other appointment was rained out at Liberty Hill before Christmas.

Our Sunday schools are not as large in attendance as they could be. The interest is good and we have not missed a single Sunday since conference to the knowledge of the writer. Our C. E. Societies are considering a course in C. E. Methods in the early spring. I feel sure this will create better and more efficient work.

Anderson charge is represented this year in the State Legislature. Brother H. A. Foster and Brother Luther White of the Fairview church are in Columbia helping to make plans and looking after the interest of their State. They are not too busy to show their interest in their church. They return to their homes and church each week-end and go back to Columbia on Monday. Brother White is clerk of the special committees and Brother Foster holds a position on several committees and other important connections. Miss Montez Henderson, a member of Fairview and one of our faithful and efficient Sunday school teachers, is found regularly at her post. She is teaching at Norris, S. C., but returns in order to meet her class every week-end.

We are sorry to report some sickness among our people. Brother W. M. Laboon has been confined to his home for some time with trouble that he feels may prove fatal. Mrs Matthew Ellison has been to the hospital fo. an operation and Mrs. Tom Pearson is now in the Chick Springs Hospital where she recently underwent a serious operation. We ask an interest in your prayers for the recovery of these of our number if it is the Master's will. Mrs. J. K. Poole has been sick for the past few days but is improving.

Cupid still keeps busy in our community. Brother Rosevelt McClimon and Mss Nell Dillard were married recently. Brother McClimon is the son of Brother B. A. McClimon, superintendent of our Sunday school at Liberty Hill. The young couple will make their home in Greer, S. C. We wish for them a happy journey through life.

Brother Lee Leonard of Greenville will preach at Liberty Hill the fourth Sunday. Brother Leonard is a former member of our church and a neighbor boy and friend of our Liberty Hill folk. The choir that was organized sometime ago is doing good work, however a sentence in the report may be a bit misleading to some. Instead of raising the choir, plans are being discussed to build a Choir loft in our church.

Watch Anderson about March the first.

M. IVEY CRUTCHFIELD, Pastor.

Hollister, Halifax Charge.—Our pastor filled his appointment Sunday night. He preached a splendid sermon as he always does. He stressed the importance of living a Christian life, for the life we live here on earth willl determine where we will spend eternity. On the fourth Sunday in this month he is going to preach on this subject, "What is the matter with the World." Hope we will have a large congregation, for I am sure he will bring us a message worth while.

We are going to reorganize our classes in Sunday school next Sunday. We want to have a name and motto for each class, also elect a president and secretary for each class. We want to make our Sunday school more interesting and helpful.

There is right much sickness in our community; some of our oldest members are sick with flu. We wish for them a speedy recovery.

Our Missionary societies will meet with Mrs. Williams tomorrow (Tuesday) afternoon.

KATHLEEN SHEARIN, Reporter.

Siler City—The members of Siler City M. P. church were glad to have their pastor, Rev. F. L. Gibbs, preach for them Sunday evening. A good number of the members and visitors were present. We gladly listened to the report given by our pastor of his work and surroundings in Maryland.

The Endeavorers enjoyed a talk by Mr. Gibbs at the Christian Endeavor Society Sunday evening. He said it was good to be away from home and meet so many friendly people.

Miss Minnie Cooper gave the C. E. Society a most delightful Valentine party Monday evening at the home of Miss Sallie Smith. The home was beautifully decorated with red and white hearts. A number of games were played throughout the evening. A heart contest was given. The winners of the contest, Miss Pearle Moore and Mr. Evans Stone, were awarded dainty baskets of hearts. Delicious refreshments were served consisting of egg and chicken salad sandwiches on lettuce with hot coffee.

REPORTER.

Cid, Denton Charge—We were rained out Sunday and Sunday night, so we are hoping to get another appointment. The prayer service at Mr. Ivey Leonard's Saturday night was real good.

Mrs. Bynum Wright has been sick, but is better.

Mr. Leonard Wilson is getting along very well now.

We have been wonderfully blessed in this community recently, having had very little sickness.

Mr. Ed Kindley was a pleasant caller at Mr. Lanier's last Saturday.

Miss Sadie Kindley has returned to Lexington where she holds a position.

These people have been real helpers to us at Cid. While they haven't been with us much since Christmas owing to bad roads and weather, they are coming when weather and roads get better, so by the help of the Lord and His faithful workers we are looking forward to a good year.

MRS. N. W. LANIER, Reporter.

Welch Memorial—On the first Sunday in February we had five services at our church. The first was at 6 o'clock, conducted by the C. E. Society. We have an early service the first Sunday in each month. On each Wednesday afternoon we have cottage prayer meetings. On Wednesday evening at 7:30 prayer meeting at the church led by different members of the church. Last Wednesday evening at 7:30 the meeting was led by Miss Catherine Gill. The leader for the next meeting will be Mrs. R. C. Loman. The C. E. Society conducts a cottage prayer meeting one night in each week. The Ladies' Aid Society held its regular monthly on the night of February 8th at the home of Mrs. W. R. Brackett on White Oak Street.

One visitor present. The usual business was attended to in a very interesting way, everybody present seemed to have the spirit to go forward.

We had a good attendance at Sunday school yesterday for a rainy day, 126 were present.

On Sunday morning our pastor, Brother Pierce, delivered a splendid sermon on Stewardship.

Beginning in the month of January our pastor consented to let C. E. Societies have charge of one Sunday night in each month; in January with the help of the Juniors we successfully put across a program. Last night was our night again. We not being very familiar with the subject, one of our college

boys worked his head a little, secured Prof. J. D. Hardy from the High Point College to speak for us on the subject of expressing the Missionary spirit; he read the last five verses of the 28 chapter of St. Matthew for the Scripture lesson. The subject was handled well. We can't find words to express our appreciation to Prof. Hardy for the great message and good thoughts be brought to us.

We are very sorry to say we have lost one of our faithful members, Mrs. W. M. Wilborn. She will be greatly missed in our church and community.

Our Home and Foreign Missionary Society will meet next Tuesday evening at 7:30. Our plans are to keep moving along and do more work for our Master.

MRS. D. G. HIATT, Reporter.

Glen Raven.—Our Sunday school is doing nicely, but was off some yesterday due to such a rainy day. Our Thursday eve prayer service is moving along with fine spiritual interest. Our young people are taking a great interest in these services, every other Thursday eve; one of them leads. Miss Leffie Talbert is leader for this week.

The Ladies' Aid are on their job; they had an oyster supper Saturday night and made good, and are busy making candy most all the time. So you see we are going to keep sweet.

There is right much sickness in the community. Trust all will soon be well again. Miss Alice Lashly is in the hospital. Mr. Howard Glenn has been, but is at home now. Both are getting on nicely. We are trusting that this will be the best year in the history of our church. REPORTER.

Elbaville, Mocksville Charge.—We have been silent for sometime but not idle, We have put a new carpet in the church since conference, and we are now busy getting out timber for Sunday school rooms.

Our Sunday school is growing and we are hoping when the roads get better to have larger attendance.

The death angel visited our community Saturday morning, February 12, and called from our midst Mrs. Christian C. Myers. She was one of our faithful members. We will miss her smile, and presence at church.

Two new members have been added to the church.

Best wishes to the Editor and the Herald readers. REPORTER.

Denton Church.—Our Sunday school was in charge of the Philathea class No. 3 yesterday. The devotional reading was by their teacher, Mr. J. V. Lanier.

Many thanks to the Philatheas for their service.

The weather was so bad the Sunday school was off some to what has been. Large attendance class, no. 7, present 20. Large offering class was the Baraca class, no. 2, offering, 85 cents.

Attendance a year ago was 60; attendance yesterday, 68; offering a year ago, $1.40; offering yesterday, $2.20.

Next Sunday is our preaching day. Wish all members on roll would be there, and any others that are there will be welcome. Always glad to see visitors come out to our service.

REPORTER.

Antioch, Mecklenburg Circuit.—Our pastor, Rev. W. T. Totten, filled his regular appointment Sunday morning at 11 o'clock with an interesting sermon.

Our attendance at church was not as good as it should or could have been, I'm afraid, although the weather was very unfavorable.

There has been a lot of sickness in our community, also some families have moved away, but we are looking forward to spring for a springing up of new interest in both Sunday school and church worship.

Best wishes to the Herald and its readers.

MRS. MAE MATTHEWS, Reporter.

Pleasant Grove.—Our first quarterly conference has been held and the usual business transacted very harmoniously. It was decided to pay the A. C. B. budget by the month.

Superintendent Teague is very well pleased with the increased number in Sunday school, but is not satisfied because perfection, both in the work done and attendance, has not yet been reached. There are others yet to be reached and brought in. There is marked improvement in the interest and work of our teaching force. This counts for much. Our workers' conference was held last week in the home of our superintendent with almost 100 percent attendance. Uncle Sam Ceen, one of our oldest members, is still very active in the Sunday school work. He is teacher of the adult Bible class for women, and has built up a very large class having only a few to start with. The adult men's Bible class, under the efficient leadership of Brother J. B. Morris, has accomplished much. The increased attendance in this class is very encouraging and speaks well for Brother Morris as a teacher. There are many good things that could be said about the other teachers, but we will not take the space to do it now.

A church brotherhood was recently organized with Brother I. W. Burton as president. Our next meeting will be in the home of Brother W. H. Burton. Much interest is being taken in this, and we feel that great good will result from this organization.

We are expecting Dr. and Mrs. Dixon to be with us fourth Sunday at 11 a.m. This will be Dr. Dixon's official visit to this charge and we look forward to his coming with great pleasure.

Mrs. Will H. Newby has been on the sick list for a few days, and perhaps some others, yet our people have been greatly blessed this winter with very good health. Brother Noah Charles, since his return from the Sanitorium near Asheville last year, is getting along very well. We hope and pray that he may completely regain his health. Last year he took the church vows in his home, and the following Sunday was received into the church, being granted full membership.

We would not forget to say that, since last report, we have received a nice lot of sausage and other meats from Mrs. Ralph Kennedy, also potatoes from Mrs. Charlie Kennedy, and apples from Brother Alvan Kennedy. We thank most heartily these good people for these kind remembrances.

G. L. REYNOLDS.

Jerusalem.—Last Sunday was the time for the regular appointment at Jerusalem but owing to the constant down-pour of rain all during the morning the roads became very muddy and slippery and there was no service. The pastor started to the church but stopped before reaching the church and learned that the road from the highway to the church would probably be impassable.

Next Sunday at 11 o'clock will be our regular appointment and we are expecting to observe the Lord's Supper at that time. We are hoping for a large attendance, provided the roads are better and the weather more favorable than last Sunday.

Brother R. E. Hunt, one of the stewards of Jerusalem church, is a member of the staff of deputy sheriffs in Davidson county, having been appointed by Sheriff Fred C. Sink and qualified as deputy sheriff for Emmons township. His duties call him into other sections than the township in which he resides, and he has already assisted in making a number of raids on bootleggars in the county.

Thomas Hedrick, son of Brother and Sister H. L. Hedrick, who are among the faithful members of Jerusalem church, met with the misfortune of accidentally cutting his foot on Thursday of last week. The accident occurred while he and his father were engaged in cutting logs. The injury is not very serious but has caused young Hedrick to not be able to use the foot for several days.

It was the privilege of this writer to hear a plain but forceful gospel sermon at South Lexington church on Thursday night of last week which was delivered by Rev. D. A. Braswell, of Concord, a beloved former pastor of the church. His subject was, "God, the Supreme Need of the World." Brother Braswell preaches with remarkable force and his pulpit utterances are driven to the hearts of the people in an earnestness that is not equalled by many of the younger preachers. He is perhaps the oldest active pastor in our conferene, having reached the age of 73 years, and has given nearly half a century of service in the ministry of the Methodist Protestant church in North Carolina. His sermon was well received and appreciated by the fairly good size congregation attending the service which was the regular weekly prayer meeting appointment. He was introduced by a former pastor of South Lexington church who used the designation applied to him: "An ambassador of Christ and a man of God."

C. B. WAY, Pastor of Jerusalem.

EXTRA CONFERENCE JOURNALS

The Secretary has about fifty more Conference Journals than the charges called for. If any of the brethren did not get enough to supply the demand, I shall be glad to send an extra supply. Or if any individual failed to get a copy, it may be had by writing me and sending twenty-eight cents in stamps.

C. W. BATES, Secretary.
165 Hillside St., Asheville, N. C.

—The Annual Conference of the Seaboard Region, under the auspices of the United Palestine Appeal Committee, which will be held in Durham, N. C., February 27th and 28th, will be one of the most outstanding events of Jewry in the South.

—Balaam G. Campbell, father of Brother Otis Campbell, of Calvary church, died last Sunday night, aged nearly 94 years. He was a member of Shiloh M. P. Church, but the funeral was held at Bethany M. E. Church near Liberty on Monday. Rev. L. W. Gerringer assisted in the service.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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NOTES AND SUNDRIES

—"Not only will the well equipped farm shop make the work of repairing and conditioning farm implements much lighter on the owner but the influence over the growing boy must not be overlooked," says David S. Weaver, agricultural engineer at State College. "Many of our present day inventions owe their beginning to the handling of tools in the farm shop. Many of our engineers and the heads of our gigantic industrial corporations had their first training and received their first practical knowledge of tools in the farm shop."

—Every progressive farm should be equipped with a good farm work-shop. Machinery can be repaired during spare hours, many implements can be built at home at little cost and much time can be saved by the owner's ability to make small adjustments on the home place. There are other advantages which the owner will find after he has equipped his shop, states Prof. Weaver, and certainly the boy will be given his chance to develop any ability that he may have with tools.

—Although the earthquake situation in Armenia has become less dangerous for the orphans in the care of Near East Relief, and American personnel, the distress caused by the earthquake promises to reach its height later in the winter when the food supplies (30 percent to 50 percent of which were destroyed) of the peasants in that district, become finally exhausted. Near East Relief, in spite of its orphanage obligations, has been able to provide a total of $63,850 in cash, blankets and clothing. This amount includes approximately $18,850 in cash and blankets raised by the Paris Office from European sources.

—In 1923, of the children brought into the Near East Relief orphanages, 79 percent were infected with trachoma, that dread disease which is the cause of so much blindness in that section of the world. During the past three years, through careful treatment, the percentage has been reduced to 12.

—Two hundred and forty fruit growers attended the fruit growers conference recently held at Mt. Airy in Surry County.

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LONG'S GLAD GARDENS
Pearson, Maryland

—Year by year the wave of fire losses in America grows higher and more threatening. There is one way in which it can be checked and only one: by throwing up a dyke of aroused popular interest in the situation. Not until every man, woman and child wills it—and works for it—will the wave of waste (already $559,428,858 high) begin to recede.

—A cable has just been received from London stating that Dr. W. C. Poole, pastor of Christ Church, and President of the World's Sunday School Association, will be present and deliver an address at the International Christian Endeavor Convention in Cleveland, July 2-7, 1927.

—Nearly 47 million depositors have savings accounts in the banks of the United States. Their savings deposite amount to a total of nearly 25 billion dollars—an average of about $200 for every man, woman and child in the country.

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRI[ST] [ALL] YE ARE BRETHREN.

Pres Elderdice 5dec7
Westminster MD

VOLUME XXXIII. GREENSBORO, N. C., FEBRUARY 24, 1927 NUMBER 16

"No Preliminaries in a Church Service"

"There are no preliminaries in a church service." We caught this statement from a passing radio message sent out by a Pittsburgh minister. This is a novel view to many church-goers who regard the sermon as the essential thing and the earlier parts as mere preliminaries. But is not the Pittsburgh minister in the right? Are not scripture reading and prayer and worshipful songs just as essential as the sermon? The scripture reading and the prayers and the songs do honor to God. They are the especially God-regarding parts of the service. Hearing the sermon is a man-regarding part. If we regard the minister more highly than we regard God, we will care more for the sermon than for any other part of the service. But if we have a true and worthy regard for God, we will wish to take part in the worship, hearing attentively the word of God, joining heartily in prayer to God, and delighting to sing His praises. Taking this view of the matter, we will wish to be in our places ready to join in the worship at the very beginning of a church service.

The Philosophy of Confucius and That of Jesus

Confucius had well defined notions as to social regeneration. Witness this extract from his writings:

"The illustrious ancients, when they wished to make clear and to propagate the highest virtues in the world, put their states in proper order. Before putting their states in proper order, they regulated their families. Before regulating their families, they cultivated their own selves. Before cultivating their own selves, they perfected their own souls. Before perfecting their souls, they tried to be sincere in their thoughts. Before trying to be sincere in their thoughts, they extended to the utmost their knowledge. Such investigation of knowledge lay in the investigation of things, and in seeing them as they really were. When things were thus investigated, knowledge became complete. When knowledge was complete, their thoughts became sincere. When their thoughts were sincere, their souls became perfect. When their souls were perfect, their own selves became cultivated. When their selves were cultivated their families became regulated. When their families were regulated, their states came to be put into proper order. When their states were in proper order, then the whole world became peaceable and happy."

This philosophy of Confucius reminds us of that of the man who proposed to lift himself up by his bootstraps. Both recognize the fact that man may be uplifted and the further fact that man must have a part in his own uplift. So far, good. And both err in supposing that man is sufficient for his own uplift.

Not so with the philosophy of Jesus. Jesus saw that man is insufficient for his own uplift. Man must be re-created, he must be born again, he must receive power from above. Confucius' plan has no dynamo in it. Jesus' plan has infinite power to connect up with. Jesus recognized the need of knowledge and the necessity of human effort, but he saw that this must be supplemented by direct action of God. Jesus' plan succeeds where Confucius' plan failed. Confucius was a great man, but he was laboring at a problem too difficult for a mere man. Jesus knew what was in man and what was not in him but must be brought into him.

An Only Sister in a Triune Family

The death of Mrs. R. R. Ross removes the only sister of three families that became one family. Her father and mother were both married and lost their mates before they married each other. Each had two sons by the first marriage. From the last marriage five sons and one daughter were born. She was thus the only sister to five brothers and four half-brothers. Being the only sister, she was peculiarly precious. The half-brothers as well as the brothers esteemed her highly. When she passed out of the home to found a home of her own, brotherly affection followed her. All were glad of the privilege of visiting her from time to time. She did not cease to be a good sister when she became a good wife and a good mother. She retained a lively interest in us all and was glad to visit us as she had opportunity. The separation of distance brought no feeling of estrangement. Now that she has gone, we realize that we have suffered a great loss. We have no sister now. We can keenly sympathize with her companion in life's journey and with those who realize that they have no mother now. And yet even death is not able to take her from us. The impress of her spirit and life upon ours has left an indelible effect. We feel like thanking God for such a sister, such a wife, such a mother. We can say with appreciation, "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord."

—The Sunday *Citizen* of February 13, published in Asheville, N. C., has a picture of our Asheville church and of its pastor and his wife, Rev. and Mrs. C. W. Bates, together with a sketch of the struggles of Brother Bates to prepare himself for the ministry and of the heroic efforts of Mrs. Bates to help carry on in the work of the ministry. "This man and this woman built this church," is written over the picture. Through the story of struggle and effort the reader sees how strong and high the purpose must have been to enable the young man to persevere and finally win. He entered college with only five dollars ahead and no prospect of more save as he earned it or received it from friends who might come to his aid. But he had faith in God and struggled on and achieved a victory over his untoward circumstances. His example is an inspiration to other aspiring youths, and other pastors' wives can learn from the example of Mrs. Bates how to be real helpmates in promoting the work to which their husbands are called.

WHAT DO YOU MEAN, TEACHING EVOLUTION?

Luther K. Long

Through the opinion handed down by the supreme court of Tennessee the famous case at Dayton in that state has passed into history.

The law as enacted by the state legislature was not very clearly conceived and stated. The points at issue in the Scope's case were not definitely agreed upon by the prosecution and the defense and the trial judge. The verdict was set aside by the supreme court on the technical ground that the fine was assessed by the judge when it should have been imposed by the jury.

The constitutionality of the law was upheld by a three to one vote of the supreme court, and, by inducing the Attorney-General to drop the case against Mr. Scopes, recourse to the United States Supreme Court was barred—the court holding that "nothing is to be gained by prolonging the life of this bizarre case."

Disappointments

Some people were hopeful at the beginning of this conflict that when the trial at Dayton should be concluded we should know whether or not the theory of evolution is true. There was summoned quite an imposing array of witnesses whose standing for scholarship was very high. But these witnesses were not allowed to testify, and the attorneys did not to any great extent discuss the merits of the case. Even though double the number of experts had been called upon to testify, and even though twice the number of able attorneys had made lengthy pleas, the truth or falsity of the theory of evolution would not have been determined.

This question can never be settled in a court of justice nor by partisan debaters. It is a question for scholars in the laboratory. Careful research, gathering and comparing of facts, clear insight, unprejudiced thinking—these are some of the things necessary in order to arrive at the truth.

Some other people were hopeful that the trial at Dayton was the beginning of a case that would eventually reach the United States Supreme Court. From this court of last resort would be had a decision covering the question of the right of state legislatures to determine the character of the teaching in state supported schools. Such a decision would in all probability include something, also, as to the form of statement fitting for laws regulating the school cirriculum, in case such laws were deemed constitutional.

Where Are We?

I suppose that the majority of evolutionists are at least as strong in the faith as ever. And it is likely that the majority of anti-evolutionists are more determined than ever in their opposition. This was to be expected. Those who had come to think favorably of the theory have neither seen nor heard anything that would greatly tend to change their views. Those who were already bitter against the theory would not be likely to give up their opinions because of any incidents seen at or reported from Dayton.

Without doubt there has been a great deal more buying and reading of books on the subject of evolution since the starting of the Scope's case than in the same length of time previously, and a good proportion of that buying and reading has been in the southern states. The quiet, thoughtful study of books by intelligent writers always yields a larger measure of reliable information than does listening to ranting declaimers or reading sensational reports in the newspapers.

So it would seem that, on the whole, the truth is not bound. People are free to read, to think, to discuss; and the country is much more intelligent on the subject of evolution than it was two years ago.

What Next?

It is possible that some schools in Tennessee will omit biology from the course of study. Some teachers who accept evolution may go over the material in the prescribed text-book without committing themselves to any position on the subject of evolution. It is also possible that another case, either in Tennessee or in some other state with a similar law, may find its way into the local courts and be carried up to the United States Supreme Court. If there is to be legislation in the several states on evolution—which, on the whole, does not seem a suitable subject to be handled by a state legislature—the laws should be so drawn as to be clear and definite and in accord with the guarantees of the federal constitution. Should a case come before it I think we may trust the wisdom of the Supreme Court of the United States to safe-guard freedom of thought and investigation, and to provide adequately for liberty in teaching.

Let Us Study

Because of their bearing on the Bible and Man there are two things every intelligent person would do well to study:

1. The first eleven chapters of the book of Genesis should be given much thought. The moral and spiritual teachings of these chapters are of supreme importance. It is not at all likely that they will ever be supplanted. The only danger is that extreme literalists will succeed—for themselves and for their misguided followers—in covering up and obscuring the moral and spiritual teachings of these chapters with a blanket of unwarranted claims as to the historical and scientific accuracy of statements never intended to be either historical or scientific.

When a person sets about interpreting the Bible a fine spiritual sense is an absolute necessity. Next to this in importance is a well-balanced literary sense. One who fails to perceive in the Bible its various literary forms—history, drama, story, legend, parable, poetry—is poorly equipped to get from the good Book the truth and inspiration which God has so abundantly placed there. These early chapters of the book of Genesis are especially rich in literary forms—forms that were dear to the people in the childhood of the race, forms that are still dear to those who have not lost the child-like spirit.

2. Every living thing that we know—and, presumably, every living thing on this earth—began life as a one-celled organism. We can easily believe such a statement as it applies to creatures so small that they cannot be seen except with the aid of a compound microscope, and which can sport in large numbers in a single drop of water. But it is equally true of every living thing. The giant oak began life as a fertilized one-celled organism hidden in the heart of an acorn. The mastodan, and every other mammoth animal, began life as a one-celled organism. In whatever manner the first may have begun life, we know that every man now living began his life as a fertilized one-celled organism hidden away in the body of his mother.

Now, in view of these facts, it is not at all surprising to me that many scholars have raised the question, "May not the first creature, as well as all others that have lived since, have begun life as a one-celled organism?" Surely this is neither

an irreverent nor an ungodly inquiry. It is a question that the human mind will naturally be inclined to investigate.

It is not to be wondered at that some students pursuing these investigations have concluded that God is not necessary, that nature unaided attends to all these matters of reproduction and growth. But the vast majority of scholars find God a necessity and appreciate the value of the Bible. These men, re-reading the Bible, find that fundamentally its truths are not out of harmony with the truth discovered by other means and in other spheres. They find that, re-reading the early chapters of the book of Genesis with its various literary forms in mind, the moral and spiritual truths of those chapters stand out in brighter beauty, while the form of presentation, due to the age in which they were written and the state of knowledge of the writers, do not in the least stand in the way of the modern scientific interpretation of the facts of nature and life.

I am quite sure that the quiet, dispassionate consideration of the early chapters of Genesis, together with familiarizing one's self with the facts and implications connected with the beginning of each present-day living creature as a one-celled organism, will not only broaden one's mind but will also yield a mental and spiritual poise and peace that will prove eminently satisfactory.

THE DAWN OF WORLD PEACE

The poet has said, "Give me that peace of mind; 'Tis dearer than all." The word 'mind' is superfluous, because the mind alone is involved in conflict. Peace and conflict are not only things in the mind, but problems of the mind. All wars, all conflicts, and quarrels are invariably the product of erroneous thinking and development of wrong within the mind. So external combat is only an expression of the internal content of the soul. Tell me the nature of a man's personal behavior and I will tell you the content of his mind; and not only that, but also the forces and influences that have been brought to bear upon him.

The question has been asked, "When shall we have world peace?" It is natural enough that we say, "Just as soon as the world so desires." However, such is not the truth. Man has hungered and vainly sought peace since the dawn of creation, yet, at the same time he has struggled, fought, and died, and is continuing to do so.

We are being told, today, that we are living in an age when wars shall cease to be, but to my mind the clock of time has just struck five a.m., and at least a century will be required before the dawn of that exalted mental attitude and the glorious sunrise of everlasting peace. The League of Nations and the World Court are only expressions of the inward desire for rest. However, it is going to require more than desire to bring it. We can demobilize our vast armies, we can scrap our mighty navies, but until ignorance is obliterated and our false philosophy is "scrapped" we shall still have wars "and rumors of war." Isaiah said, "Let us go up to the mountain of the Lord,—and he will *teach* us his *ways.*". Then he says of those who will have been taught, "They shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they know war any more."

Today nations and peoples are living under primitive conditions, overclouded with ignorance and superstition, dominated by the animal instinct of self-preservation: while those of higher mentality and civilization are so warped and prejudiced by tradition that it will require many years of educational endeavor before they will have developed an international philosophy of life. So the solution of our problem of war is this;—The training of the minds to harmonize on problems of common interest, or at least create an attitude that will enable us to make necessary concessions. The training must be the inoculation of the heart with the *ways* of God, which are absolutely ethical.

So we have said, *World Broadmindedness* is the only open door to world-wide unity and international goodwill. To be broad-minded, as regards the world, means much. It includes an interest in the world-wide well-being of humanity, and power and willingness to interpret and adjust ourselves to the laws of the universe, which always carries us upward. This will place every man, in every land, in the same line of progression.

As yet, we are far short of knowing our general bearing, and being able to control where we really understand. Man was destined to have dominion over the fish of the sea, fowl of the air, cattle of the field, and the beast of the forest. This man has well done; in that he has been able to interpret them. With this intelligence and the use o f the mineral resources he has been enabled to bring them into complete submission. But, alas, he has not known nor been able to conquer himself, but obeys the dictation of a corrupt mind. As a result of the above fact, he is led into many affairs and places that prove very detrimental to his happiness and well-being. The powers, resources, and forces that should have placed him higher in the realm of god-likeness have proven only as a snare; though used in an effort to elevate.

The world needs to practice the philosophy of the Saviour, where he said, "He that loses his life shall save it." Nations have been selfishly seeking their own salvation and as a result have lost vitality.

This world broadmindedness can be developed only through a knowledge of, and the adoption oof the principles laid down in the New Testament. Lord Bryce says, "Nothing but Christianity can eventually secure the world's peace." It should be agreed that this is true, however, they should not be taught as Christianity, but without religious intent or else be carried over into other religions.

Now let us look at a few of the outgrowths of this broad vision. In the first place;—when we take a world view of life it will be evident that *war is always a losing game.* The victors are losers and the defeated suffer a real disaster. Further, the property, energy, and life destroyed in conflict is an absolute loss to the world; it can never be restored.

In the second place, we will eliminate one of the greatest causes of war by *minimizing industrialism and magnifying life.* We, as nations, shall live for the sake of life itself, and not for industrial possessions. We, as nations, shall cease to monopolize the world's resources, and realize that a nation's greatness consisteth not in the abundance which she possesses; but in terms of contributions made to humanity. Barnett R. Brickner says, "We have the challenge of poverty, and the greater challenge of obliterating it with social justice rather than charity."

Jesus said, "Follow me, the life that I live shall ye live also." Life to Jesus was goodwill, service, and sacrifice. Character was measured in terms of these qualities and not in terms of wealth, He further said, "I am come that ye might have life." What was his contribution? Not ideas primarily of industrial worth, but principles, foundation principles of real life and peace.

This world broadmindedness, in the third place, will bring us to a *realization of the brotherhood of man,* irrespective of nationality, race or religion. When this liberal view is taken of the world it will be clearly seen that the United States is not the only nation, the Caucasian the only race, and Christianity the only religion. The more elevated of mankind will realize that their achievements are largely the result of favorable circumstances over which they had no control, and vice versa for people living under less favorable conditions. We shall then be able to sympathize with one another, and this will bring us together in bonds of unbreakable affections.

Just so long as we are taught that our nation is God's elect; our religion, alone, heaven born;—just so long will we hold other nations in contempt and fight and die to sustain our views.

"Friendship and goodwill are just as valuable to nations and governments as they are to individual men and women," says Professor Dobbs. This can only be had through freedom of thought and endeavor. When this attitude is established we will be forced to respect the views and rights of all peoples regardless of the circumstances under which they labor. Brickner again says, "Let us think of brothers (nations) as children reared in a common home, sharing a common tradition and responsibility, living in peace while differing from one another in appearance, mentality, profession and outlook."

W. M. Loy.

TOBACCO AND FALSE ECONOMY

South Dakota has a law which provides for the use of money received from taxes on cigarettes in erecting educational institutions. The first use made of the fund will be the erection of a $200,000 library building at the South Dakota Agricultural College.

This serves to emphasize the strange views of some people. The one thing that does much to hinder the mental development of the youth of the land is tolerated and licensed, while the revenue from its sale is expended in aid of that development.

South Dakota is right in line, in principle, with Tabasco, one of the states of Mexico, which has a law imposing a tax on all who smoke in public. The revenues thus collected are not used in an educational way, but in fighting the locust plague in that section.

Thoughtful persons would probably say that Mexicans have the most sensible law of the two, as it might have a tendency to guarantee more pure air in public places, and at the same time is used for the extermination of another nuisance.

California spent $11,000,000 more for tobacco in 1925 than for maintaining the State's entire public school system, according to Dr. John K. Norton, Director of Research of the National Education Association at Washington, D. C. The amount expended for tobacco was $86,000,000, and for schools, $75,000,000.

But don't point the finger of scorn at California, for that state is just a "sample" of like conditions in nearly every state in the Union. Tobacco revenues, no matter how used, can never be rightly considered economical, for they are derived from tearing down manhood and womanhood, and never as a result of building up.

A PRAYER

O Thou whose very word is power,
Great Master of the mighty sea,
Grip Thou my will within Thine own,
And rule Thou me.

As Thou didst calm the winds and waves
That wrestled wild on Galilee,
Rebuke the passions that would slay,
And calm Thou me.

The arm of man availeth not
To snatch me from the fateful sea;
Stretch forth Thy strong and willing hand,
And save Thou me.

—Thomas Curtis Clark, in "The Christian Century."

A SETBACK FOR EVOLUTION

(From the July, 1926, number of "The Last Hour;" Philip Mauro, Editor.)

Prof. Th. Graebner, in the *Walther League Messenger,* calls attention to a recent geological "find," a fossilized shoe, which it is quite impossible to reconcile with modern evolutionary and geological teachings. As he says:

"It has been a bad half-year for Evolution. Scientific examination has proved genuine the sole of a child's shoe impressed on Triassic rock."

Triassic rock, according to the fabulous figures of modern geology, goes back from thirty-six million years to three hundred and sixty million years. Hence this recent discovery completely upsets the accepted conclusions of geological science; for it proves either that man was in existence at that unthinkably remote period of time, and at a stage of development enabling him to produce an excellent specimen of the shoe-maker's art, or else that "Triassic rock" is not so old, by a good many millions of years, as geology has confidently declared it to be. In truth the solitary fact of this fossilized shoe (for it is an undeniable fact) throws the whole scheme of modern geology into ruins.

"The specimen was discovered by Mr. Albert Knapp on the eastern slope of the West Humboldt Mountains, Pershing Co., Nevada. The exact spot of its discovery was the north slope of the side hill projecting into the canyon about two miles south of Fisher Canyon. Impressed upon this piece of Triassic rock, and slightly impressed into it, is the sole of a child's shoe, No. 13. The fossil shoe has been almost completely silicified, and is even denser, harder, and more compact than the rock itself."

The fossil was brought to New York by Mr. John T. Reid, of the American Institute of Mining Engineers, who was "the first to recognize the importance of this astonishing specimen."

"But," says Prof. Graebner, "he did not realize that he was about to upset the conventional interpretation, not only of the age of the world, but of evolution. A human fossil imposed on Triassic rock means either that man came into existence millions of years before the lowest order of monkeys, or that the system whereby the age of the earth's strata is estimated is, and has been, preposterously absurd. The sole of the shoe is so obviously 'the sole of a shoe,' with its beveled welt and hand-stitched seams, that no observer can doubt its origin or nature. It is the product of a human hand, and was worn upon a human foot."

Already the accumulated facts of biology and anthropology had laid a solid foundation for the conclusion that if ape and man stand in any relation to one another in an order of development, the man is the more primitive creature, and the ape is his offspring, not his ancestor, which not only demonstrates the absurdity of evolution, but stands that idol upon its head, so to speak.

It has also been shown (by Prof. Price's *New Geology*) that all the phenomena of the fossiliferous rocks can be reasonably explained by an aqueous inundation, such as the flood of Genesis, and its necessary concomitants, and that within comparatively recent times.

But in order to realize how well grounded are the foregoing conclusions, one must examine and weigh a mass of evidence of a highly technical character, and few have either the time, the inclination, or the ability to do this. Hence the exceptional value of this fossilized shoe, which reveals, almost at a glance, the falsity and absurdity of the doctrine of evolution, which is the foundation of the whole system of religious Modernism.

—Do we want to please Christ? There is no surer way than to serve His church.

OUR STORY PAGE

PEGGY'S CHILDREN'S DAY SURPRISE

Peggy Parker's Aunt Elsa Norton was sick, and Mrs. Parker took her little niece, Madge Norton, home to stay for a while till her mother should get better. Madge was a dear little four-year-old, but she was an only child, used to being amused a great deal, and Peggy found her rather bothersome. She was willing to play at dolls with Madge and swing her in the swing and hammock and race with her to the barn to look for eggs and take her strawberrying down in the south field and draw her in her little cart and to do a great many other pleasant things for her; but she did wish that Madge would let her have enough time to herself to learn her recitation for Children's Day.

But that was something that Madge could not seem to do. Since she never took a nap, and since she made grandmother's head ache after a few minutes, and since Mrs. Parker had no time for her, the task of taking care of her fell on Peggy. To be sure, she could have crept off to the attic or out on the high-heaped clover mow of the barn and hidden from her little cousin; but that would only have made trouble for her mother. So she tried to make the best of it as it was.

The poem that her Sunday school teacher had asked her to recite was a long one, for Peggy recited uncommonly well. But it seemed to her that she could never get it learned so long as Madge was about, clattering and asking for stories and for help in dressing her doll or hunting up the kitten or doing something else. But finally she did learn it—every line. And she said it over and over to herself after Madge had gone to bed and before she woke in the morning. The day before Children's Day, Peggy told her mother she could almost say it backwards or even when she was sound asleep!

The concert was to be from seven to half-past eight o'clock in the evening. Since it closed so early, Mrs. Parker said that Madge might go. She could easily stay awake as long as that.

Madge was delighted. "I'll thee Peggy thpeak her pieth! Won't I, Peggy?" she cried over and over. "The'll be on the pwatform in her white dreth! And th'll begin, 'It wath a thweet June morning!' Won't you, Peggy?"

At the church as she waited for Peggy to go up on the platform she was so excited that she could hardly keep still. But when Peggy's name was finally called she sat very quiet and her eyes shone like stars.

Peggy stepped to the front of the platform, bowed and smiled. She opened her mouth to begin her piece, and then something strange happened—strange for Peggy, anyway, though it had happened more than once to some of the other pupils. She couldn't remember the first line of her recitation! And she had not brought the book. It was very large and heavy, and besides she had felt perfectly sure of herself. She turned as red as a tomato, A little rustle ran through the church as people moved impatiently. Little Freddie Hollis snickered! Peggy bit her quivering under lip and turned to leave the platform.

Then suddenly a sweet little voice from the audience said, "Peggy, Peggy, 'It wath a thweet June morning!' 'Member?"

Everybody laughed, and Madge hid her face on Mrs. Parker's arm. But Peggy turned and bowed and smiled all over again and said her recitation from start to finish without a single mistake. The people in the audience clapped and clapped and said that Peggy had never recited so well before.—*Youth's Companion.*

—If we prayed more for our churches, we should talk far less against them.

TANGLED THREADS

Tangled Threads had golden hair, soft and fine, eyes as blue as the sky, rosebud lips, a dear little nose (if Brother Ben did call it "a pug"), and her name, her real name, was Lillian; but, dearie, she was always in trouble; everything about her seemed in a snarl from the early morning, when Jane tried to fix the tangled curls, until late at night, when the Sandman at last succeeded in smoothing out almost all the pucker in her fair forehead and the grown-up people in the house would sigh and say, "She'll sleep now and we will not have to bear with her naughty ways—until tomorrow."

"Oh, auntie! that is an awful beginning to a story! Was Lillian never a good girl?" and Aline looked really troubled.

"She was always just this way," auntie continued, "until one day, when a very wonderful thing happened—at least she said it happened, and I stayed with her a whole week and never knew her to say anything that was not true. I'll tell it in her own words, as nearly as I can remember them.

"Jane was tugging at my curls, hurting me dreadfully, and I was calling her 'a horrid mean thing,' when a little tap on the looking-glass made me look up, and I saw in it a grown-up fairy (she looked like mamma when she isn't bothered). She had on a flowing white grown like an angel and was pointing into another glass, way off, and whispering, 'Look.' I saw a little girl just like me—she had a pug nose and yellow eyes (oh! I mean she had blue eyes and yellow curls) but they were smooth and glossy. She beckoned me, and when I took her hand said: 'I'm your other self. I'm going to stay with you all day.' Just then Jane gave me an extra hard pull, I started to say something naughty, but I thought of that sweet little face, and said, "Thank you, Jane—I'm glad that was the last curl.' Brother Ben teased me that day, too, but somehow I didn't mind. I missed a lesson at school. I told Miss Ames I was sorry and asked her please to 'splain it to me. She looked 'sprised but took me in her lap and made it so easy. At recess the girls began to bother me; then I said, 'Girls, I've got my other self with me today, and she brought you all some cookies;' and, and—I can't remember all—the best was when mamma leaned over my bed at night and kissed me twice. She said, 'Mamma is so pleased with your other self. I hope she will stay with you and every day help you to straighten out the tangled threads.' "

"Is that all?" asked Aline.

"Yes," answered auntie. "I expect a good many little children to read this story and puzzle out its meaning for themselves."—*Exchange.*

THE BIBLE IN THE HOME

"Whatever I have done in my life has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and made me learn a part of it by heart."—*Wendell Phillips.*

What a step forward it would be if all our church homes had a daily Bible reading period! How many young lives today might be different if back in the homes from early childhood the Bible had been given its proper place! If our leaders did noithing more than awaken the people who are Christian to this vital need and practice great things for God would result. This, however, is not the easiest thing a leader an do; really it is about the hardest. "The enemy hath done this." Satan knows the baneful results of keeping God's Word from the people, but who are we that we permit him to do it?—*Hints and Helps.*

—Don't blame the church for anything which you have not at least tried yourself to remedy.

The WORK *and the* WORKERS

Siler City

Early Sunday morning I started for Siler City for the morning service. It was one of those gray winter mornings which, I suspect, caused many people to stay at home because of "bad weather." And yet it was one of the most beautiful mornings I ever saw. Nature was so beautiful that my very soul was thrilled as I traveled through the fields and woods which had been washed so clean by the rain on Saturday, and then had been partially covered with a blanket of snow early Sunday morning.

I reached our church in Siler City in time for a part of the Sunday school, and then preached to a very attentive audience. Every department of this church seems to have taken on new life, and the members are happy in the work. They have already paid College Assessment, and Annual Conference Budget for this year, and they will pay the General Conference Budget in full. The pastor, Rev. F. L. Gibbs, is in Westminster Theological Seminary at present, but the work is moving along splendidly in his absence. He is to return once per month while in the Seminary.

Grace, Greensboro

By special request, I preached at Grace Church Sunday evening, and thus took part with these good people in their Thanking Offering Service for Foreign Missions. There were a goodly number of people present, and they were very responsive to the truth. Dr. Spahr, the senior pastor, also preached on Missions at the morning hour. So this church gave the time of one full Sabbath to the study of missionary interests. And I think they are setting a fine example for all our churches this year in that they are planning to pay the G. C. B. in full, and then pay Dr. Roberta Fleagle's salary and other things besides. May God bless them in this noble undertaking.

Evangelism

Our pastors in Greensboro are all co-operating in a simultaneous evangelistic campaign for Greensboro and community, which is to culminate with Easter. While this is to be a co-operative movement, each church will be free to put on its own plans of operation, and each pastor will direct the campaign in his own church. Thus a mighty force will be at work for the salvation of the unsaved in Greensboro for a period of about two months. We commend this plan to others.

And we are especially hoping that all our pastors will stress evangelism in this period of the year when the Protestant Christian world is placing that thought uppermost in the life of the church. Many churches at another set time in the year will hold their regular revival services; but let that not prevent any church from entering heartily into this Pre-Easter Evangelistic Campaign of personal and pastoral evangelism.

Easter belongs to all denominations. It marks the time of the crowning event in the earthly life of our Christ, so it seems reasonable to one that all our people stress this period as a good time to render decisions for Jesus Christ, and to round up numbers for His church.

An Increase of 10 Per Cent

Is it too much to set for ourselves a goal of a net increase of 10 per cent of our present membership during this Conference year? That seems to me really a low mark. We really should on this last year before our Centenary General Conference set our goal higher than that. For the last four years we have increased in membership at the rate of about 600 per year. That we may have a much greater increase this year, the last one of our one hundred years of service, each local church should make a special effort to add at least 10 per cent to its present membership. That would mean an increased membership of nearly 3,000. What say you, brethren? "We can do it, if we will." Will you join me in saying, "We can do it, and we will?"

That is a great goal, but our reason for existing is to win individuals for Christ. Surely, 10 of us can win one!

Easter Programs

Did you receive samples of Easter Day programs from Dr. Sheridan? If so please get them into the hands of your proper workers and get them to order the supplies early that they may be prepared for the service when Easter comes. Did you read Dr. Sheridan's letter in last week's HERALD? If so, then you noted that he tells us that "Last year 45 charges received offerings for the Easter service, while 44 did not give anything. I am appealing to this Conference for a more general observance of the service during the coming Easter." I add my appeal to that of Dr. Sheridan. Surely, every church in the Conference can and will make a special Easter offering for Home Missions, and report it as such to Mr. V. W. Idol, High Point, N. C. This offering will in every case count on your General Conference Budget.

Sparkles From the Field

Moriah: "A splendid new parsonage is being erected on the church grounds at Moriah Church. The foundation looks large enough for a good home. The place will be beautiful when cleaned off around the house, and the yard levelled in front."

Concord, Saxapahaw: "A few members gathered at the cemetery and planted flowers and running roses to hide the unsightly fence, and to set the church grounds in flowering shrubs and evergreens." Fine! Most of our country churches are located on beautiful spots, if the members would just get together and beautify the grounds. It can be done at so little cost. Now is a good time to do it. Also place a good marker by the road while at it.

Palestine, Flat Rock: "Stewards report Annual Conference Budget paid in full, part paid on College Assessment, some paid on pastor's salary." With this good start, we predict that Palestine will pay all claims in full this year.

Fountain Place: "We are trying to place the HERALD in every home in our church. Every Methodist Protestant should read the HERALD. Is a subscription list of 5,000 for the HERALD too high? I think not. I congratulate you, Brother McCulloch, on the new HERALD." So say all of us!

Albemarle: "The Sunday School is slowly but surely growing; 147 present Sunday, and they had to come in the rain." This is fine, let the god work go on.

Elbaville, Mocksville: "We have put a new carpet in the church since Conference, and we are now busy getting out timbers for Sunday school roms." Fine!

Spring Valley, Vance: "Our church building is being remodeled and enlarged. We have spent about $500 on building to date."

Asheville: "Plans are on foot to enlarge and improve the Sunday school plant, at a cost of more than $7,500."

First Quarterly Reports

During this week, pastors from 14 charges have made report for first quarter; this leaves 19 yet to be heard from. Some of those will be in before this is read. If yours has not been mailed before then, please mail at once. Thank you. If you need a blank I will mail you one.

Church Extension Work

Our Church Extension efforts have accomplished much during the last 25 years. Let pastors and people cooperate just at this time to raise all the A. C. B. possible and mail reecipts to Mr. V. W. Idol, High Point, N. C., that the Board may proceed to make some much needed help. I thank you for every effort in this behalf.

Appointments

I have waited for some developments before making appointments, so have not made them far ahead.

February 27, 11 a. m., Pleasant Grove.
February 27, 7 p. m., English Street.
March 4th, 7:30 p. m., Yarboroughs, quarterly conference.
March 6, 11 a. m., Yarboroughs.
March 6th, 7:30 p. m., Liberty Hill, Anderson.

Faithfully yours in His serice,

A. G. Dixon.

A WEIGHTY CREDENTIAL

The urgent need of the Christian religion is one of the proofs of its genuineness. Take away Christ and what is provided and promised in Him, and how pitiable would be the condition of humanity! Life's struggles and sorrows would have to be faced in our own puny strength, and no stars of promise would light the future that stretches away beyond the tomb. The hopelessness of the heathen nations is one of their most striking characteristics. There was sound philosophy underlying the words of the angelic messenger when, in announcing to the Judean shepherds the birth of the Babe of Bethlehem, he said: "I bring you good tidings of great joy, which shall be to all people." In Christ, human life has incentive, inspiration, and outlook. Indeed the riches of our inheritance in Him is vastly beyond the conception of the finite mind. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." And even the revelations of His Spirit are but faint glimpses of the glories to come.—*Selected*

A PERTINENT STORY

A story is told of a man in a railway car in England who took in with him a large mastiff. A guard came in and told him that he must put the dog into the baggage car. "Is that so!" said the man, smiling politely. "You put him out." The guard moved toward the dog, but the dog showed his teeth and the guard went out and locked the door. At another station a similar scene occurred. At a third station no guard came in. The man said to himself complacently, "I have carried my point." Then he began to wonder why they stayed so long at that station. Seeing a guard passing, he called to him from the window, and inquired why they were remaining so long. The man answered, "You were twice notified to put out your dog. You did not do it and so we side-tracked you and the train has been gone an hour." Is it not the opportune time to side-track legislators and political parties that pay no heed to the demand of the protectors of the home, and let the law-obeying people travel on to a higher civilization?—*Selected.*

A LAYMAN ON PREACHING

My message to the preachers is that nothing in your ministry is so important as the earnestness born of living faith. The people will forgive anything else in a minister except the sense that he is professional. Unless back of his learning and diction and eloquence they feel that he is dominated by a faith that lifts him to the heights, his sermons are as sounding brass and a tinkling cymbal.

"The reason I go to hear that man preach," said a prosperous and virile successful lumberman, "is that I cannot be sawing lumber while he is preaching."

Men and women, to use an overworked word, are "fed up" on the things that pertain to trade and business and sports and science and literature. They go to church—when it is not from habit, and the older I grow the more I believe that most good things that come to us are the result of a habit that puts us in a receptive mood in a good place—in the hope that they will be lifted up by a spiritual message and have their walks brightened by the light that never was on sea or land.

The conception that there may be a religion in the heart separate from the religion of the head, and that one may be substituted for the other, finds no warrant in the Scripture or in life. Whenever I go to church and the minister rises and says, "I am going to preach to you out of my heart tonight," I immediately begin to fear that is an excuse for the lack of proper preparation, and I am in for a thin discourse. Often the impression is justified. People go to church to be fed as well as comforted and strengthened. You will observe that even Billy Sunday, believed to disregard the conventions, writes all his sermons, even if he seems to drive his appeals home with a baseball bat.

It may be because of my upbringing in the old-time Methodist faith, but I feel a sense of being denied bread, if I go to church and in the learned discourse, enriched with classical lore, I find nothing that gives warmth and cheer to the heart. Between the preacher who is short on learning and long on experience, and the one whose sermon is a cold ethical essay, give me the first. I can go to the library and the lyceum for the classics and for logic. But if the Church has no message or no influence that warms the heart and sends one forth to love and help his fellows, from what source is the essential to happiness and usefulness to come?—*Josephus Daniels, in N. Y. Advocate.*

DANGERS OF SUCCESS

"He gave them their request; but sent leaness into their soul."

It seems often too true that success is accompanied with a tragedy that is worse than failure. As we strive and seem to win, things get into the saddle and drive us to the devil. A king once showed a guest his beautiful city, and when through the visitor asked, "You have shown me your beautiful city, but where are your men?" A man was showing his friends his new mansion, into which he had moved and was living. When through, his friend asked, "This is beautiful, but where is your altar?"

Jesus says, "Ye tithe annis and cummin, but omit" more important matters. We all are working for comfort and pleasure, but are we working hard at the same time to keep in our lives the groundwork of character? It appears that where we seek luxuries, the loyalties of spirit suffer leanness. Think of the words of the poet:

"Lord God of Hosts, be with us yet,
Lest we forget, lest we forget."

—*Christian Sun.*

—There is no honorable secular work which is not made more active and enjoyable by church-work.

Denominational Enterprises

A WONDERFUL LETTER—READ IT

In place of my usual article, I want you to read this wonderful letter, that has just come to my desk, written by one of our missionaries in China, Mr. Horace Starr Williams, to the late Rev. Fred C. Klein.

J. C. Broomfield.

Kalgan, China, January 4, 1927.

Several weeks ago Rev. Soderbom made a trip to the country and I accompanied him. We were gone less than two weeks, but during that time I was greatly inspired with a zeal to do more and better work. Before I left, I had only seen a view of the work as it appears in Kalgan. Often we heard it said that New York City is not a sample of the United States. Kalgan also is not a sample of our work in China.

We went a few miles by train and then hired a mule cart and struck out for the interior—of our work. It took us two days of hard going to get to the nearest station where we have a worker, though measured in miles it is less than fifty. The first day we went up a dry river bed for more than fifteen miles, over a high mountain pass, and into a new country where we found an ancient outpost called the Deep Well. We arrived after nightfall and found the city gates closed. We called and called and finally a man appeared on the wall, who inquired who we were and what we wanted. They were very cautious inside the gate because we were in the bandit country. Only a few days before two bandits were killed and their heads were hanging on the gate in plain view. We had not seen them because it was dark, but when they told us we looked and saw. It was nearly half an hour before they got the gate opened because the key had been transferred to the General's Headquarters for safety. Then we found an inn which was full of soldiers. They gave us one room which, far from being clean or warm, was at least shelter and safety.

The next morning we started early. By noon we had crossed another mountain range and were descending into a great valley. It was a great view from the mountain top, miles and miles of mountain peaks and a river valley extending as far as we could see. Here and there on the plain we could see the dim outlines of walled cities. It was a great sight. But when I realized that in only one of these many cities before our view was there any Christian church, and that among the many thousands of people there were only a possible two hundred who were following the Christ, it changed my rapturous feelings into one of—well, what shall I say? Well, the challenge was truly great and I just consecrated anew my life in his service. I felt so helpless in the face of so much work and such great opportunities. Truly the field is great; the harvest is white, but it looks so impossible. I became thoughtful and so I've been ever since. Of course I won't have it all to do, but I have a share for which I am truly thankful.

For over a week we went through the cities of this and other valleys and as we went and I saw the multitudes of people and the handfuls of Christians, I saw a vision—a vision of more missionaries; of hundreds of trained Chinese evangelists; of churches and Sunday schools and Christian Endeavor societies; of Young People's Conferences and—well, a new heaven and a new earth. A new China freed from the slavery of sin, a China cleaned of her idols and evil, a China peaceful and prosperous, a China where Christ has access to every courtyard.

At one little village which I visited entirely by accident, so it seemed at the time, though since it seems like I was really led there, I found a few Christians who are really more faithful than I am. For many years there have been a few people in Hsia-Li-Tai (the name of this village) who really have faith in Christ. Until the present, even, there has been no way to start a church nor even to send a full-time evangelist. Most people would have given up hope after a year or so, but not these people. I walked into this village and within half an hour the Christians were all gathered together in a little store for a meeting. I had never heard of the village before that day. They had heard of my arrival in China but were utterly surprised to see me. They wanted a meeting. So we sang some songs and had a prayer and then a few minutes' talk. Their main member, and the life of their group, had died a few weeks before. They were all greatly discouraged because they thought maybe the work, and the group, would gradually disperse and all Christian influence would gradually come to an end. With tears in their eyes they told me these things. They told me how they had planned for a school so their children might study, and how they had planned for a leader to lead them in Bible study and be their preacher. I found I was almost in tears too as they spoke, and resolved to do all in my power to bring their dreams true.

We visited many other places, but nowhere did I find people who were so really in earnest. Finally we got back to a railroad station. We had to wait nearly twenty-four hours for a train, but in China we are thankful, at times if we get a train so soon.

I could not forget the people at Hsia-Li-Tai, the little village. As the weeks passed I planned to go there for Christmas. I did not write them as I thought it would be a pleasant surprise to arrive on Christmas Eve and be their guest for this great day. I further determined to make this trip on my bicycle. The cart I found to be very slow and rough. It is also expensive. So as the days passed I planned how I would carry enough bedding for winter weather, some food, and other things necessary for a week's trip. On Saturday, December 18, a week before Christmas I had everything ready. I put on a new tire and saw that it was in shape.

Continuing my story, I took the train about midnight Sunday night, and by four a.m., we had gone the great distance of fifty miles to the station where I would start across the mountains. I went to a little inn and waited until daylight. Then I rode into the city, some three miles away, and dropped in on some missionaries for breakfast. After breakfast I started for Yang-Yuan city, thirty miles over the mountain and in the western end of the great valley I mentioned above, seen from the east. All morning I toiled up a mountain side. Riding was out of the question and pushing my bike took all my strength. My bicycle was really heavy because I had three army blankets beside a heavy sheepskin sleeping bag. Also a basket with some food. For food I took rice, sugar, salt, butter, powdered milk, crackers and cocoa. Also some grapenuts and a box of bouillon cubes. Even with only a little of each this was quite heavy. All together I believe I had a load of a hundred pounds.

Oh, I was going up a mountain. Finally I came to a little village at the foot of the last big grade. Here it was very steep. So I hired some boys to pull me up. This they were

very happy to do. You see my bicycle was a great curiosity. In all the history of China I dare say there has not been half a dozen bicycles over these mountains and the country beyond.

Having reached the top I was rewarded by having down grade all the rest of the way. I arrived at the first mission at 5 p.m. I was certainly tired, and hot, too. Remember it was Christmas week in North China. It was snowing when I left Kalgan and was by no means warm weather. But all day I perspired freely and by noon my inner clothes were almost soaking wet with perspiration—inspiration as my Chinese friend said. When I arrived I was given the best room in the building but it was cold. There was a fire but to our idea not enough for comfort. The Chinese try in every way possible to save money, so it is cheaper to wear your overcoat in the house than to build a big fire. Consequently I caught cold. And every place I came to was similar, so, long before I reached home, I had a regular "whooping" cough.

The next day I rested and went to visit some church members. They all need to be encouraged. The people in the United States will find it hard to realize what it means for a man to stand as a Christian here in China. In this city the population is estimated at 50,000 and there are less than twenty-five Christians. Can you realize what this means? It means for one thing that we have to keep on the alert, or we will gradually fall in line with the multitude, instead of drawing others toour group. It also challenges the most utmost in us. It is nothing to think lightly about. Here are thousands of the best people in the world, but they know nothing about Christ's great plan of re-creation. We who profess to know Christ and follow him have a great responsibility, for if we fail, there is no one to carry on in our place, and if there were our failure would make it infinitely harder for them to work. So every praying Christian—and every Christian ought to be a praying one—ought to give special time every day for the Christians of this country that they may stand firm and may truly be Christ's disciples and servants.

ty mile trip to the next church. All day I rode. I went

The next day, Wednesday, I started early on another thirthrough a dozen towns of more than five hundred population each where there was no sign of Christian influence. In some there are undoubtedly a few who are Christian, but think of the field for service. Let me say this work will not be done by foreigners alone. But we have a great task, duty and opportunity in helping train Chinese workers who will carry on. Do you remember the song "Send the Light" and the words "There's a call comes ringing o'er the restless wave, Send the light, the Blessed Gospel Light?" And do you hear the call? I do, and I am thankful beyond words that I am right here where I am. I just feel so useless at times because I am so poorly prepared for the work but I don't want to quit. I just want to study harder and live better that I may be a better worker, one who needs not to be ashamed.

About 3 p.m. I came past an old city. For hundreds of years it has been empty but the walls are still standing. Why is it empty? I must leave my answer for the next time. Then I will also tell about Christmas in Hsia-Li-Tai, the little village I mentioned above.

I hope some of you who read this will find time to write me a letter asking in particular about my work and the people here. If you write, I promise you an answer and possibly a few pictures I have taken myself.

Sincerely yours in His fellowship,

HORACE STARR WILLIAMS.

WHAT IS A BOY?

He is the person who is going to carry on what you have started.

He is to sit where you are sitting and attend to those things, you think are so important, when you are gone.

You may adopt all the policies you please, but how they will be carried out depends upon him.

Even if you make leagues and treaties, he will have to manage them.

He is going to sit at your desk in the Senate, and occupy your place on the supreme bench.

He will assume control of your cities, states and nations.

He is going to move in and take over your prisons, churches, schools, universities and corporations.

All your work is going to be judged, praised or condemned by him.

Your reputation and your future are in his hands.

All your work is for him, and the fate of the nation and of humanity is in his hands.

So it might be as well to pay him some attention.—*From The Front Rank.*

THE ONLY THING GOD FORGETS

Some one has beautifully said that the only things God ever forgets are the sins of His people. These He casts behind Him into the depths of the sea, and, blessed be His name, remembers them no more forever.

But the longer you live, the more wonderful will God's memory seem to you about the prayers you once made and then forgot.

"Thirty years ago," said an old Christian the other day, "I was deeply interested in the salvation of a young man of my acquaintance. For years I prayed earnestly for him, pleading with God by many precious arguments to save his soul. All this time he remained indifferent, and indeed gave up any belief he had in the Bible. I was separated from him, he drifted out of my life, I ceased to think or pray for him. But God had not forgotten him, and I dare even to hope that my poor prayers were remembered, and today I hear that he is a member of the church visible and invisible, a sincere and useful Christian."

Is it not worth while to bring our petitions to Him who will never forget the feeblest of them?—*Selected.*

WESLEY HAD BEEN THERE

One day a young nobleman on horseback rode impatiently up and down the streets of a village in Cornwall. He was seeking for a public house, where he could get a glass of that concerning which Shakespeare said, "Alas! that man should put an enemy into his mouth to steal away his brain!" but his search was vain, and coming upon a white-haired peasant on his way home after a day of toil, the young man said, with rising anger, "Why is it that I cannot get a glass of liquor in this wretched little village?" The old man recognized to whom he was to speak, and taking off his cap, made his humble obeisance as he replied: "My lord, about a hundred years ago a man named John Wesley came to these parts," and the old man walked on. A hundred years! and he was living still! —*Selected.*

The circumstances of our lives are not unmeaning, but infinitely otherwise. This we very often do not see for want of vision. High as heaven and wide as the earth, is the atmosphere of holy opportunity in which our souls have their being. Is it not felt? Then it is only because it is not wished. Not every hour, nor every day, perhaps, can generous wishes ripen into kind actions; but there is not a moment that cannot be freighted with prayer.—*William Mountford.*

Our Task and Our Privilege

Paid A. C. B. in Full

Mocksville.
Porter.
Spencer.
Lexington, State Street.

Churches:
Siler City, on Liberty and Siler City Circuit.
Palestine, on Flat Rock.
Speights Chapel, on Whitakers.

Paid on A. C. B.

Liberty-Siler City	$162.50
Burlington, First Church	100.00
Whitakers	77.25
Davidson	67.20
Forsyth	57.00
West End	55.00
Fountain Place	50.00
Mebane	50.00
Mount Pleasant	50.00
Charlotte, First Church	41.83
Weaverville	36.09
Concord	34.00
Why Not	31.55
Flat Rock	31.00
Mount Hermon	27.18
Friendship	25.50
Granville	25.00
Grace	25.00
Vance	20.00
Littleton	18.50
Randolph	13.00
Pleasant Grove	12.50
South Lexington	12.00
Saxapahaw	11.45
Randleman	10.00
Lincolnton	9.55
Bess Chapel	8.35
Denton	5.00
Haw River	5.00
Pageland	3.06
Mecklenburg	2.15

	Paid on G.C.B.	W.H.M.S.	W.F.M.S.
Concord	$108.01	$.....	$.....
Asheville	66.00	8.35	10.15
Granville	55.00	64.64	36.11
West End	42.00	53.40	39.60
Forsyth	40.65	25.46	32.54
State Street	40.01	.....	11.60
Winston 1st	38.47	87.20	81.72
Henderson	36.00	162.50	88.00
Whitakers	32.05	.....	54.20
Randleman	28.71	19.90	6.00
Asheboro	28.60	65.25	13.80
Lib.-S'ler City	25.98	.....	.....
Vance	25.00	.....	.....
Calvary	23.45	40.00	12.10
Orange	20.00	79.21	1.25
Graham	17.56	.....	19.52
Mocksville	17.22	.....	.....
N. Davidson	16.81	.....	7.95
Gibsonville	16.23	30.00	.....
Pinnacle	16.17	3.20	10.00
F'view-G. Raven	16.15	.....	.....
Pleasant Grove	15.25	.....	.....
Charlotte 1st	15.00	6.00	47.31
Spring Church	14.87	.....	.....
Fountain Pl.	14.66	.....	.....
Lexington, S.	14.00	.....	.....
Randolph	12.07	2.23	.....
Friendship	8.91	.....	.....
St. Paul	8.61	.....	.....
Anderson	8.00	.....	.....
Mt. Hermon	7.14	8.86	.....
Bess Chapel	6.81	23.25	.....
Lebanon	6.75	.....	.....
Saxapahaw	6.50	2.00	34.40
Moriah	6.50	31.80	30.76
Mebane	6.40	80.33	51.05
Alamance	6.00	19.00	46.23
Littleton	6.00	.....	.....
Lincolnton	6.00	.....	.....
Midland	5.73	.....	.....
English Street	5.10	.....	.....
Why Not	5.00	4.00	4.20
Flat Rock	5.00	.....	.....
Chase City	4.50	.....	.....
Thomasville, W.	4.25	.....	.....
Mecklenburg	4.20	.....	.....
Halifax	4.00	11.00	40.00
Davidson	3.35	.....	.....
Rockingham	3.00	.....	.....
Pageland	2.00	.....	.....
Grace	1.00	177.92	321.66
Burlington 1st	....	153.00	65.55
High Point 1st	....	175.92	130.07
Mt. Pleasant	....	36.76	49.66
Tabernacle	....	31.44	.....
Enfield	....	32.53	.....
West Forsyth	....	10.00	16.70
Reidsville	....	20.84	10.37
Th'ville Com.	....	.....	26.50
Th'ville 1st	....	.....	15.00

Paid College Assessment in Full

Tabernacle.
Liberty-Siler City.
Grace.
Asheboro.
Burlington.
Concord.
Henderson.
High Point 1st.
Gibsonville.
Reidsville.
Fountain Place.
Mebane.
Spencer.
Albemarle.
Lexington, State Street.
Haw River Mission.
Mt. Hermon.
South Winston.

Paid on College Assessment

Granville	$ 36.50
Saxapahaw	17.20
Charlotte 1st	16.88
Alamance	13.25
West End	9.00
Union Grove	5.15
Rockingham	4.00
Mecklenburg	1.27
Friendship	.50

Reports have come in from 68 charges on one or the other of the five budgets. There are six charges reporting on all five of the budgets; five reporting on four; 11 reporting on three of the five, 12 on two, 34 on only one, and 24 on none. When our automobile engines are not hitting on all the cylinders we are anxious to find out just what is the matter, and when they are hitting on none they are not going at all.

Liberty-Siler City still heads the A. C. B. They sent in a good contribution, but being head of the list, there was only one thing more for them to do and that was to go over the top, and such a small amount more puts them over that we are expecting them to go over next week. Mt. Hermon's contribution enabled them to hold their own. Friendship went up two points. We give a hearty welcome to Weaverville, who joins this list at 11.

On the G. C. B. Mocksville advanced from 30 to 17. That is a good gain. Lebanon joins this list at 33. Welcome, Lebanon.

On the College list Granville leads, Alamance made a gain of one, and we welcome two new names to this list, Friendship and Union Grove. The latter enters at 26.

One more week of February and Church Extension special effort. Then following that a printing of the entire Conference roll. In other words, a roll call of the Conference. What will the answer be? Let's see to it that there are no blanks.

Yours in His dear service,
A. G. DIXON.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$173,264.51
B. E. Kennedy	10.00
Mrs. B. E. Kennedy	5.00
Mrs. E. S. Welborn	3.00
Mrs. J. H. Snotherly	5.00
J. W. Whitehead	30.00
J. W. Foust	3.00
Miss Della Hanner	2.00
Mrs. Katie Cooper Duncan	5.00
C. C. Brewer	5.00
R. R. Brewer	10.00
C. M. Beaver	4.00
Mrs. O. O. Young	20.00
Rupert M. Robinson	12.50
Mrs. Rupert M. Robinson	10.00
	$173,389.01

Endowment Insurance Fund

Amount previously reported	$7,280.61
Mrs. J. J. Crawford	20.00
Miss Lizzie Hardin	10.00
	$7,310.61

HERALD SUBSCRIPTION RECEIPTS

Rev. R. L. Hethcox, $1.50; Mrs. Bessie Davenport, $1.50; J. H. McPherson, $3; P. L. Kinnaman, $3; Mrs. B. F. Morris, $1.50; Rev. J. E. Pritchard, $4.50; Rev. R. C. Stubbins, $4.50; Rev. J. D. Williams, $1.50; Rev. L. W. Gerringer, $1.50; Rev. W. F. Ashburn, $1.50; Rev. H. L. Powell, $1.50; Rev. J. H. Moton, $1.50; Rev. C. E. Ridge, $1.50; Rev. J. E. Carroll, $1.50; Rev. A. O. Lindley, $1.50; Rev. B. M. Williams, $6; Rev. M. I. Crutchfield, $2.75; Rev. W. D. Reed, $1.50; Mrs. John T. Suits, $2.00.

SUNDAY SCHOOL

Lesson for February 27: Making the Community Christian. Gal. 5:13-25.

Lesson for March 6.—Sharing the Good News. Acts 8:4-8; 2 Cor. 5:14-20.

CHRISTIAN ENDEAVOR

Topic for February 27: Practising World Brotherhood. Mark 3:31-35; Rev. 7:9, 10.

Topic for March 6.—Stewardship as a Rule of Living. Matt. 25:14-30.

—We are pained to hear of the critical illness of our good brother, N. M. Harrison, of Brinkleyville. His son, Rev. N. M. Harrison, Jr., went to his bedside some days ago.

IN HONOR OF THE DEAD

Williams

"God touched her eyelids, and she fell to sleep."

Just before the break of dawn on January 16, 1927, at her old home, about three miles south of Hillsbore, the sweet and gentle spirit of Mrs. Lucinda Elizabeth Williams winged its flight to God who gave it. Age eighty-four years, ten months. Mrs. Williams was greatly loved and admired by all who knew her. She was a woman noted for her lovely Christian character, gentle and kind ways. Seven children survive, as follows: Rev. D. R. Williams of Graham, N. C., Rev. T. A. Williams of Glen Raven, N. C., A. J., Wright and Robin Williams, Mrs. Emma Lloyd, and Mrs. Charles Thompson, all of Hillsboro, N. C. Four brothers and two sisters, Rev. J. D. Williams of Greensboro; C. R. Williams of Chapel Hill; Jessie Williams, of Durham; Alex Williams of Hillsboro; Mrs. Margaret Stubbins of Durham; Mrs. John Ray of Hillsboro.

In addition to the above thirty-eight grandchildren, thirty-one great- grand-children, besides a host of other relatives and friends, are left to mourn the loss of a dear one.

The solemn and impressive funeral services were conducted from the Episcopal church in Hillsboro the following day at 2 o'clock p.m., of which church she had been a member for a long number of years, Rev. W. D. Benton officiating. Amidst an unusually large concourse of friends and relatives from different sections of the state, her body was tenderly laid to rest beside the grave of her husband, gone before. Thus beneath a mound of beautiful flowers we left her to sleep the "dreamless sleep of death."

She will never quite leave us, the dear one who has passed through the shadows of death to the sunlight above. A thousand sweet memories are holding her fast to the places she blest with her presence and love; we cannot think of her as dead, who walks with us no more along the paths of life we tread. She has but gone before, and still her silent ministry within our hearts hath place, as when on earth she walked with us and met us face to face.

A LOVED ONE.

Welborn

Mrs. Delphine Blizzard Welborn, was born in Randolph county, March 9th, 1853, and departed this life February 5th, 1927. May, 1877, she was united in marriage to Mr. W. W. Welborn; to this union were born five children, four daughters and one son. The son died at the age of sixteen years, one daughter died at the age of eight years; three daughters survive as follow: Mrs. C. W. Combs, Mrs. W. E. Royals, Mrs. C. C. Jackson, all of this city. In September, 1925, her companion was called home, preceding her one year and five months. The deceased is also survived by two brothers, W. A. Blizzard, of California, and Joshua Blizzard of Leaksville, N. C. Two sisters, Mrs. S. M. Rike, of Randleman, and Miss Mary Blizzard, of High Point. Six grandchildren.

While quite young she professed faith in Christ and united with Gillard Church, where she remained a member until later she united with Fairfield M. P. church. There she was faithful and active in all activities of the church, until she and her family moved to High Point. She then with her husband placed her letter with the Welch Memorial M. P. Church, where she remained one of the most faithful and active members until about four months ago she was forced to give up her activities on account of failing health. Though her health failed her, yet she never lost interest in her church. She often expressed the desire that she would soon be able to be in the service again. But her work was finished; she had been faithful in that which was least, and the Lord said, I will make you ruler in that which is much. "Enter thou into the joys of thy Lord."

The funeral was conducted in the church by the pastor; assisted by Rev. W. B. Davis, pastor South Main M. E. Church, and Rev. O. L. Ruth, pastor of the Holiness church. A large crowd was present.

Warner

John H. Warner was born June 15, 1855. He departed this life January 25, 1927.

On December 29, 1875, he was united in marriage to Miss Lucy Walser, and they lived happily together for fifty-one years—long enough to celebrate there golden wedding anniversary.

To this union were born twelve children, eight of whom survive. They are Mrs. C. H. Miller, Mrs. J. S. Koontz, Mrs. W. I. Williams, Mrs. J. H. Koontz, Mr. J. R. Warner. Mr. E. T. Warner, Mr. Zeb Warner and Mrs. C. G. Hege. He also leaves behind his faithful wife, twenty-seven grandchildren and three great-grand-children, and one sister, Mrs. J. F. Pickett.

Brother Warner professed faith in Christ and joined Shiloh M. P. Church when a boy and lived true to that profession to the end of his days. Like the apostle he too said, "I'm ready to be offered," and often said his last years were his best years, for as his body grew weaker his soul took a stronger grip upon God. He will be greatly missed by his loved ones and friends and his church, but we can all rejoice in the hope of eternal reunion.

MRS. WILEY SHOAF.

Loflin

Richard Locker Loflin, born May 24, 1854, died February 5, 1927. He was married to Miss Cornelia Everhart about 53 years ago.

To this union were born three sons and six daughters. The widow, two sons, four daughters and a large number of grand-children, and great grand-children survive.

Brother Loflin professed faith in Christ when a young man. He helped to build Lineberry M. P. Church, and became a charter member when it was organized.

Uncle Locker, as most of us knew him, was a good man, a loving companion, a devoted father, a faithful church and Sunday school worker. A friend to God and all mankind.

His funeral was conducted by the writer Sunday afternoon at Lineberry church, in the presence of a large congregation of people, after which his body was laid to rest in the church cemetery.

Brothers W. T. Hall, A. G. Cranford, and J. P. Elliott, spoke briefly, but effectively.

These brethren all paid a beautiful tribute to the life and Christian character of Brother Loflin. Personally I feel very keenly the loss of this good man. The church has lost one of its best members.

The home, the church, the community, are sorely bereaved because of his removal from among us.

But our loss is his eternal gain.

May we all look to our Heavenly Father who will comfort us in our bereavement and bind up our broken hearts.

C. E. RIDGE.

Dixon

Mrs. John W. Dixon, who was Miss Hettie Carroll before her marriage, was born January 17th, 1874. Died February 4th, 1927.

She was married to John W. Dixon June 16, 1899, and to this union there were born eight children. Three of these died in infancy and five are still living. She was the eldest daughter of Mr. and Mrs. R. A. Carroll of Reidsville. She leaves to mourn their loss, her husband, her father, two daughters, Mrs. B. L. Davenport and Miss Doris Dixon; three sons, Thomas, Woodrow, and Phillip; two brothers, D. L. Carroll of Reidsville and N. F. Carroll of Winston-Salem; three sisters, Mrs. C. H. Garrison, Mrs. Basley McCollum, and Mrs. Lorensa Chandler all of Reidsville; and five grand-children.

Her husband's father, five brothers, and one sister also mourn the loss of a daughter and sister. Besides these there are numerous friends who feel keenly the loss caused by her going.

Mrs. Dixon was a devout Christian woman. She joined Midway Methodist Protestant church in childhood and remained a faithful member of this church for a number of years, and until she moved her membership, with others of her family, to the M. E. Church South in Summerfield.

She was an invalid for nearly six years before her death, and she bore her pain and suffering as patiently and as cheerfully as a faithful Christian could do. She was never known to murmur or complain. Toward the last she began to long for the release that comes to the faithful when they are permitted to depart and be at peace. So she bade farewell to her husband and children and loved ones and told them she was going to be with Jesus.

She was triumphant in death as she was in life, and she is to be congratulated in that she has found release from the pains of a frail body, and has entered into that realm where suffering and sorrow do not come.

The funeral services were conducted at Midway Methodist Protestant Church, by her pastor, Rev. Mr. Albright, and Rev. W. F. Ashburn, a former pastor. Many of her childhood friends gathered for this service, and she was laid to rest amidst the familiar scenes of her childhood days.

A. G. DIXON.

—Dr. H. P. Towle, Boston physician, says that fully half the people with pimples, or acne, who come to him for treatment are rapid eaters. Rapid eating and the consequent overburdening of the digestion, he declares, seem to be the causes of many cases of red, blotchy rashes over the face and body. Imperfect mastication and the accompanying habit of washing the food down whole usually result in habitually overeating.

FROM PASTORS *and* PEOPLE

Bessemer City Charge.—We had a very good Sunday school last Sunday morning. The Baraca class won the banner for best attendance. We are hoping to increase our school to one hundred. The C. E. Society will give an oyster supper in about two weeks; these socials seem to enliven the society and the young folks seem to enjoy them. The Ladies' Aid is trying to complete a quilt which will be sold. for the benefit of the church. We had preaching services Sunday night. Brother Modlin from Lincolnton came over with Brother Carson and preached a very interesting sermon.

We all love Brother Modlin as he seems to be a good man, an old soldier of the cross. We desire the prayers of all Christian people.

Best wishes to the Herald and its readers.

LUCY BLANTON, Reporter.

Porter Church.—Pastor Hill here on the second Sunday preached another very helpful sermon.

The attendance was fine. Brother Hill certainly draws the folks. We feel very fortunate in having him and his good wife to work with us this year.

Our Sunday school work is moving on nicely. We are very proud of our faithful little band.

Brother Hill will be with us the fourth Sunday at 11 o'clock. Hope to have a large number to hear him.

Best wishes to the Herald and its readers.

MRS. W. T. BRASWELL, Reporter.

West Forsyth Circuit.—There is an interesting series of meetings in progress at Tabernacle. A team of the Billy Sunday Gospel Club present each night, with their individual testimonies to the saving power of Jesus, earnest exhortations, and personal invitations. Last night in spite of rain and mud, there was nearly a house full of people present. Team no. 8 was early on hand. Many of the men composing the teams have good voices which they lift in songs of praise. Two young men came forward and confessed and declared their purpose to serve the Master. About a dozen asked prayer.

C. H. WHITAKER, Pastor.

Efland, Orange Charge.—Sunday morning Brother Williams brought us a very helpful sermon. He preached on the parable of the talents, bringing out clearly that we should use our talent to the best of our ability, even though we may have only one.

Our Sunday school is still moving on nicely. We have recently purchased a new register board. This board is very helpful and has been needed a long time. In the last two weeks the result of our Bible reading contest is 1720 chapters. This is arousing considerable interest in some of the classes.

Recently the home of Miss Annie Jordan and nearly all the house-hold furniture of Mr. and Mrs. E. Powell who lived with her was burned. These people have our sympathy in their loss. Our Sunday school and others pounded Mr. and Mrs. Powell a few nights later. Our sympathy also goes out to Mr. Powell in the death of his brother, Harold Powell. He was seriously burned February 11 while starting a fire with a mixture of gas and oil which exploded. He was rushed to a hospital but the burns proved fatal. He died February 16. He was a young man only about 17 years of age. This is indeed sad to think of.

MRS. E. S. TAYLOR, Reporter.

Creswell Circuit.—Much credit is due Miss Mary Spruill for her efficient leadership in conducting entertainments in Rehoboth church, where such a worker has long been needed. Also the splendid bazaar she managed with fine success. May more of us girls possess a like spirit to work for the Master.

A FRIEND.

Friendship, Stanly.—Despite the rainy day yesterday a large congregation was present to hear Brother Hill deliver another powerful sermon. The congregation is increasing each Sunday, due to the fact that there is something being done worth while.

The prayer services which are held the first and third Sunday nights have proved to be a great work to the young people of this community and the old as well.

The first Sunday of this month our pastor preached a wonderful sermon and also administered the Lord's Supper to a large number.

The Sunday school Convention will be held here Thursday evening, March 3rd, at 7:00 o'clock. Everybody is cordially invited to attend.

Best wishes to the Herald readers.

MARTHA ANN HARWOOD, Reporter.

Mecklenburg Circuit.—When the conference closed, and the churches on this circuit realized that their beloved pastor, Rev. Robert Short, and family, would be removed, they dreaded the change, as these dear people had endeared themselves to all, consequently, many hearts were anxious. "God holds the key," and knows the way. To the surprise of many our new pastor arrived November 13th, filling the appointments at Antioch and Beulah the 14th a.m. and p.m. and has been unfailing in these duties, filling every appointment at the four different churches since then, without the aid of a car, which these modern times demand, but this necessity he hopes to possess later. Brother Totten has much of the spirit to overcome difficulties.

He served this work over 20 years ago, where he made many lasting friends who gladly welcome his return, as they knew his worth, so with the wide experience he has had, he can stimulate the slackers who need to be at their post of duty.

Stallings church observed the Christmas program with splendid success. The former leaders had married, so the problem of conducting the program was successfully met, with the aid of Miss Lorena Flowe and Mrs. Totten. Much credit is due Miss Flowe, as she is a natural leader with children.

Beulah church had begun Christmas preparations, but they were overthrown through "Dan Cupid's" invasions, which resulted in the marriage of our Miss Grace Phifer, a leader.

Three of the families at Beulah have suffered the sad pang of death. First the infant of Mr. and Mrs. Wm. Schell, little Joe Tom, was suddenly transferred with the angels, leaving heart-broken parents, brothers and sisters. This was their first sorrow through death.

The next was little Theluia Neal, the infant of Mr. and Mrs. Lonnie Morris; again loving hearts were broken, and dear friends shared their grief, but these little angels are transferred to be with Jesus, where there is no doubt and fear.

Then the saddest of all was the wife of Walter Maynus, who died in a hospital in Charlotte, leaving husband with five helpless children, the youngest a tiny babe. This is a heart-breaking position for husband and loved ones, which has stirred our sympathy as few deaths. She was a sincere Christian, devoted to her family, unfailing in her duty to home and church, so with the splendid reputation she bore, we think of her as rejoicing in the presence of her Master, "Safe in the arms of Jesus."

May our Father lift the burdened hearts o this husband and loved ones, and help them to be submissive to God's plan.

It is hard to bow beneath the chastening rod, but in the hereafter the mists will be cleared away.

Not now, but in the coming years, it may be in the better land, we'll read the meaning of our tears, and then up there, we'll understand.

February 23 Brother Totten was called to his home at Yadkin college to conduct the funeral of Miss Howard.

We are praying for a revival at every church, trusting for the salvation of many souls. So help us pray for a spiritual awakening here, throughout the entire conference, and every branch of his kingdom.

AN OLD CONTRIBUTOR.

Denton Church.—Our pastor filled his appointment yesterday morning and last night.

The attendance yesterday morning was large considering the day.

The sermon was well enjoyed by all. We like Mr. Henderson better every time we hear him preach.

We hope the first Sunday in March will be pleasant and we can have good attendance.

Our Sunday school offering was good yesterday for the number. Offering was $2.85; year ago was $1.92. We are sure glad to see our church and Sunday school on the gaining side in attendance and collection.

We ask the prayers of all good people for our church and Sunday school that we may be better.

REPORTER.

High Point.—Last Sunday was observed as "Baraca Day" at our church, and this splendid organization of men was much in evidence, having charge of both services of the day. It was truly an inspiring scene when the middle section of pews in the main auditorium and the choir loft filled with men, young, middle-aged, and those advanced in years. The president of this class Mr. Lynn Trout, and the teacher, Prof. J. D. Hardy of High Point College, occupied seats in the pulpit. Mr. Hardy led the opening prayer, and a male quartette, Messrs. Dan W. Smith, Carey Davis, Arnold J. Koonce, and Clarence Schultheiss, sang "Tell Me the Story of Jesus" with pleasing effect. Mr. Lindley delivered a very forceful sermon, appropriate to the occasion, from the text, "Quit you

like men, be strong." Mr. Lindley said that he honors all professions and lives of honest work, with special privileges or esteem to none. He told the men to be proud of their work, and to do their best in the field of usefulness where they find themselves. He laid special emphasis upon purity of thought and action, and begged them to be constantly in touch with the Master through secret communion and prayer. His talk was most timely and practical. At the evening service a History of the Baraca Movement was given by Mr. R. L. Trout, and the sermon on "The Sins of the Fathers Upon the Children" was delivered by Prof. J. D. Hardy of the College.

Rev. E. L. Ballard, the associate pastor, called together the new Pastor's Cabinet at the parsonage last Thursday evening, and met with an enthusiastic response, there being 17 members present. The duties of this group are to get in touch with all members of our church in the various sections of the city, to visit the sick and shut-ins, those who are in trouble or sorrow, prospective members, etc, and to repart to one of the pastors. This Cabinet will hold another meeting to complete plans for work on Friday evening of this week. The members of the Cabinet are the following: Dr. S. S. Coe, C. C. Robbins, A. J. Koonce, J. W. Hinkle, Mrs. W. C. Hammond, Mrs. S. D. Shelton, H. A. Moffitt, Mrs. R. T. Pickens, Mrs. Minnie P. Harrell, Vernon W. Idol, Mrs. H. A. Garrett, J. H. Jennings, A. M. Rankin, Sr., Mrs. C. L. Gray, Mrs. J. G. Snipes, Henry Hankins, Mrs. P. T. Crawford, H. T. Hancock, and Mrs. H. U. Oakes.

Many friends of the family will be pained to learn of the serious illness of one of our greatly loved members, Mrs. A, Harriet Guire, widow of the late J. Wesley Guire. She is in a hospital in Lenoir, N. C., where she has made her home with her two sons for many years. Mr. V. W. Idol was in Lenoir on business last week and visited Mrs. Guire, who has been a life-long friend of his family. Though living in Lenoir for more than a dozen years, she has retained her membership and loving interest in the First church, and every one of its members is very dear to her heart. May the God whom she has served so long and so faithfully be very near to her and comfort her in these days of illness.

We are grieved to learn of the death of Mrs. R. R. Ross of Asheboro on Sunday, February 20. She had been critically ill of pneumonia and other complications for two weeks. Mrs. Ross and her family have a large number of friends in High Point, who are pained to hear this sad news. Mrs. H. A. Garrett is her niece, and she and Mr. Garrett had been to Asheboro on several occasions during her illness to visit her and they attended the funeral on Monday afternoon. Mr. and Mrs. Ross have attended services at First church many times, and we were always delighted to see them. The sympathy of many friends here is extended to the bereaved family in the loss of this splendid mother and wife.

Next Sunday will be observed as Foreign Missionary Day, and the women will have a prominent part in the services as did the men on last Sunday. At the evening service a special program will be given, and the Annual-Thank-offering will be taken. A competent committee composed of Mesdames S. S. Coe, E. L. Ballard, and P. E. Lindley, is working out this program.

Dr. and Mrs. George R. Brown of Reidsville were in High Point on Thursday, February 17th, for a short time.

Captain A. M. Rankin left Tuesday morning for Hot Springs, Ark., where he expects to spend a month.

Mr. Chas. C. Robbins returned Friday from a hunting trip in Eastern Carolina.

James C. Penny, Jr., of Greensboro has entered High Point College as a student.

Garland McPherson, son of Mr. and Mrs. O. D. McPherson, will take part in the Freshman-Sophomore debate at Chapel Hill next week. Garland is a member of the Freshman class in the university. His colleague will be John Mebane of Greensboro.

We are pleased to know that Mrs. Fred Leonard, who has been ill in Guilford General Hospital, has recovered sufficiently to be moved to the home of Miss Pearl Leonard.

Gibsonville.—One of the most pleasing events in our church life was the annual meeting recently of the East Guilford Christian Endeavor union held in our church hut. The supper afforded the fellowship in the breaking of bread together that seems not to come in any other way. The songs, the after-dinner talks, the address of the evening, the fellowship with workers of other churches and other denominations—all had the happy effect of broadening our interest and of inspiring to us quickened activity. One of our own workers was chosen president of the union.

Our Junior Christian Endeavor society, inactive for a period, has been re-organized and promises well.

The subscriptions to the Herald reported recently should be credited to the members of Christian Endeavor. They did the work, I only sent in the names and the money.

Our board of stewards are making this Church Extension month. In the Sunday morning services, the pastor and people are thinking "Stewardship," the first step toward practising it.

A pleasing experience is the interest our young people are taking in an open discussion Wednesday evenings of the Sunday school lesson.

When our Ladies' Aid meets you would think from the interest manifested that the women have no other duties whatsoever. Then when the W. H. M. S. meets you would for the same reason think the same about that. It always has given me pleasure to see other folks work, as the years go by it is coming to be a delight. The W. H. M. S. is now on the last lap in raising their quota for the year. T. M. JOHNSON.

First Church, Burlington.—We were fortunate last Sunday in our visiting speakers—one for each service. At the morning hour the speaker was Mr. M. G. Daniel, a student of Wake Forest College, and a delegate to the Student Volunteer Conference at Elon College. Mr. Daniel has spent most of his life in the near East, and knew at first hand many of the atrocities of the Turks against the Armenians. He recounted in brief the history of his own nation—he is an Assyrian—and the cruelties of the Turks against the Armenians. Many of his own people had been killed, among them, three of his little brothers. His father witnessed, through field glasses, the drowning by the Turks in the Tigris river of eleven thousand children of the city of Bitlis.

Mr. Daniel is the representative in this state of the Near East Relief. The congregation gave him an offering, amounting to about $38.00.

At night we were fortunate in having as the speaker Rev. Jesse R. Wilson, associate general secretary of the student volunteer movement for foreign missions. Mr. Wilson was one of the speakers in the Elon Conference, and was enabled to come to us because of the closing of the conference on Sunday afternoon. He had been in Japan for five years under the appointment of the American Baptist Foreign Missionary Society. His coming to us was given an added interest because of his personal knowledge of some of our missionaries in Japan. He knew Miss Ethel Hempstead and Mr. and Mrs. Clyde Auman, and spoke in highest terms of them. Having his mind imbued with the missionary purpose and program of Christ's Kingdom, it was but natural that he should talk to us along that line. He told us some interesting things about the "Island Empire of the East," and in simple earnestness he impressed upon us our responsibility and our privilege in establishing the reign of a spiritual brotherhood throughout the earth—the purpose and program of Christ for his Kingdom. Both speakers were helpful and enjoyed.

Some interesting features of our work are in process of development, announcement of which we hope to make later. During the winter months we have had a great deal of sickness among our people but most of them are improving, we are glad to note. We were sorry that Brother Dixon was sick, and not able to come to us on the thirteenth. We shall be glad to have him later.

S. W. TAYLOR.

Liberty, Siler City.—It is a pleasure to write to the Herald, because the recent paper campaign carried on by the faithful workers at our churches has placed the Herald in most of the M. P. homes in Liberty and Siler City. May we not stop until every home has one or more of our church papers!

The writer enjoyed the trip to both churches in N. C. the 13th. Regardless of the rain and mud encountered the trip was inspiring. At Liberty Sunday morning good reports were heard from all sources. The organizations haven't ceased working, but seem to continue their steady progress. The church conducts each Wednesday evening a prayer service. A letter received today tells of a good Ladies' Aid meeting and a Christian Endeavor oyster supper in progress.

Mr. S. M. Smith has proved himself a huge hearted member. He donated and had placed around our Liberty church a goodly lot of shrubbery. Its value is estimated at $145.00. The church is so located that this donation will help the general appearance of our church very much. We appreciate this timely gift, Mr. Smith! May your tribe increase! A few men of the church, also, agreed to give $20.00 to fix an aqueduct around the eaves of the church to protect the shrubbery from the rain.

The writer, also, found Siler City continuing the Kingdom's work along all lines. A full congregation was present at the evening

service regardless of the inclement weather. The C. E. was attended and they report a lively prayer meeting with good attendance conducted each Wednesday evening for the church. Regret so much I missed the Valentine social last Monday. A letter reached me today telling of 40 being present at your mid-week prayer service. Fine!

There is a great opportunity for our church to grow at Siler. We should have one of our strongest churches located in this field. There are only 83 members there now, but they are as good as gold. It is with much interest that we are looking forward to our meeting there in May. Let us pray for a great increase. Regardless of the few in number it has paid the pastor in full through February; its college assessment; its A. C. B. and some on the G. C. B. Liberty practically equals this record. These are just good everage Methodsit Protestants, but they speak encouragment to the Good Cause and inspire the efforts of a young preacher to greater things.

The writer was going to write about the seminary, trips etc., but I have taken up so much space about the folk at home that I will have to write that later.

F. L. GIBBS.

Westminster, M.

Siler City.—We were very fortunate to have Dr. Dixon of Greensboro with us Sunday morning.

His sermon was enjoyed by everyone present. We will be very glad to have Dr. Dixon preach for us again.

We were also fortunate to have Rev. and Mrs. H. L. Isley, from Saxapahaw charge with us Sunday evening.

Mr. Isley brought us a wonderful message. We will be glad to have them with us again.

REPORTER.

First Church, Concord.—This church has closed a two weeks' evangelistic campaign that resulted in one of the greatest meetings, it is said, that this church has had in recent years. There were sixty-three conversions, and forty-two reconsecrations; Thirty-five have been received into membership, with others to follow.

The pastor conducted the services, doing the preaching. Mr. N. J. Miles of Enfield had charge of the music and rendered fine service.

Beulah, Mecklenburg Charge.—On the second Sunday Rev. W. T. Totten filled his appointment with a small congregation, due to sickness in the community and bad weather.

Since January 1, there has been sadness in four of the Beulah homes to the extent of a death in each family. On January 1, a sweet little boy of four weeks was taken from the home of Mr. and Mrs. W. H. Schell.

On January 18, a mother of five small children and the wife of Mr. Walter Manus was taken away suddenly. She was a good woman and loved by all that knew her. It was said by her nearest neighbor that in the eight years she lived by him she was never heard to speak a cross word to any one, or a harm word of any one. She had been a faithful member of God's church since childhood.

On January 31, death visited the home of Mr. and Mrs. Lonnie Morris, and carried back to heaven their five-months-old daughter.

February 18, Mrs. David Morris passed from this life to a home over yonder after ten days of suffering with pneumonia. She was the mother of seven small children. She has been a faithful member of Beulah church since she was sixteen years of age. It is good to have lived such a life that after we are dead our children can say, "I know memma is in heaven for she was such a good woman."

May we all take examples from these good women.

These four families have our greatest sympathy, and may we all live such a life that we may live as one unbroken family on the right hand of God.

Rev. Mr. Totten conducted all the funerals with the exception of Mrs. Morris'. Our formal pastor, Rev. Rober Short, from Roberta conducted her funeral.

Mr. Willie Wyles of this church is recovering from a serious attack of pneumonia.

May the prayers of God's people be with us. Best wishes to the Herald.

EVELYN SCHELL, Reporter.

Haw River Circuit.—We were fortunate to have Rev. Elwood Carroll preach for us at Brown Summit the fifth Sunday in January. To say the people were delighted is putting it in mild form. His style was fine, his reasoning clear and his words forceful. The people heard him gladly. They are justly proud of their boy.

The second Sunday it rained and it poured but when we reached Fair Grove we found our young Sunday school superintendent, Brother Percy Bevel, and his good wife and children on hand ready for Sunday school.

At 2 p.m. we were at Midway, the church where people go rain or shine, and we were delighted to find the house almost filled.

The pastor asked some of the people why they came out on such a rough day. He was made glad when they said because we expected to see you here. They are becoming dead in earnest about their new church and have already $4000.00 pledged for the building.

We missed very greatly, the presence of our faithful Brother Fred Jones at Mizpah Sunday. Unfortunately he had given the hoof of his mule a desperate blow with the top of his head that resulted in an ugly gash in his head about four inches long.

Fred says the people are liberal with their advice now but that it is too late.

He is improving rapidly and we hope he will soon be out again.

Brother Way had to turn back before reaching his church on account of the road being impassable. Oh my! when will the people learn that a fine road to their church is a big drawing card.

W. D. REED.

Stallings, Mecklenburg.—The Ladies' Aid met Thursday evening at the parsonage. It was a called meeting for the purpose of reorganizing. This done, Mrs. M. L. Stallings (re-elected president) made an appeal for more interest and enthusiasm. Afterward, delightful refreshments were served by our pastor's wife, Mrs. W. T. Totten. The next meeting will be at the home of our president, and we expect a good attendance. Surely we can spare one afternoon each month for this good work. Especially when we have such wonderfully good times together. The social contact so rests and refreshes one. The readings, songs and prayers are always spiritually uplifting.

Our Sunday school is doing well, but we regret that our superintendent, Mr. R. S. Irby, has been unable to be with us for some time.

The C. E. is having fairly good attendance but hopes for improvement.

We were indeed glad to have Rev. A. B. Heywood worship with us at the morning service the first Sunday in this month. Our pastor delivered an appealing and inspiring sermon on "The Pure in Heart." I think each one present went away feeling benefited and glad he had come out to the House of God.

MRS. P. L. GARMON, Reporter.

Davidson Circuit, Chapel Hill.—Pastor Ridge filled his appointment today with a good sermon. I never heard him preach a better one.

Our Sunday school is better attended than it was. We have 50 on roll. They aim to build some more to the arbor. Next Wednesday is the day set to go to work at it.

Thomas Smith was buried at Chapel Hill last Thursday. He was a member of Chapel Hill church.

Sunday school next Sunday at 10 o'clock. Come and bring sombe one with you.

LIZZIE CRANFORD.

Midway, Guilford Circuit.—Our Sunday school is growing in interest and in number. We have a great field to work in. So many people are coming in the community that have no church home. We are reminded of our Master's words when He said, The harvest truly is great and the laborers are few. Yesterday, February 20th, was a feast day with us. Mrs. Dixon (wife of president Dixon) was with us and gave us a wonderful message on God's love. Some said it was the best they had heard in a long time.

One boy on his way home said she made the folks cry: she promised to come again soon and organize a woman's missionary society. We hope we can tell you more about that later.

W. A. LAMB.

Liberty, Davidson Circuit.—We were very fortunate to get our former pastor, Rev. C. E. Ridge, back with us for the new year. Every one was glad to see him back. He certainly had been doing some real good preaching for us. He was with us Sunday.

Sunday school has been running every Sunday that the weather would permit at 1:30 p.m. Though the number has not been what it ought to be. We hope and pray that the future may be much better than the past has been.

ANNIE HILL, Reporter

Shiloh, North Davidson Circuit.—The Christian Endeavor Society met at the home of Mr. B. L. Leatherman February 18th, and had our regular weekly meeting. We had a large number present considering the weather.

The topic was Our Duties as Christian Citizens. We as Christians have many duties, and we should not neglect them. It's our duty to attend all church services, Christian Endeavor meetings, and many other duties for Christ. We should start when we are young, then we will grow in service for the Master. We all should be laborers together with God. It's our duty to honor and obey our par-

ents. If we neglect this duty we will never get very far in life. So may we live each day that will shine for our blessed Master.

On February 20th, we had charge of the opening of Sunday school. May we be ready at all times to do something for Christ.

EMMA BERRIER, Reporter.

Asheville.—Miss Bonnie Roberts was recently married to J. F. Bell.

Our Ladies' Aid Society surprised her with a linen shower. Mrs. Bell is much beloved by our church here as an unusually fine young woman—always loyal to her church. She is a grand-daughter of the late Andrew Pickens and wife of Jupiter.

On the second Sunday night our Missionary Society gave a pageant, "The March of the Mites," under the direction of Mrs. C. W. Bates. Mrs. E. L. Winslow trained the children and took the leading part. The Thank-offering was $25.00.

Our missionary societies have exceeded their apportionments.

Two new members were received into our church Sunday morning; Miss Betsy Patton and Miss Mary Bates, both members of the Ore Hill church. We welcome them.

Pastor Bates and Mrs. Bates were recently favorably written up in the Asheville Citizen.

Our prayer meetings are well attended. So also are our Sunday services. Our pastor's sermons always good, are even better than ever.

Our Brotherhood meeting on February 8th was in some respects the best ever—in attendance and offerings, and addresses by Pastor Bates and President E. C. Fawcett. Brother Fawcett in a happy manner told of his joy in the privilege of worshipping in our church and contributing to its support. He is one of our most liberal givers, although he is still a member of the Friends' church back home. He paid high tribute to the preaching of Rev. T. M. Johnson and Brother Bates. He and family are making ours their church home.

We regret the illness of two of our members—Mrs. James Moore and Mrs. J. C. McKenzie.

Strangers are frequently seen in our congregations. We are happy for the faithful services of Miss Flossie Stout, who is teaching in the Asheville High School, and has recently joined our church here.

REPORTER.

Roberta.—Our work is progressing very nicely. Despite the rain and muddy roads last Sunday there were 132 present for Sunday school and the offering was $28.15.

A large congregation was present for the preaching service. We were pleased to have so many visitors with us. Many of the good Baptist people always attend our services. We cordially welcome them.

We also appreciated the special music rendered at the preaching service. Messrs. Cole and Williams sang duets and Messrs. Alexander, Foster, Talbirt and Williams sang quartettes. Their selections were beautiful and inspiring. We hope that they will come again.

Last Sunday a week ago we had a very impressive service after which the Lord's supper was administered.

The Ladies' Aid met last week with Mrs. Short. They welcome the four new members who joined them. The Ladies' Aid are laying plans for bigger and greater service, under the direction of their new president, Mrs. Essie Williams. They are now working on a "name quilt."

Our prayer meetings deserve mention. The young people hold a mid-week prayer service. A fine spirit is manifested by these young people, and it is wonderful how well they carry out their programs. On Saturday nights a prayer service is held by the older people. These meetings are very spiritual.

We want to do more and more for the dear Master. Pray for us.

REPORTER.

Henderson.—Our attendance at Sunday school and church services, seems to go up and down with the thermometer. Having had two bad Sundays in succession our people have not come out so well, and quite a lot of sickness among our membership has also hindered. However the organizations continue at work and the Mission Band hope to have a new piano in the primary department before long. On Thursday, February 3rd, they gave a barbecue dinner, assisted by "The young Ladies' League, and quite a neat sum was realized. They are a band of faithful workers and we feel sure that their efforts will not be in vain.

The Aid Society held a very helpful and enthusiastic meeting February 7th at the home of Mrs. L. R. Gooch. At the conclusion of the business routine, the Society voted to buy folding screens suitable for dividing the classes in the basement. The program was in charge of Miss Agnes Harris who gave a sketch of the life of Miss Clara Barton. After adjournment the hostess served refreshments.

On February 10th the Philathea class and Mission Band gave a chicken dinner to help increase the piano fund. This was well attended and both societies are very grateful for all the assistance given them in epery way.

The Intermediate C. E. had charge of the Christian Endeavor meeting last Sunday night, February 13th, and a splendid program was given. Regardless of the bad weather a large crowd was present and all received a spiritual blessing. It is indeed encouraging to see young minds and lives at work for the Master.

Tuesday night a meeting of "The S. S. Worker's Council," was held at the parsonage. Fourteen teachers and officers were present and quite a number of important problems were discussed and agreed upon. Our superintendent, Mr. J. M. Baity, urged that each teacher be on time and thus set the proper example for their pupils. Mrs. H. A. Jordan was also elected leader for the Junior Choir. At the close of the business hour, a Washington contest was enjoyed, followed by refreshments.

Our Sunday school report was much better than last Sunday. There being 161 present this Sunday, February 20th. We hope that with the coming of spring our enrollment will increase. The Junior Choir gave us some special music at the Sunday school services and are also helping in the evening church services.

The young Ladies' League met Thursday night, February 17th, with Mrs. C. F. Tanksley, Jr. Mrs. H. A. Jordan presided. After the transaction of business, a motion was carried by the society to send a box of sheets, towels, and pillowcases to our Bethel Home. The articles to be brought in at the next meeting. A splendid program on the Bethel Home was given by Mrs. H. A. Jordan. A solo by Miss Alice Martin was greatly enjoyed. Two new members were enrolled and the campaign for new members continued. The meeting was closed by prayer offered by Mrs. Clyde L. Finch. Dainty refreshments, carrying out the Washington Birthday idea, were then served by the hostess.

Special mention must be given the splendid sermon preached by our pastor, Rev. R. A. Hunter, this Sunday morning, February 20. His Subject, "Responsibility," using the words of Cain, "Am I my brother's keeper?" He very forcibly brought to us the great responsibilities of the man outside the church, and the Christian also. He made us feel the grave responsibility for our brothers of other countries, and it was food for thought for each one there. A special Missionary program will be given at the church tonight. The ladies of the missionary societies are beginning to formulate plans for the Branch meeting which will be held here April 19-20-21. We trust much interest and help will be given by the local society and that a great blessing is in store for all.

MRS. CLYDE L. FINCH.

Lebanon Church, High Point.—On next Sunday, at the usual hour for church service, members of the Woman's Foreign Missionary Society will render a program including a Thank-offering pageant, reading, music, and a talk on Missions by our pastor. The annual thank-offering for Foreign Missions will be taken and we hope to have a large congregation present, also a liberal offering.

There has been much sickness among the members of our congregation lately. The epidemic of whooping cough has also spread widely among the children thus causing a noticeable decrease in attendance at Sunday school and church service.

A fuller report of our church activities will follow later. REPORTER.

HOGS AS WEATHER PROPHETS

Brother McCulloch:

You may say to Dr. Brown for me that neither do I "see why the Lord should reveal the weather to a hog." Yet during my boyhood days on the plains of Alamance county when we saw the mother-hog industriously carrying mouthful after mouthful of leaves to her bed, the boys knew, though to us no perceptible change in temperature, to draw up over us an extra blanket or quilt that night. This is no brief for the ground-hog or his foreknowledge. T. M. JOHNSON.

A UNIQUE CHURCH CHOIR

The choir always tittered and whispered all through service. There was once a church choir that was not ill-bred, but I have forgotten where it was, now. It was a great many years ago, and I can scarcely remember anything about it, but I think it was in some foreign country.—Mark Twain in Tom Sawyer.

—Some rush to the ends of the earth for happiness; others find it in back-yard gardening.—The Kalends.

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OUR CHILDREN'S HOME

Offerings by Churches and Individuals

Union Grove, Orange, $2.75; Welch Memorial Baraca class, High Point, $5; Lela Miller, Mt. Vernon, Ohio, $12.50; First M. P. church, Marion, Ind., $5; Mrs. D. T. Gaster, Sunday Eggs, $2.40; Baraca class, Grace church, Greensboro, $20; Mrs. Ida Finch, Lexington, $25; Mrs. Bell Coble, Randleman, one nice dress.

Sunday School Offerings

Haw River Mission, $2.10; Midway, Haw River, $3; Liberty, Siler City, $5; Cedar Cliff, Mt. Hermon, $2.08; Mt. Lebanon, Randleman, $6.10; Lebanon, High Point, $3.48; Bethesda, N. Davidson, $4; Hickory Ridge, Forsyth, $5.01; Yarborough, $3.88; Tabernacle, Tabernacle circuit, $7.95; Worthville, $3.50; Grace church, Greensboro, collection for January and February, $24.

We appreciate very much these offerings, and want to say, thank you to every one of you who contribute to the support of the Home. We are real glad to get these offerings from so far away. May God bless his people, and may the people be a blessing to Him.

J. A. DIXON.

—In line with all communities throughout this state and the country at large, this city has been asked to hold a campaign during the month of March for the purpose of raising funds for Palestine's restoration.

The tentative date suggested for the campaigns in this city is Tuesday, March 8, 1927 and the quota assigned is $3,500. The United Palestine Appeal combines five fund-raising agencies for Palestine into one and its specific task is to maintain the many splendid institutions which have been established through the efforts and funds raised by the Jewish People throughout the entire world. The Christians and Arabs in Palestine share in the benefits which are to be derived from schools, hospitals, and other modern institutions that have been created in recent years.

—In the funeral service of Mrs. R. R. Ross on Monday, Rev. J. E. Pritchard was assisted by Rev. W. F. Kennett, a lifelong friend of the deceased. The house was crowded with friends from far and near. The last words of the deceased, spoken in a moment of returning consciousness, were: "I do not know what is best." During her illness she sang a song that her family had never heard before, probably learned in her childhood days. Her last words are indicative of one of her major characteristics,—a desire to know and do the best.

—Rev. H. K. Boyer, of Shelby, reports that Corporal Delton of Mt. Airy confessed on his death bed 29 years ago that he was one of four men who slew Joseph Smith, founder of Mormonism. This killing occurred in 1844 in Carthage, Ill., where Smith had been imprisoned charged with adultery and perjury. The people generally were infuriated against Smith and ten or twelve men swore that they would not eat or sleep until Smith was dead. Four of these men including Belton went to the jail and carried out the purpose. Smith to save himself jumped from a high window, but was stunned and then killed by the four men.

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VOLUME XXXIII. GREENSBORO, N. C., MARCH 3, 1927 NUMBER 17

Another Parable of a Fig Tree

Years ago there was a rank growth of weeds on the south side of the barn every year. I cut them down with a scythe, but the next year they grew up as rank as ever. I dug them up by the root, but the next year there would be a new growth of weeds, the seeds having blown in from elsewhere. There seemed to be no way to stop the weeds from growing. But I learned there was a way. I planted some fig sprouts south of the barn, just where the weeds had been growing. I did not fight the weeds further, but left the battle to the fig bushes and the weeds. And the fig bushes conquered. They grew into small trees and have been bearing fruit every year for years, while the weeds have ceased to appear. The higher life has overcome the lower life.

Does not this illustrate the victory of the higher over the lower in our moral life? There are two opposing spirits seeking for expression in our lives. There is what the New Testament calls the "flesh," and there is a very different principle of action springing up in our higher nature under the influence of the Spirit of God. These both seek to dominate our lives. "The flesh lusteth against the Spirit, and the Spirit against the flesh." This struggle may continue for quite awhile, but at length the flesh may be completely overcome. "Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

Compromising With Circumstances

There are compromises we must not make. We must not sacrifice principle for pelf. We must not exchange honor for dishonor. We must not disregard God for the sake of mammon. We must not sell the advantage of others to secure our own. But there are occasions when we must yield our own preferences and relinquish our own program out of regard to circumstances. A man had planned to go to the city on a certain day. It seemed important that he should go at that time. But when the day came his own father lay a corpse and was to be buried that day. Of course he yielded to circumstances. There are people—and perhaps this is true of all of us at times—who, when they set their minds on a course of action, are disposed to pursue that course no matter what may happen. They have not learned how to compromise with circumstances. This is a hard lesson for such people to learn, but it is a very valuable lesson to learn. In making our plans for the future we should realize that some pertinent factors of the situation are as yet unknown to us. Our plans should be made subject to revision as changing circumstances require. None of us liveth to himself or should try to live to himself. We are enjoined to bear our own burdens and also enjoined to bear one another's burdens. In making our programs we should leave a large place for unseen contingencies. The Good Samaritan would have failed to secure the commendation of Jesus had he not been ready to respond to an unexpected call. His mind was open not only to the demand of his own interests, but also to the cry of others' need. So it should be with us. The loom of time is weaving some strange patterns involving our own lives. We know not what a day may bring forth. We should avoid arbitrary plans. We are God's and the world is God's, and we should keep ourselves free and ready for the part that God has for us as He weaves about us a new combination of circumstances.

Of course we may go too far in compromising with circumstances. We are not to be mere puppets of circumstances. We must have wills and exercise them. The man who will not plough because of the cold will beg in harvest. There is a difference between a proper compromise with circumstances and a weak yielding to circumstances.

Why Go to College?

There must be some reason for going to college, or so many intelligent people would not spend so much money to keep their sons and daughters in college, and so many intelligent people would not spend money even to the point of sacrifice to build and endow colleges.

In the High Point College students' paper of February 17 we find an analysis of the reasons for going to college made by Dr. J. Henry Highsmith of the North Carolina Department of Education. He finds ten reasons, as follows, condensing his statements: 1. Training for work. 2. Increased earning ability resulting in greatly increased compensation. 3. Enlarged knowledge with its satisfaction and enlarged power. 4. Brings new and valuable acquaintances. 5. Develops character, manhood, good citizenship, improved health. 6. Liberalizes the mind, freeing from prejudice and narrowness of view. 7. Reveals one's own limitations and teaches reliance upon experts. 8. Develops the finer feelings, bringing an appreciation of the things most worth while. 9. Develops the latent talent, preparing for specialization in some line of service. 10. (This we give in full). College training puts a person in position to render the highest order of service. He has learned to work, and is anxious to make a contribution to the progress and welfare of society.

AGED STUDENTS

Cato at eighty, took it into his venerable head to learn Greek and Plutarch, almost as late in life, learned Latin. Theoprastus began his work on the characters of men at ninety. His literary labors were ended only by death. Socrates learned to play on musical instruments when well advanced in life. Colbert, the famous French statesman returned at sixty to his Latin and law studies, and the great Doctor Johnson applied himself to Dutch but a few years before his death. Then there is the now forgotten Marquis de St. Aulaire, who was once regarded as a remarkable prodigy. At the age of seventy he began to write poetry and contemporaries declared that his verses were "full of fire, delicacy and sweetness."—*Exchange.*

THE SITUATION IN CHINA

LUTHER K. LONG

My daughter, Miss Ethel M. Long, whom some of the readers of the HERALD have met, is in the province of Shantung at Lintsing on the Grand Canal. She is some 200 miles from Tientsin, which is at the north end of the canal, and much further from Shanghai, which is at the southern end. She is thus well out of the immediate zone of the present disturbances.

However, from time to time through recent years, the girls' school of which she has charge has had to change its time of opening or closing a term because of the activities of bandits; and occasionally there has been a pitched battle between one of these roving bands and the regular soldiers. The requisitioning of railroad trains for the movement of troops has sometimes interfered with travel, but, on the whole, she and her work have had but little serious interference since she went to China in 1913.

My daughter has not been much excited over recent disturbances. The distance from the trouble is one reason; and, then, she feels that the Chinese are friendly to Americans—though when they get after English people, whom they dislike, they might not always be able to discern the difference between them and Americans. To obtain a little additional reassurance I wrote to the American Board of Commissioners for Foreign Missions under whose auspices she is working. I quote parts of the letter I received from Dr. William E. Strong, one of the Secretaries:

"We have not heard directly from Lintsing for some time, but from other sources of information we do not feel that the situation of our missionaries in Shantung is alarming. A letter from Peking which came the other day, brought the news that Mr. Rowland M. Cross, Secretary of our North China Mission, was touring in the Tientsin field. The fact that he could thus be travelling about away from his home and family in Peking was satisfactory assurance that things could not be in a very threatening state through all that area.

"We feel that every reasonable precaution is being taken and that our missionaries are experienced enough and have sufficient contacts and wise and resourceful friends among the Chinese to be aware of what is going on and to make necessary provision for meeting danger that may arise.

"I quite agree with your feeling that, despite the nationalistic spirit in China today, and the measure of anti-foreign sentiment which exists in certain quarters, on the whole China and the Chinese are friendly to the Americans, and that we are not likely to see any uprising against them. Moreover, I think that the recent development of the United States' attitude toward China, and disposition to deal with her independently and sympathetically in trying to right the wrongs of the case, will increase China's good will to the United States and benefit all our representatives there."

Our Sympathies With the Cantonese?

Dr. Strong continues: "We have been glad to get frequent reports from Foochow and its region of late and to find them continually and increasingly affirming that the situation is improving. The men missionaries are, in general, holding to their posts. Some of the women are there; also others with the children have sought temporary refuge nearer the ocean-bound steamers, where they could get away if necessity required.

"It looks now as though a decisive clash would have to come between the forces of the North and South in China. What the outcome and result of that will be one cannot say with any certainty. The feeling seems to be that the South is more likely to prevail, in which case we may see a united China with a real national government set up and functioning; but it is not best to prophesy, only to hold steady, doing what one can, and to wait with patience and courage to meet the issue."

Changes of Policy

Sir Austen Chamberlin, British foreign ministers, enumerates the things the Chinese desire to have changed and which, he says, Great Britain is willing to change:

"The principal matters which China desires to see changed in the old treaty system are, first, the extraterritorial position by which foreigners can only be tried in their own courts by their own laws; second, the tariff provisions by which China cannot raise the duties on foreign goods; third, the quasi-independent status of the concession areas. We are prepared for a change on all these points, for the present system is antiquated and unsuited to conditions today and no longer affords protection to our merchants."

On January 4th, Congressman Porter, head of the committee on foreign affairs in our house of representatives, introduced a concurrent resolution "requesting the President to enter into negotiations with the republic of China for the purpose of placing the treaties relating to Chinese tariff autonomy, extraterritoriality, and other matters, if any, in controversy between the republic of China and the United States of America upon an equal and reciprocal basis."

Senator Borah, head of the foreign relations committee of the senate, is equally active in these matters with Congressman Porter, and Secretary Kellogg is also manifesting interest.

Missionaries and Military Matters

I have felt no special fears for my daughter's safety in places where she and her fellow-workers are known, and among people who understand the purpose and spirit of missionaries. The introduction of foreign naval and military forces complicates matters. This, with the misunderstanding and excitement consequent upon and connected with the moving of missionaries and other foreigners from their stations to the ports and the protection of warships, might easily stir up such mob movement as would result at almost any time in woeful tragedy. The *Christian Century* says on this angle of affairs:

"It is at this point that the interests of the missionary workers require attention. To the credit of the missionaries be it said that no one of them, so far as public report shows, has, up to date, appealed for military or naval protection. It is safe to assume that large numbers of the missionaries wish that no gesture of protection had been made by any power. All of them must realize by this time that any wide use of force by a foreign power would wreck the outlook for Christianity in China for years to come. We cannot help regretting, however, the failure of the missionary societies to reject with positiveness the proposal to employ force to protect their workers or property. Much might have been done in recent days to alleviate the wounded feelings of the Chinese by such an appeal to good will. Now, if matters turn out for the best, and good relations are restored on the basis proposed by the British and other governments, there will be almost no record of any repudiation of force-tactics by the official Christian

organizations. And the special treaty status involved in the 'toleration clauses' will have likewise vanished without the mission boards being able to claim the virtue of having voluntarily relinquished their privileged standing."

My daughter has often written of seeing American and other foreign soldiers in Peking, Tientsin, and other cities large and small. The American soldiers, she testifies, always look good to her—not so much because they are soldiers and represent protection as because they are from home and bring to mind all that is fine and good in the homeland. Surely, missionaries of the gospel of the Prince of Peace must be sufficiently strong in His spirit of good will to all men to arouse in the hearts and minds of those whom they are teaching, and in the governments under which they are working, a chivalry that will protect them from harm. At any rate, neither the point of a sword nor the muzzle of a gun is so effective in opening and keeping open access to non-Christian peoples as a heart of love and the spirit of self-sacrificing devotion.

Nation-Making in China

Just as I had finished what I have written so far there came in the mail a most enlightening article by Mr. T. Z. Koo, an eminent Chinese Christian and leader. A year ago Mr. Koo was elected to successd Dr. John R. Mott as general secretary of the world's committee of the Y. M. C. A. This position he declined, choosing rather to remain in China with the title of assistant general secretary of the Y. M. C. A. in charge of student work. I give here three important paragraphs from this article:

"The fundamental process I will call the process of nation-making. China, as a nation in the modern sense of the term, does not exist. She is, so far, still an aggregate of families just beginning to be conscious of nationhood. Hitherto, the unit of Chinese political thought has been the family and not the nation, and the unit of political relationship is the family tie rather than the bond of citizenship. Loyalty to the family is far more real than loyalty to the state for the ordinary man. As long as this is true it is unthinkable that China can become democratized. Until the basis of political thinking in China is shifted from the family to the state in the minds of the people, the work of the revolution cannot be said to be complete. At this very moment in our national life, we are seeing the birth of this conception of the nation-state gradually superseding the conception of the family-state. It has needed all these years of suffering and turmoil to force men's minds to this change. But at last this change is well on its way and daily gaining momentum. This is the fundamental issue we need to grasp in order to understand the significance of what is happening in China today."

"The Christian church in China today is being attacked mainly along four lines. First, the church is attacked because of the foreign nature of her organization, administration, personnel, and support. She is denounced as the agent of foreign exploitation in China. In this line of attack one hears distinctly the voice of the nationalist. The attack is not so much on religion here as on foreign influence in religion. Second, the church is attacked as an instrument of capitalism created by the capitalist class for the sole purpose of drugging the mind and lulling the spirit of the submerged classes in society. In this the communistic voice is speaking. Third, the church is denounced as an outworm institution, a relic of superstition and an opponent of human progress. The atheist and the agnostic are speaking in this line of criticism. Fourth, the church is attacked because she practices not that which she preaches. This is the most common criticism."

I am sure that all of us realize that for China herself, and for the rest of the world as well, that great country with its 400,000,000 of people should have a government that exercises authority over its entire territory. And I am sure, also, that we would welcome the triumph of the Cantonese nationalists if they are to succeed in bringing about a united China. That there is opposition to the Christian church is not to be wondered at. Some of that opposition is justified. They have learned from Rusian advisers what the church did for Russia in the days of the Czars, when the people were struggling for a measure of freedom. They are informed as to what the Roman Catholic church meant to do for Japan, many years ago, resulting in the expulsion of Christianity from the Hermit Kingdom. For a good while Chinese Christians have been in favor of a united church for China. Western Christians should be content to serve as helpers in bringing Christ and His gospel to the Chinese people, allowing His spirit to guide in the building and administering of the church for the benefit of these Oriental people, who may, better than Westerners, understand the world's Christ who was born in the Orient.

Here is the concluding paragraph of the article by Mr. Koo: "The fundamental issue before the Christian group in this situation, however, is not so much to preserve and save this or that particular institution. The real issue at stake is the question of religious freedom. This freedom must be preserved at all costs, and Chinese Christians will be well advised if their main attention and best efforts are centered on safeguarding this point. In conclusion may I add that there never was a time in China when people's hearts were bounding with more hope than today. For the first time in the last 15 years, glimmerings of a possible solution of our problems are visible on the horizon. The atmosphere strongly reminds us of the revolution days back in 1911. Expectancy and hope are in the air and a forward move is now possible."

WHAT IS CHRISTIANITY?

In the home—it is kindness.
In business—it is honesty.
In society—it is courtesy.
In work—it is fairness.
Toward the unfortunate—it is pity.
Toward the weak—it is help.
Toward wickedness—it is resistance.
Toward the strong—it is trust.
Toward the penitent—it is forgiveness.
Toward the fortunate—it is congratulation.
Toward God—it is reverence and love.

—*From a Church Calendar.*

NEED OF SERVANTHOOD

A man may be a child of God, and yet disapproved as a servant of God. To be approved, to reach the maximum of our spiritual privileges, involves constant self-judgment, self-denial, and self-crucifixion. Many are accustomed to think that the question of their personal security is the only question of any moment. That is a great mistake, for by careless living, by giving lodgment to Self in any of its forms, whether hateful or beautiful; by carelessness and unwatchfulness; by neglect of communion; by failing to keep the Master's sayings, we forfeit the highest possible service to the world, that of manifesting, in our life, the loveliness of Jesus.—*Selected.*

WESLEY'S TEACHING AND PRACTICE CONCERNING THE RIGHT USE OF MONEY

By H. H. Smith

It would be no exaggeration to say that one will search in vain to find any person who has rendered a higher account of his stewardship of time, talents and possessions than John Wesley. His "sayings" on the right use of money are well worth quoting, for they give the marrow of the Gospel on this important subject.

"Gain all you can; save all you can; give all you can."

"It is no more sinful to be rich than to be poor, but it is dangerous beyond expression."

"How can you, on principles of reason, spend your money in a way which God may *possibly forgive* instead of spending it in a manner which He will *certainly reward?*"

"You will have no reward in heaven for what you *lay up;* you will for what you *lay out.* Every pound you put into the earthly bank is sunk; it brings no interest above. But every pound you give to the poor you put into the bank of heaven. And it will bring glorious interest."

"If you are not in pressing want, give something, and you will be no poorer for it. Grudge not, fear not; lend unto the Lord, and He will surely repay."

"If you earn but three shillings a week, give a penny out of it, and you will never want. But I do not say this to you who have 10 or 15 shillings a week, and give only a penny. I have been ashamed for you, if you have not been ashamed for yourself. Give in proportion to your substance. Open your eyes, your heart, your hand."

"If you have a family, seriously consider before God how much each member of it wants in order to have what it needful for life and godliness. This being done, fix your purpose to gain no more. As it comes daily or yearly, so let it go. 'But I must provide for my children.' Certainly. But how? By making them rich? Then you will probably make them heathens. Leave them enough to live on, not in idleness and luxury, but by honest industry."

He Practiced What He Preached

Now let us see how his example corresponds with his precepts on this subject. Once when accused of laying up treasure upon earth, he replied: "I have two silver teaspoons at London, and two at Bristol. This is all the plate which I have at present, and I shall not buy any more while so many around me want bread."

If everyone had the same regard for the poor that Wesley had, the starving millions would soon be fed. He says: "Many years ago, when I was at Oxford, on a cold winter's day, a young maid called upon me. I said: "You seem to be half starved. Have you nothing to cover you but that thin linen gown?' She said, 'Sir, this is all I have.' I put my hand in my pocket, but found I had scarcely any money left, having just paid away what I had. It immediately struck me: Will the Master say, 'Well done, good and faithful servant? Thou hast adorned thy walls with the money which might have screened this poor creature from the cold. O, justice! O, Mercy! Are not these pictures the blood of this poor maid?' Everything about thee which cost more than Christian duty required thee to lay out is the blood of the poor."

A generous-hearted lady left him a legacy of a thousand pounds (about $5,000), but in a short time it was all given away. He wrote his sister: "You do not consider money never stays with *me;* it would burn me if it did. I throw it out of my hands as soon as possible lest it should find a way into my heart; therefore, you should have spoken to me in London before Miss Lewen's money flew away."

His biographer says: "He lived with the utmost economy himself, and gave away the whole surplus of his income. When he had 30 pounds a year he lived on 28 and gave away two. The next year, receiving 60 pounds, he still lived on 28 and gave away 32. The third year he received 90 pounds and gave away 62. The fourth year he received 120 pounds, still he lived on 28, and gave to the poor 92."

He Knew the Value of Money

He taught that the talent of making money is not to be despised, but regarded as God-given, and used for His glory. He emphasized the good that money might do if properly used: "It may be eyes to the blind, feet to the lame,—yea, a lifter-up from the gates of death."

Some wealthy men once told Wesley that he did not know the value of money. He apparently took no notice of them, and let them talk on. But later in the day, as he was preaching, he recalled their words, and said: "I have heard today that I do not know the value of money. What! Don't I know that 12 pence make a shilling, and 21 shillings a guinea? Don't I know that if given to God, it's worth heaven—through Christ? And don't I know that if hoarded and kept, it's worth damnation to the man who hoards it?"

To the precept, "Gain all you can," he added the qualification: "without injuring yourself or your neighbor in soul or in body." He warned his people against the snares of wealth, urging them to "hold fast to their old-time simplicity, to count themselves as God's stewards, and to be as faithful in saving and giving as they were diligent in getting."

"The Methodists grow more and more self-indulgent because they *grow* rich," he said. Referring to those who had rapidly increased in wealth, he said: "And it is an observation that admits of few exceptions, that nine in ten of these decreased in grace in the same proportion as they increased in wealth."

The last entry in his personal Account Book was written about six months before his death, and reads: "For upwards of 86 years I have kept my accounts exactly. I will not attempt it any longer, being satisfied with the continual conviction that I save all I can, and give all I can, that is all I have."

His treasures were laid up in heaven. It is estimated that he gave away during his lifetime $150,000 (an equivalent of $500,000 today), derived principally from gifts and the proceeds from the sales of his books and pamphlets, and dying, left behind him, as someone has put it, "a good library of books, a well-worn clergyman's gown, a much-abused reputation, and—the Methodist Church."

Ashland, Va.

An Abiding Blessing

I am so thankful that I have a joy that the world cannot rob me of; I have a treasure that the world cannot take from me; I have something that is not in the power of man or devil to deprive me of—the joy of the Lord. "Your joy no man taketh from you." John 6:22.—*D. L. Moody.*

"The plain rule is to do nothing in the dark, to be a party to nothing underhand or mysterious."

Denominational Enterprises

FIRST-HAND INFORMATION

The present unrest in China is giving all mission boards, having interests there, much concern. Several letters have been received in the past few days from our missionaries in Kalgan, along with clippings from daily papers in China printed in English. In all of these the seriousness of the situation is clearly set forth. After referring to their hope of peace through the Cantonese army, Rev. C. G. Soderbom writes: "As the time goes on and they occupy new territory, people are more and more convinced that there is no hope of peace, and a united government, as long as they rule. The Bolshevik agitators, and strike leaders, are following close in the wake of the army, or even before it, and spreading their inflammatory ideas among the students and ignorant people. Endless trouble and disorders follow everywhere. No consideration is given to mission stations, schools or hospitals; they are rather the first to suffer."

In confirmation of what Rev. Soderbom writes concerning Bolshevik influence in China, clippings from newspapers, published in various provinces, tell of posters put up in many places, which show their connection with the Russian Reds. Here are a few of them: "Long Live Communism;" "Communism Is the Hope of China;" "Down With the Opponents of the Reds;" "Foster the Soviet Principles;" "China and Russia Are One;" "Close All Christian Schools;" "Abolish Capital;" "Down With Hypocritical Christianity." In the *China Weekly Review,* published in Shanghai on January 1, 1927, this question is asked: "Has General Feng Renounced His Christianity?" and an answer in the affirmative is given that fills two columns.

On this same subject, Bro. Soderbom, in a letter just received, writes: "West of our district is a mission colony run by the Scandinavian Mission. They have had an extensive colony work for over 25 years, and have done much good in their district. That mission has recently been looted and destroyed by the followers of General Feng—the so-called Christian general's troops. Over $10,000 worth of property has been stolen or destroyed, and the missionaries after ill-treatment had to flee for their lives to the mountains. Several Catholic missions have likewise been looted. This has been done while General Feng, after his return from Moscow, resided in the vicinity. He lost his Christianity while in Russia, and substituted for it Bolshevistic ideas. His pastors have left, or are leaving. I am glad to report that our old friend, Chang Chih Chiang, former marshal here, does not share these views, and has disassociated himself from these activities, and is yet a warm-hearted Christian."

Although at present it is peaceful in Kalgan, still the general situation makes one feel that the danger is similar to that of 1900 in severity if not in nature.

Writing in the same issue of the *China Weekly Review,* Mr. Charles Dailey says: "As time goes on it becomes more and more apparent that the warfare of the Soviet-aided- Kuomintang is directed not only against the foreign treaty powers, but also against Christianity, and that its purpose is to drive the missionary and the Bible from the field."

In the same article he shows that in the city of Changsha, capital of Hunan province, now in the hands of the Cantonese army, six American missions have property valued at over $3,500,000, and that the Kuomintang, or People's Party, is seeking to confiscate the same. He says: "A more complete frame-up against Christianity, and for the confiscatory control of American philanthropy could not be imagined." Closing his article, the says: "All these attacks upon Christianity, and upon the morals and virtue of the teachers, physicians and nurses can not come from the Chinese themselves. It must be inspired by the Bolshevists."

Referring again to our own work in Kalgan, Brother Soderbom writes on January 15, 1927: "In consideration of what has happened in so many other mission stations, and our own experiences of two years ago, it is my private opinion that we at least should not increase our work in the Kalgan school, and we might better close up the higher grades, until we are sure of the outcome of the present struggle. It seems to me this is one of the precautions we need to take to save our mission work."

"In these times the Lord's Prayer—'Deliver us from evil,' is very apt, but we must not forget to add, 'Thine is the kingdom, the power and the glory,' and by God's grace, Psalm 46 is ours also, and we can say it with a full heart."

HOME MISSIONS

Decision Cards For Easter

It is gratifying to note the interest the churches are taking in this phase of the Easter Service, as planned by the Board of Home Missions. We had 5,000 Decision Cards printed. It took 2,200 for the samples sent to the pastors and Sunday school superintendents. Orders have come from every section of the denomination and we have been compelled to order printed another supply. Orders are coming in by almost every mail.

We have a great desire to make the coming Easter memorable as a time when there will be one great simultaneous effort in all of our churches looking to those of our congregations who have not already accepted Christ as their personal Savior, to do so and unite with the church. This applies particularly to the young of our Sunday schools and C. E. Societies.

We especially appeal to our small churches, and those in the country districts, and who may have not before given much attention to Easter, to emphasize this part of the Easter Service. Many of the towns and city churches will hold a week of service preceding Easter Sunday, leading up to the day when an opportunity will be given for the reception of members. In many rural sections it may not be practical to hold an entire week of religious service, but some effort can be put forth by the pastor and his co-workers with definite results.

I do not know anything that would be more encouraging and inspiring to our denomination than to be able to report through our church papers that all over this great country of ours, where the Methodist Protestant Church is established, the invitation was extended with the result that hundreds of persons confessed Christ.

There is certainly no more appropriate time in all the year than the anniversary of our Lord's resurrection for personal evangelism and soul-winning. This appeal for a concerted movement is sent to all of our churches with the earnest hope and prayer that it will receive a favorable and even glad response.

In due time, cards will be forwarded to all the pastors, requesting them to return the results to our office immediately after Easter Sunday. J. M. Sheridan, *Secretary.*

The WORK *and the* WORKERS

Pleasant Grove

Sunday morning, February 27, bright and early we started to Pleasant Grove. And just to see if we could get through we drove over the new boulevard from here to High Point. The road is about finished from here to Jamestown, but a greal deal of work must yet be done from Jamestown to High Point.

We arrived at Pleasant Grove in time for Sunday school, and found a well organized, well graded Sunday school in operation at this splendid country church. There were 157 present in Sunday school, and every class has its separate room. So far as I know, everyone who was in Sunday school stayed for preaching, and others came in.

Rev. George L. Reynolds, the pastor, is doing a great work here at this country station. And yet he takes no credit to himself. He says the folks are doing it. They are planning to build a good sand-clay road from the church door to the hardsurfaced road nearby. The church grounds are well kept, and a splendid marker stands by the High Point-Thomasville road, directing people to "Pleasant Grove Methodist Protestant Church." They have their finances well in hand, and are already planning for the Easter services.

English Street

For the night services we were with Rev. J. H. Moton and his people at English Street, High Point. Brother Moton has succeeded already in getting a wonderful grip on these people, and every department of the church seems to be in fine shape. The house was packed with people and it was pleasant to preach to them. They are planning to put in a new lighting system in the church, and to make other improvements which will add much to the attractiveness of the church. Brother Moton always does good work, and though he is one of our oldest pastors, he is as active and energetic as a boy. He is a pastor as well as a preacher, and the people are delighted with him. They have already raised their A. C. B. in full, and as soon as it is sent to the treasurer and reported to us it will be properly listed in the HERALD.

Mrs. R. R. Ross

Just one week ago we joined the many friends in paying our tribute of respect to Mrs. R. R. Ross at the funeral service from her late home in Asheboro.

If we understand what makes up a noble character and a good woman, we believe that all these elements were combined in Mrs. Ross. Truly it may be said of her, as of Mary: "She hath done what she could."

A good wife and mother, a good church worker and a good neighbor has gone from us. She was a great and noble woman, and will be missed by all those who knew her well. Our sympathies are extended to the husband and the children and their relatives in their bereavement.

W. T. Bowman

On last Friday morning all of Guilford County was shocked and outraged when we read of the tragic death of Deputy Sheriff W. T. Bowman. A chicken thief shot him to death near Tabernacle Church rather than submit to arrest. Brother Bowman was a faithful officer and died in the performance of his duties. But what a fearful shock to his wife and mother. He was the son of Rev. J. H. Bowman, who died on the way to one of his appointments last August.

We attended the funeral Saturday afternoon at Pleasant Union. There were a great number of sorrowing people there. We sympathize so deeply with the mother, the young widow and her children, and all sorrowing ones in this case.

College Assessment

Brthren, please note: The small amount of College Assessment laid on each charge by the Annual Conference is meant to be paid on this college year's running expenses. So please raise it at the earliest possible date, and send it to Mr. V. W. Idol, High Point, N. C., that the college may have it by the first of May at the latest. We are so glad so many charges are paying up this claim early.

Church Extension

We are getting some very pressing and urgent calls these days for Church Extension help. We simply have to write back and tell them that there are no funds in hand. February is now closing, and we know a great many charges have raised a part or all of the A. C. B. during February. Please send it to Mr. Idol at an early date, so the Board of Church Extension may know what to depend upon. The Board of Church Extension has no way of getting money except from the charges.

Easter

March is upon us, and April will soon be here, and during April comes Easter. Every Sunday school and church in the conference should hold Easter Day services, with a good offering for Home Missions. Order programs early, and let your workers have plenty of time to prepare. Order from Dr. J. M. Sheridan, 516 North Charles street, Baltimore, Md.

Sparkles From the Field

"If we prayer more for our churches, we should talk far less against them."

"Don't blame the church for anything which you have not at least tried to remedy."

"Someone has beautifully said that the only things God forgets are the sins of His people." It would be a beautiful thing if God's people would be more God-like in this particular.

Tabernacle, West Forsythe: "An interesting meeting is in progress. A team of the Billy Sunday Gospel Club is present each night with testimonies, exhortations, and personal invitations. Last night, in spite of the rain and mud, there was nearly a house full of people present." The old-time fire still has the old-time power to draw the people.

First Church, High Point: "A pastor's cabinet has been organized. The duties of the cabinet members are to get in touch with all members of our church in the various sections of the city, to visit the sick and shut-ins, those who are in trouble or sorrow, and prospective members, and report to the pastor." Fine! We shall watch this new move with interest.

Liberty: "Mr. S. M. Smith has donated and had planted around our Liberty Church about $145 worth of shrubbery." Good! It is fine to see our people getting the mind to beautify church grounds. Now is a good time to do it.

Concord: "There were 63 conversions in our recent meeting; 35 joined the church with others to follow." Fine!

Asheville: "Our Missionary Societies have exceeded their apportionment." Good! Not many of us do more than we are asked to do.

Roberta: "Despite the rain and muddy roads last Sunday there were 132 present in Sunday school and the offering was $28.15. A large congregation was present for preaching." Glad for this good word from Roberta.

A good letter from a pastor to his members—guess what pastor:

"My Dear Fellow-Worker:

"This month has been set aside as 'Tithing Month.'

"I have asked every member of our church to deal fairly with God this month and set aside one-tenth of their income for the month and give it as a special offering to God for the purposes set forth above. It is not for me to say how much. I am leaving that to your own conscience and God.

"I will take one-tenth of all the money received this month, and after taking out my regular offering through the envelopes, will give the rest as my offering.

"Count your salary, rent, if you have any, and all other incomes whatever, and after deducting your regular offering, place the balance in the enclosed envelope and bring it to church with you on the last Sunday of this month and lay it upon the altar of God as your 'Tithing gift.' Let us all remember that our Lord has said 'Bring ye your tithe into my storehouse and prove me now saith the Lord of hosts if I will not pour you out such a blessing that there shall not be room to contain it.' Let us test this promise and be fair with God.

"Praying the rich blessing of the Father to rest upon you and all yours, that He may bless you in basket and in store, is the earnest prayer of your friend and pastor."

Quarterly Reports

During this last week 10 pastors have sent in reports for first quarter, leaving only nine not heard from. That is fine, but why not have every pastor report?

Appointments

March 4th, 7:30 p. m., Yarboroughs, quarterly conference.
March 6th, 11 a. m., Yarboroughs.
March 6th, 7:30 p. m., Liberty Hill, Anderson.
March 7th, Anderson.
March 8th, 7:30 p. m., Caroleen, quarterly conference.
March 9th, 7:30 p. m., Shelby, quarterly conference.
March 10th, Bess Chapel.
March 11th to 13th, Cleveland and Fallston.

Yours in the Master's service,

A. G. Dixon.

"HOGS AS WEATHER PROPHETS"

The American Magazine for March has an interesting article on weather prognostications from which the following extract is taken:

The ground hog is by no means the only animal that is credited with knowing, far in advance, what the weather will be. In a book published more than 20 years ago, Professor Edward B. Garriott collected scores of these popularly accepted traditions which have no scientific value.

A good sample of these sayings is this one about the beaver: "If the winter is to be a long one, the beaver cuts his supply of wood and prepares his house one month earlier than in late, mild minters."

Among the dozens of others, which continue to be repeated with childlike faith, are these:

When bears lay up food in the fall, it is going to be a cold winter.

If bear tracks are seen after the first fall of snow, the winter will be mild.

When birds of passage fly south early severe weather will come soon.

The swan builds its nest high before heavy rains, but low when the season will be dry.

If the November goose bone be thick,
So will the winter weather be;
If the November goose bone be thin,
So will the winter weather be.

There are scores of similar sayings, based on the actions of birds and animals, their fatness or leanness, and so on.

But, as Professor Garriott explains, their physical condition—fat or lean, thick fur or thin—depends on what the weather *has* been, and how it has affected their food supply and their general health. They are not omniscient as to the future, but are often caught unprepared.

It is conceded that birds, animals, and insects do sometimes show a keener faculty than human beings possess for "sensing" an approaching change of weather; but this applies only to short periods, rarely exceeding a few hours in length.

It is an old saying, for instance, that a bee is never caught in a shower. This may be true, for insects seem conscious of atmospheric conditions which precede rain.

"Ants are busy," says one old proverb, "gnats bite, crickets are lively, spiders come out of their nests, and flies gather in houses, just before rain."

It is said that if sea birds fly out early, and go far, moderate wind and fine weather may be expected. If they hang around near shore, or fly inland, a storm is close at hand. If swallows stay at home and fly up and down, or very low, expect rain or wind. Pigeons return early to their cotes when it is going to rain. Guinea fowls and peacocks "squall;" chickens oil their feathers or roll in the dust; robins perch on high branches and "whistle for rain."

Cats are supposed to be especially weather-wise. It is commonly believed that if a cat washes herself in the usual fashion, the weather is going to be fair; but it will be the reverse if she licks her fur the wrong way, or washes above her ears, or sits with her tail to the fire.

More worthy of belief is the assertion that sheep are unusually frisky before a storm. All animals, in fact, seem to be restless when a storm is approaching. Horses stretch out their necks and sniff the air. Pigs run up and down; and, so country people declare, pick up straw in their mouths and carry it into their sties. Cows huddle together at the end of a field and stand with their tails to windward.

These, and other actions of animals, birds, and insects, may be accepted as weather signs, indicating some change that is close at hand. But we cannot depend on them when it comes to long-range predictions.

You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolations; but they never pass away, and after all that is made of them, they are still not exhausted.—*Dean Stanley.*

"Hypocrisy desires to seem good rather than to be good; honesty desires rather to be good than to seem good."

OUR STORY PAGE

THE HOUSE AT THE FOOT OF THE HILL

"Mother, who lives in the big white house at the top of the hill?" asked Jim. Mother looked a little surprised at the question.

"Why do you ask, son?" she said, drawing him to her lap.

She had hoped that the explanation might be postponed for a long time. They had lived so happily, she and Jim, in the small house at the foot of the hill, up which the village straggled picturesquely crowned by the large white house concerning which he was now inquiring; and she feared lest their peaceful life might be disturbed by the knowledge; but there was no evading the question.

" 'Cause at recess today we passed by it and saw an old gentleman standing on the piazza, and Tom Wynn said, 'Jim, that's your grandpa.' And I said I hadn't any grandpa, and the boys laughed at me and said I was a baby not to know my own grandpa, so I said I'd ask you! Is he my grandpa, mamma?"

"Yes, Jim, the boys were right," she answered him simply. "He is your grandfather, and you have his name, James Bellamy Douglas; but it seemed such a big name for a little boy like you, that we just call you Jim."

"And why don't I know him?" asked Jim again. "Why doesn't he come to see me and bring me candy, as Tom Wynn's grandpa does?"

"I will tell you about it, dear. You were too little to understand before. Your grandfather did not like it when your dear father and I were married. We both hoped he would forgive us after a while, but he never did, and your father died without seeing his father again. It made us both very sad. I hoped he might have cared for you, but he has never tried to find us out, and I could not write to him—"

"I don't like him," declared Jim indignantly. "I don't like anybody who wouldn't be good to you, and I won't have him for a grandpa."

"Hush, dear. That is not the way to speak of your grandfather. We should be sorry for him, rather."

"Why, mother. He's rich, and we are so poor. Why should we be sorry for him?"

"He is rich in worldly things, yes, Jim, darling. He has horses and lands and money, but he is poor in the very things that make us rich—love, and happiness, and each other to care for. And he has no one to love him. No one can be happy without love in his heart. So we must pity him, for his life must be very lonely."

"I'm not sorry for him: he wasn't good to you and daddy," insisted Jim; and from this standpoint she could not move him.

The weeks passed, and the Christmas holidays came. A heavy snow fell, and a hard freeze following, made the long hill a splendid coasting place as smooth as glass. The boys had splendid times on it.

One morning Jim came running in to his mother, full of excitement. A big motor car had skidded on the ice, near the foot of the hill, and turned over. An old gentleman was hurt.

"Might they bring him in? He is awfully hurt, and our house is the nearest," panted Jim.

"Surely," assented Mrs. Douglas, readily. Her sitting room was warm; a broad leather couch was quickly converted into into a temporary bed, and all was ready by the time the unconscious man was broutht in.

The doctor came soon, and pronounced that he was not seriously hurt, but must be quiet for a few days.

"His recovery depends upon that. He can remain here, madam?" he asked.

"You will not lose by your hospitality. Mr. Douglas is the richest man in town," he added.

"If he were the poorest and most humble, it would make no difference," she answered gently. "I will do what I can for him."

For several days the injured man took no notice of his surroundings. Then one morning he opened his eyes and looked about him.

"Where am I? What has happened?" he asked.

"In my house. You were hurt, but you are better," said a quiet voice, and a hand held a glass to his lips.

He drank the contents, and then asked, "Who are you?"

"I am Mary Douglas," she answered as gently as before.

He started up on his elbow. "My son's widow?"

"I was Mary Gordon. I married your son—against your wish, I know. He is dead now, and you must forgive him. I will bear your anger still, if I must, but you must forgive Jamie; you cannot be angry with him any longer."

He was silent for a little, gazing at her. At length he said, slowly, "Mary."

"Yes," she said quietly, because he must not be agitated.

"I have always believed," he began, "that a man should not be ashamed to own himself in the wrong, and to repent. There is something in the old Book about feeding your enemy, and heaping coals of fire. You have done all that."

"Oh, hush. You are not my enemy! What else could I have done?"

"What, indeed, being a follower of the One who spoke those words?"

Her eyes filled. "I was glad to do it for Jamie's father."

"Are you all alone in the world?" he asked after a brief silence.

"Except for my boy," she answered, her eyes brightening.

"Your boy? My grandson! I did not know. Call him," he added.

Jim came at her call, peeping in with wondering eyes.

"Come here, my boy. Jim, do they call you? Do you know who I am?"

"Yes, sir. You are my grandpa," answered Jim.

"And do you like me?"

Poor Jim! He was in a strait betwixt truth and politeness.

Mr. Douglas laughed shortly. "Well, sir! Are you dumb?"

"No, sir. I don't like you—very much; but mother said we must be sorry for you because—"

"Jim! Jim!" she interposed hastily.

"Don't stop him. Let him speak. Because what, Jim?"

" 'Cause you were poor."

Mr. Douglas looked at him sharply. "What makes you think that? Do you know where I live?"

"Yes, sir, in the big house on top of the hill. But mother said—"

A look from his mother checked him, but Mr. Douglas said quirkly: "I can guess. She meant that I was poor because I had no little grandson, no loving daughter to care for me. Was that it? Well, she was right, Jim. But perhaps we might remedy that, now we have found each other. Will you come and live with me in the big house, and take your father's place to me?"

"Not without mother," said Jim surlily, backing away.

"Perhaps she will come, too. Will you, Mary?" he called suddenly.

"My dear," he went on, as she came from the window where she had been standing, "I have not been just to you in the past. I want to make amends to you and the boy. And—could you call me what he—Jamie—did? I should like it."

"Dear father," she answered, and kissed him.

The big car came, a few days later, and took them all home to the big house to live.

And for the first time there was a happy Christmas in the big house, as there had always been in the little one at the foot of the hill, because the spirit of love and good will had entered into it, and the joy bells found an echo in three happy hearts because they were loving hearts.—*J. L. Glover, in Pittsburgh Christian Advocate.*

A BOY THAT WOULD NOT GIVE UP

About forty years ago I stepped into a book store in Cincinnati in search of some books that I wanted. While there, a little ragged boy, not over twelve years of age, came in and inquired for a geography.

"Plenty of them," was the salesman's reply.

"How much do they cost?"

"One dollar, my lad."

"I did not know they were so much."

He turned to go out, and even opened the door, but closed it again and came back.

"I've got 60 cents," said he—"could you let me have a geography and wait a little while for the rest of the money?"

How eager his little bright eyes looked for an answer, and how he seemed to shrink within his ragged clothes, when the man, not very kindly, told him he could not. The disappointed little fellow looked up at me with a very poor attempt to smile and left the store. I followed him and overtook him.

"And what now?" I asked.

"Try another place, sir."

"Shall I go, too, and see how you succeed?"

"Oh, yes, if you like," said he in surprise.

Four different stores I entered with him, and each time he was refused.

"Will you try again?" I asked.

"Yes, sir, I shall try them all, or I should not know whether I could get one."

We entered the fifth store, and the little fellow walked up manfully and told the gentleman just what he wanted, and how much he had.

"You want the book very much?" asked the proprietor.

"Yes, very much."

"Why do you want it so very much?"

"To study, sir. I can't go to school, and I study when I can at home. All the boys have got one and they will get ahead of me. Besides, my father was a sailor, and I want to learn of the places where he used to go."

"Well, my lad, I will tell you what I will do. I will let you have a new geography, and you can pay me the remainder when you can, or I will let you have one that is not quite new for fifty cents."

"Are the leaves all in it, and just like the others, only not new?"

"Yes, just like the new one."

"It will do just as well, then, and I will have eleven cents left toward buying some other books. I am glad they did not let me have one at the other places."

Years later I went to Europe on one of the finest vessels that ever ploughed the waters of the Atlantic. We had beautiful weather until very near the end of the voyage; then came a terrific storm that would have sunk all on board had it not been for the captain. Every spar was laid low, the rudder was useless, and a great leak had shown itself, threatening to fill the ship. The crew were all strong, willing men, and the mates all practical seamen of the first class; but after pumping for one whole night, and the water still gaining upon them, they gave up in despair, and prepared to take to the boats, though they might have known no small boat could live in such a sea.

"I will land you safe at the dock in Liverpool," said the captain, "if you will be men."

He did land us safely, but the vessel sank, moored to the dock. The captain stood on the deck of the sinking vessel receiving the thanks and blessings of the passengers as they passed down the gangplank. As I passed he grasped my hand and said:

"Judge P—, do you recognize me?"

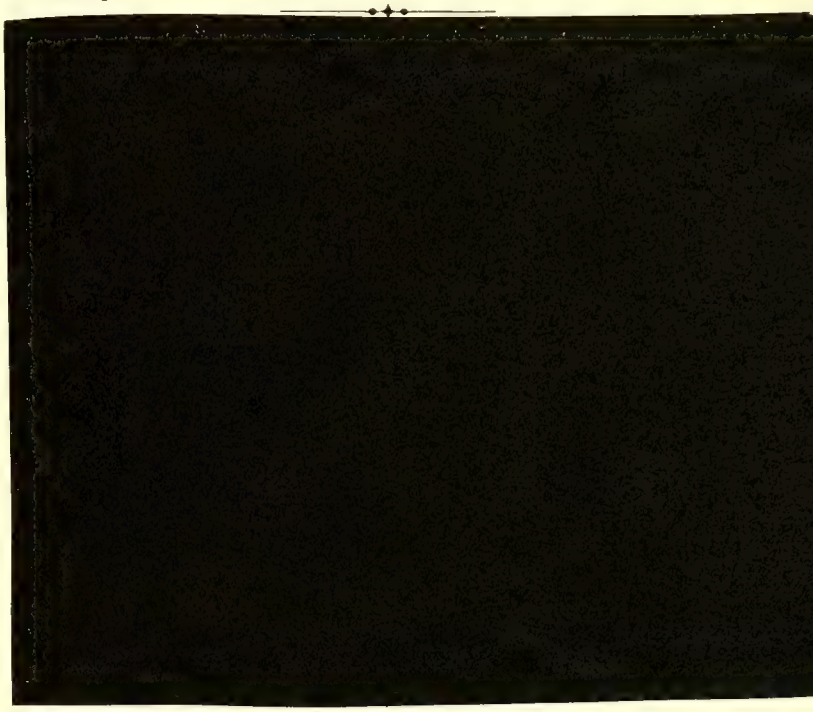
I told him that I was not aware that I had ever seen him until I stepped aboard his vessel.

"Do you remember that boy in Cincinnati?"

"Very well, sir. William Haverly."

"I am he," he said. "God bless you!"

And God bless noble Captain Haverly.—*Young Folks' Weekly.*



TAKE HOME A SMILE

By Edgar A. Guest

Take home a smile, forget the petty cares,
The dull grim grind of all the day's affairs;
The day is done, come by yourself a while,
Tonight, to those who wait, take home a smile.

Take home a smile; don't scatter grief and gloom
Where laughter and light hearts always bloom,
What though you've traveled many a dusty mile,
Footsore and weary, still take home a smile.

Take home a smile—it is not much to do,
But much it means to them who wait for you;
You can be brave for such a little while,
The day of doubt is done—take home a smile.

Selected.

RESERVOIRS OR RIVERS?

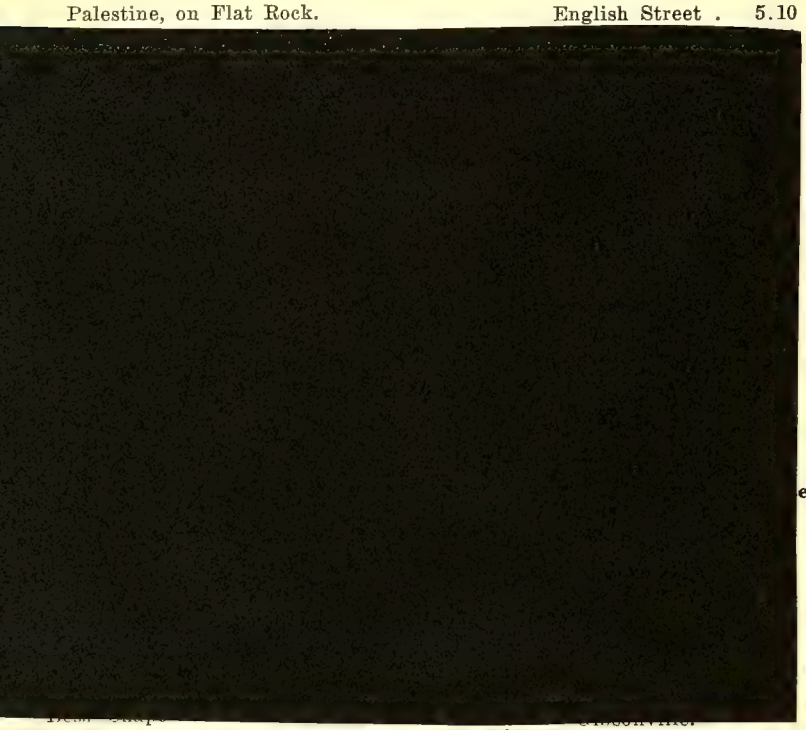
God never intended that we should be reservoirs of living water, but rather that we should be flowing rivers. When the Rev. George Rhoad of the Africa Inland missions, was about to leave for Africa for the first time, he made a farewell visit to an old colored mammy who lived in Swamppoodle, now part of Philadelphia. He expressed to her his feeling of inadequacy for the task before him, when the old colored saint replied, "Sonny, you can't hold much, but you can spill lots." It is not the amount of the love of Christ, of his joy or peare that the Christian is able to contain but what he is able to give out that makes him a profitable servant of the Lord Jesus Christ.—*Sunday School Times.*

Our Task and Our Privilege

Paid A. C. B. in Full

Mocksville.
Porter.
Spencer.
Liberty-Siler City.

Churches:
Palestine, on Flat Rock.



Friendship	8.91	.....	.....
St. Paul	8.61	.....	.....
Anderson	8.00	.....	.....
Mt. Hermon	7.14	8.86	.....
Bess Chapel ...	6.80	23.25	.....
Lebanon	6.75	.....	.....
Davidson	6.75	.....	.....
Saxapahaw	6.50	2.00	34.40
Moriah	6.50	31.80	30.76
Mebane	6.40	80.33	51.05
Alamance	6.00	19.00	46.23
Littleton	6.00	.....	.....
Lincolnton	6.00	.....	.....
Midland	5.73	.....	.....
English Street .	5.10	.....	.....
		10.00	4.20
		.....	.....
		.....	.....
		.....	.....
		11.00	40.00
		.....	.....
		.....	.....
		177.92	321.66
		153.00	65.55
		175.92	180.32
		40.11	49.66
		31.44	.....
		32.53	.....
		10.00	16.70
		20.84	10.37
		.....	26.50
		.....	15.00
		5.45	.....

essment in Full

Denton	5.00
Haw River	5.00
Pageland	3.06
Melton's Grove	3.00
Mecklenburg	2.15

Orange	20.00	79.21	15.05

	Paid on G.C.B.	W.H.M.S.	W.F.M.S.
Concord	$108.01	$.....	$.....
Asheville	66.00	10.35	36.25
Granville	55.00	64.64	36.11
Liberty-S. City.	50.98	.....	.....
West End	42.00	53.40	39.60
Forsyth	40.65	25.46	36.74
State Street ...	40.01	.....	11.60
Winston 1st ...	38.47	87.20	81.72
Henderson	36.00	162.50	88.00
Whitakers	32.05	.....	54.20
Randleman	28.71	19.90	6.00
Asheboro	28.60	82.65	13.80
Vance	25.00	.....	.....
Calvary	23.43	40.00	57.10
Flat Rock	18.00	30.25	.....
Graham	17.56	.....	19.52
Mocksville	17.22	.....	.....
N. Davidson ...	16.81	.....	7.95
Gibsonville	16.23	30.00	.....
Pinnacle	16.17	6.85	10.00
F'view-G. Raven	16.15	.....	.....
Pleasant Grove .	15.25	.....	.....
Charlotte 1st ..	15.00	6.00	47.31
Spring Church .	14.87	.....	.....
Fountain Pl. ..	14.66	.....	.....
Lexington, S. ..	14.00	.....	.....
Randolph	12.07	2.23	.....

Reidsville.
Fountain Place.
Mebane.
Spencer.
Albemarle.
Lexington, State Street.
Haw River Mission.
Mt. Hermon.
South Winston.

Paid on College Assessment

Granville	$ 36.50
Saxapahaw	17.20
Charlotte 1st	16.88
Alamance	13.25
West End	9.00
Lexington, South	6.25
Asheville	6.00
Union Grove	5.15
Rockingham	4.00
Mecklenburg	1.27
Friendship	.50

We welcome Melton's Grove to the A. C. B., Asheville and Lexington, South, to the College list, and Creswell and Flat Rock to the W. H. M. S. list. This makes 70 charges reporting on one or the other lists, but it leaves 22 to be heard from.

Liberty-Siler City goes over the top on the A. C. B. We have heard of others having the money in hand but it is not yet in the hands of the treasurers. Mount Carmel Church on South Lexington goes over as an individual church. We are glad to know of these churches that go over even before the entire charge goes over. Wonder which charge will go over first on the G. C. B. Who is going to be next on the College and on the A. C. B.? If your church goes over before your charge does, let the treasurer know and you will be so reported and have the distinction of standing on the Honor Roll the rest of the year.

A. G. DIXON.

Shocking Death.—Sudden death is always shocking, but the death we are about to report was shocking in an unusual degree. Last Thursday night Deputy Sheriff W. T. Bowman was called to Tabernacle church to arrest some chicken thieves. Some bagged chickens had been found by school children. Thieving had been going on for some time, but it was commonly believed that it was done by some mischievous boys of the neighborhood. The officer with other men decided to wait and watch for the coming of the marauders. About eleven o'clock they came, not mischievous boys but two negro men. When Mr. Bowman spoke, one of the negroes flashed a light upon him and shot him twice before he could rise to his feet. Death followed almost immediately. The two negroes fled, but one of them was caught by young Charlie Fields. The other escaped and is still at large. The slain officer was a son of Rev. J. H. Bowman who died suddenly on his way to church one Sunday morning last autumn. He was a member of Pleasant Union M. P. Church where the funeral was held last Saturday at 2 o'clock. The pastor, Rev. G. F. Millaway, was in charge; he was assisted by Drs. Dixon, J. D. Williams, and T. M. Johnson, and Rev. Mr. Miller, pastor of Alamance Presbyterian Church. Quite a number of ministers were present besides those named. This distressing event has evoked the sympathy of all hearts for those so sorely and suddenly bereaved. Their hurt is too great to be healed by any power less than that of God. May He comfort them and keep them. Brother Bowman was regarded by Sheriff Stafford as one of his best deputies. The sheriff and other county officers attended the funeral besides a large congregation of neighbors and friends.

—Simmons, one of the two negroes who shot and killed Deputy Sheriff Bowman, is still at large, though diligent search has been made for him.

—The United States Supreme Court has confirmed the decree of a lower court condemning Doheny and Fall for the contract to lease the oil lands of the government. The lessee has spent millions of dollars on the property since leased and claims damage. The high court refers to Congress the question of claims for damage.

—Production of rayon (artificial silk) reached 61 million pounds last year. The output for 1913 was only 1 1-2 million pounds.

—A total of 473 persons lost their lives in automobile accidents in the seventy-eight large cities of the United States during the first four weeks of 1927, Jan. 1-28. During the same period last year, in those cities, the total number of deaths from the same cause was 431.

—Hens pay a profit of $2. per head according to late experiments by poultry workers of State College.

IN HONOR OF THE DEAD

Mrs. R. R. Ross

(Read in her funeral service by her pastor, Rev. J. E. Pritchard).

Rebekah Ellen, daughter of Joseph Dobson and Sarah McCulloch, was born in Guilford County, N. C., March 5, 1854. She was united in marriage to R. R. Ross, also of Guilford county, on February 5, 1874, the ceremony being performed at her home by an uncle, the Rev. Joseph Causey, a well known minister of his day.

Mrs. Ross professed saving faith in Jesus Christ in early life and united with Tabernacle Methodist Protestant church in Guilford county. After her marriage she moved her membership, first to Level Cross and later to Randleman. After coming to Asheboro thirty-seven years ago she assisted in organizing a Methodist Protestant church, and was one of the charter members. As a church member and Christian her interest is seldom ever surpassed. There is scarcely an office in the women's organizations of the church which she has not held with credit to herself and with profit to the organization. When she accepted an office of any kind, to her it became a sacred duty and obligation and she gave her best to it. Mrs. Ross assisted in organizing a Woman's Foreign Missionary society in Asheboro and for many years was its president. She also organized a Junior Christian Endeavor society and for quite a while was its superintendent.

While Mrs. Ross was a devoted member of her own church, her interest did not stop there. First of all, she loved her Lord, and after that she loved all His people. To her, church membership offered an opportunity for extending His Kingdom and of rendering service to all humanity. Many times she sat and talked with her pastor about some poor, last sinner whom she wanted to see saved. She was interested in all things that were for the good of the community and she gave herself to every task which had as its object the making of a better world.

Even though Mrs. Ross was a splendid church member and devout Christian and while she was interested in all things for the uplift of the community, yet perhaps her largest contribution was to her home, where she reigned as a queen. To her, home was a most sacred institution and she gave her best thought to it. This partly explains why her home was the ministers' home and why people loved to go there. Her influence had a great deal to do with the shaping the ideals of her children, of sending them out as blessings to the communities in which they live. Having been taught in the home the best and most enduring things, it is no wonder that this influence should be felt by all those who came in contact with her.

While we are here today to pay this last tribute of respect to her memory, we are also here to celebrate her triupmh, for hers was a triumphant life. She lived such a consecrated life that her going away was only the entering into a still larger life. The kind of a life she lived must go on forever. She anchored her soul in Jesus Christ and a soul thus anchored cannot really die. This thing we call death is nothing more than the laying down that which is frail and that which grows weak in order that the soul may not be hampered. Today we mourn because she has gone, yet we shall see her again. Someone has said, "If we love forever those whom we have lost, can we lose forever those whom we have loved?" Our hearts cry out, No! We shall see them again.

Mrs. Ross is survived by her husband, Mr. R. R. Ross, with whom she lived happily for 53 years year, five sons, Arthur, Charles, Joseph, Ferree and George; one daughter, Miss Esther; five brothers, Rev. T. F. McCulloch, Rev. J. F. McCulloch, D. D., and David McCulloch, all of Greensboro; Everett McCullochfi of Pleasant Garden, and C. E. McCulloch, of Wilmington. One daughter died in early childhood while another daughter, Mrs. Bertie Ross McDonald, preceded her mother to the spirit world by several years. There are also 17 living grandchildren.

To these loved ones we would say, Sorrow not as those who have no hope. Thank God for her life. The world is better because she lived in it and your lives are richer because of her influence. You will never forget the day, February 20, 1927, for on that day she went to her heavenly home. Now she beckons unto you to come. Let us resolve to meet her there.

Welborn

At a meeting of the Bible Class of the Welch Memorial Church, the following resolutions were unanimously adopted:

Whereas it was the will of Our Heavenly Father, to call from our midst our beloved Sister in Christ, Mrs. Delphine Welborn. And be it further—

Resolved: That in the death of Sister Welborn, the class has lost a faithful member, Welch Memorial Church, a ceaseless and consistent member, and the community at large, one whose thoughts were always for the betterment of the same, and be further—

Resolved: That while our loss is our dear departed sister's gain we are consoled with the thought, that she has gone to the reward that is promised to the faithful. And be it further—

Resolved: That a copy of these resolutions be spread on the class minutes, a copy sent to the bereaved family of the deceased, and a copy sent to and published in the city papers.

Mrs. J. D. TAYLOR,
MRS. D. E. TAYLOR,
MRS. KATE FOLWELL,
Committee.

McLean

Sister Susan Elvira McLean, wife of Brother H. Frank McLean, died February 1, 1927 at 10:10 a.m., at the age of fifty-six years, four months and twenty days.

Sister McLean was the mother of twelve children, seven boys and five girls, ten of which are living.

I haven't seen in recent years a more devoted family of children to mother and father.

Sister McLean was a member of Shiloh M. P. Church for almost exactly forty years. She was a most faithful Christian and dutiful mother.

It was a sad day for the family, church, and neighborhood, But the time had come, as it must come to all of His children, for Jesus to say, "Come, ye blessed of my Father, inherit the Kingdom prepared for you."

D. M. DEW, Pastor.

Lovelace

Mrs. Levina Fannie Lovelace died January 29, 1927, aged 86 years. She had been sick for a year. All was done for her that could be by her children and friends, but the cancer did its deadly work. She leaves behind seven daughters; Mrs. C. L. Ezell with whom her last days were spent, and Mrs. Maggie Burch of Spencer, Mrs. Lou Zegler of Jackson, Miss., Mrs. T. M. Ezell, Mrs. B. M. Cheek, of Graham, Mrs. Will Stapleton and Mrs. Ellen Browning of Greensboro, and forty-eight grandchildren and 53 great-grandchildren. The funeral was conducted by Rev. D. R. Williams assisted by Rev. T. A. and O. B. Williams.

She was a member of Haw River M. P. church, but the funeral was conducted from the Graham church, and the remains were placed in Linwood cemetery by her husband. Pall bearers were grandsons and flower girls were grand-daughters.

She is missed by all the family and friends, but we would not grieve too much as her trust was in God and she wanted to go home.

Rejoice, oh grieving heart,
The hours fly past.
With each some sorrow dies.
With each some shadow flies until at last
The red dawn in the east
Bids weary night depart,
And pain is past.

MRS. E. F. STEELE, A Grand-Daughter.

Townsend

Ila Smith Townsend, aged 26, wife of Roy Townsend, Proximity, died in a local hospital Saturday in the afternoon, February 12th. Funeral services were conducted by the writer at Sandy Ridge at 4 p. m. Monday, February 14th, after which her body was laid to rest in the Sandy Ridge cemetery to await the call of Him who said to Lazarus, "Come forth."

She was a member of the above-named church for a number of years.

The following acted as pallbearers: J. M. Matthews, Loy Duckles, Ray Bassinger, S. A. Wylie, William Leach and A. L. Pennington. Flower bearers were as follows: Ellen Tyson, Virginia Brady, Annie Belle, and Mrs. Calvin Jordan.

She leaves a husband and seven children, one brother, and three sisters. A good wife, kind mother and faithful church member is gone, but not forgotten. May the God of all grace greatly bless all bereaved friends and relatives.

E. G. LOWDERMILK.

Kernersville, N. C.

SUNDAY SCHOOL

Lesson for March 6.—Sharing the Good News. Acts 8:4-8; 2 Cor. 5:14-20.

Lesson for March 13.—Making the World Christian. Matt. 28:16-20; Acts 16:6-15.

CHRISTIAN ENDEAVOR

Topic for March 6.—Stewardship as a Rule of Living. Matt. 25:14-30.

Topic for March 13.—How to Conquer Circumstances. Phil. 4:5-7; 10-13.

—Home owners make better employees.

FROM PASTORS *and* PEOPLE

Caroleen and Shelby.—As it has been some time since the Herald has had a report from these churches we will say that we are not dead or asleep. Things are moving on nicely. Our Sunday school and church attendance is steadily growing at both churches. Caroleen has an average attendance of 90 in Sunday school and each department is doing good work.

One of the latest signs of progress in the church was the old-time class meeting held last night. The meeting was composed of a goodly number of the members of the church. The class teachers went to each present, took him by the hand and asked him or her about their spiritual condition. After the class leaders had gone around, the pastor gave an invitation to those who were not satisfied with their Christian experience to come for prayer. All came and the Christian part of the congregation gathered around the altar and offered prayer for cold and indifferent church members and for the unsaved.

The meeting was a success in every way. All went to their homes with the blessings of God upon them.

Shelby Church has had a struggle to live for the past year and a half, as all know that have read the papers. They have been laboring under the weight of a law suit. This has held them back some, but the faithful few have stood by the church and will continue to stand by it as long as there is anything to stand by. These good people are to be commended for their loyalty to the church.

The family and friends of Mrs. Ella Lee Ramsey gave her a surprise birthday dinner on Sunday, February 20. This was an enjoyable occasion and we hope for Sister Ramsey many more days like this.

There were 31 present around the heavily loaded table. To add to the joy of the occasion the two-year-old son of Rev. and Sister Frank Glenn joined in the prayer of thanks with a hearty amen at the close.

L. S. HELMS, Pastor.

South Lexington—Owing to the rain and unfavorable weather, the attendance in Sunday school for the second and third Sundays decreased. There were 195 present last Sunday, which was an increase of nine over the previous Sunday.

There were usual sized congregations for both preaching services last Sunday. Pastor Ridge delivered two helpful sermons.

The Sunday school last Sunday enjoyed some splendid music by a male quartet from Erlanger, which rendered three selections during the opening exercises of the school.

Brother C. B. Yates, president of the men's class, who was taken to a hospital at Charlatte about two weeks ago, was brought to his home last week. We regret to report that his condition has not improved.

Pastor Ridge announced last Sunday night that a series of special services will begin in the South Lexington church on the first Sunday night in April and continue up to and including Easter Sunday, and longer if the interest justifies. He stated that he had not engaged any help yet, but plans to secure another pastor to help in the meeting.

The men's class will visit the Children's Home next Sunday afternoon. They will go in automobiles (and Fords will be used, too). Some of the men have never been to the Home and the trip is anticipated with pleasure by them. They will start on the trip about 1:30 and return probably about 5 o'clock.

Superintendent Koontz, leader of the Sunday school work, is preparing a program for the Easter service which will be held on Easter Sunday. Already regular practices are being held each week.

Next Sunday morning the pastor will be at Mount Carmel for the regular appointment there. We will have preaching at 7 o'clock at night.

C. B. WAY, Reporter.

Mount Pleasant, North Davidson Charge.—Our W. F. M. S. met February 20. Mrs. E. S. Welborn, president, Mrs. C. L. Whitaker, and Mrs. R. M. Andrews from the High Point College were present.

The meeting was opened by singing, "I Love to Tell the Story." Mrs. C. L. Whitaker read the scripture lesson and offered prayer. Roll call and reading of the minutes, followed by a collection of dues amounting to $2.40. Received 11 new members, making the membership twenty-seven. Afterwards a splendid talk by by Mrs. Whitaker on Foreign Missions, also a fine talk by Mrs. Andrews on "Moslem Women." Song, "Rescue the Perishing." The business meeting was closed with a prayer by Mrs. Andrews.

Dinner was served and enjoyed by all present. After dinner we reassembled, singing "I Am Resolved," followed by a story, "Tillie's Thank-Offering Dollar," read by Miss Ruth Green. A group of girls next gave a missionary pageant, "The Awakening." Between the two scenes Mrs. Andrews sang beautifully, "Jesus Calls Us O'er the Tumult." We next received a thank-offering amounting to $16.67. The meeting was closed by a short prayer by Mr. J. R. Stone.

(Miss) RUTH PAYNE, Cor. Sec.

Mount Hermon, Mount Hermon Charge—February 5th, the Mount Hermon auxiliary of the Woman's Home Missionary Society met with Mrs. Lonnie Holt. One member absent, one new one added to the roll. Interest increasing in the work. It was decided to invite Mrs. B. J. Vestal and perhaps others from our sister auxiliary at Friendship to meet with us at Mrs. E. F. Holt's March 5th.

February 6th, our pastor, Rev. J. Elwood Carroll, preached to a good congregation on "God Is Love." He said in the beginning he had chosen a subject too big for a young man to handle, but he handled it in such a way as to show he had given it careful study, and he planted some valuable truths in the hearts of his hearers.

February 20th our pastor came at the usual time, but did not preach; he had a group of H. P. College students to talk on the C. E. topic for the day. Those who talked were Herman Coble, Pauline Whitaker, Nettie Stuart, Elizabeth Hanner, Ruby Isley, Pomona Johnson, Floyd Garrett and the pastor. Miss Young brought the girls. The condition of the roads kept part of the people from getting out, and caused others to be late, but those who were fortunate enough to hear these young people enjoyed their talks so much that they are hoping to have them come again. They went to Friendship and Belmont, and organized at both places. Had Mount Hermon not already had a society they would have organized here, too.

REPORTER.

Mount Cermal, South Lexington Charge—Our Sunday school has been off considerably for the past two Sundays on account of bad weather and sickness among some of our regular attendants. Although we are looking forward for a large and better Sunday school when the sick get well and the weather gets better and spring opens up.

Our pastor, Brother Ridge, filled his regular appointment Sunday with a forceful nd helpful sermon. His subject was "A True Follower."

About 75 children, and grandchildren, relatives, friends and neighbors gathered at the home of Mrs. E. S. Swicegood and gave her a birthday dinner February 13 in honor of her 74th birthday. After thanks were returned by Brother C. L. Hedrick all partook of a bountiful dinner. Miss Lena Helmistetler baked a beautiful birthday cake, set with 74 candles.

Best wishes to the editor and the Herald and its many readers.

H. V. S., reporter.

Denton Church—Our Sunday school was in charge of the Baraca Class No. 2. The opening prayer was led by a visitor, Mr. Hauser, A male quartet, composed of R. H. Hardy, C. T. Surratt, D. M. Sexton and Othell Kearns, sang "Have Thine Own Way, Lord." The devotional reading was by D. M. Sexton, the teacher of the class.

The lesson was a great lesson yesterday, "Making the Community Christian.

After the classes returned, Prof I. O. Hauser, of White Plains, N. C., gave us a great talk on the lesson, which was enjoyed by all present. We are always glad to have Mr. Hauser with us. He seems like home-folks. Hope he will come again soon. Many thanks to the Baraca class and their visitors for the service.

Attendance yesterday, 100; attendance year ago, 58; offering yesterday, $3.15; offering years ago, $1.47. Large attendance class, No. 7, present 27. Large offering class, No. 2, $1.46.

Our Christian Endeavor attendance was small last night to what it has been. The lesson was a great lesson for us to think about, "Practicing World Brotherhood."

REPORTER.

Mount Carmel, Granville Circuit—It is with much regret that I have to say that we have been snowed and rained out of our last two church services. It seems as if it is almost impossible to get people out in the country to go out to church services in bad weather, and, too, there have been quite a lot of colds and measles among our membership. But as spring is nearing, we are looking forward to much better work in the church. Although there has been lots of sickness and bad weather, our Missionary Societies have held all their meetings and continue to do well. Our last missionary meeting was held at the home of Mrs. O. H. Powell February 15 with good attendance. Mrs. P. P. Cunningham had charge

of the devotional, and conducted it from the February Rose Jar. Mrs. W. O. Ellis had the chapter of Moslem Women and was ably assisted by Rev. H. F. Fogleman. We decided at this meeting to have a chicken dinner, all the members donating the different things we were to sell. As there was no other business, the meeting adjourned to meet with Mrs. H. W. Anderson in March. The hostess, assisted by her daughters, serve a delicious salad course. At our next regular church service, which will be March 13, we will hold our annual thank-offering service. People, stop and think of the many blessings we have in a year and show your thankfulness by making this the biggest offering we ever had.

On Thursday, February 25, our Missionary Societies gave a chicken dinner, and it was a grand success in every way. We thank all who helped us to have such a succes. We realized a neat sum, which will help us so much.

We are all looking forward with much interest to the Branch Meeting, as it meets right here at home with us this time. Let everybody come. REPORTER.

Reidsville—Last Sunday was "Missionary Day" in our church here. The pastor preached a missionary sermon in the morning, and the women held a thank-offering service in the evening. It was gratifying to note that the congregations at both services were the largest we have had since conference. The thank-offering amounted to $30, which was very good indeed when we consider the heavy demands made upon our small membership. The women gave a little pageant, called "A Missionary Clinic," which was splendidly rendered and greatly enjoyed by all who witnessed it. This was followed by a talk on "Why Give a Thank-Offering?" by the President of the North Carolina Branch.

The Sunday school, under the superintendency of C. R. Reed, is increasing in numbers and attendance. The Cradle Roll department is being reorganized, and a Home Department is being organized. In a little while we hope to have a 100 per cent Sunday school.

Mrs. Sallie McCollum and Mrs. J. E. Burton, who have been hospital patients, are at home and well on the road to health once more. We are glad to report, also, that Brother J. F. Dixon, the father of our President, Dr. A. G. Dixon, is recovering from an attack of "flu."

Brother J. A. Gunn celebrated his birthday a few days ago. The pastor and his wife had the pleasure of helping to celebrate the happy event, especially when the sumptuous dinner was served. We wish Brother Gunn many returns of his natal day, and hope that it may be our privilege to help him celebrate every one of them.

Brother Luther McCollum does nothing these days but just smile. The reason for this is the arrival of a son at his home on Washington's birthday.

Our shut-ins, Brother Rube McCollum and Miss Mamie Pegram, while deprived of the privilege of ever attending church services, are happy in the fact that Christ, their Saviour and Friend, abides with them in their confinement, and gives them comfort and consolation. It is a great privilege to minister as best we can to these loyal servants of the King. GEO. R. BROWN.

Saxapahaw Charge—Large congregations were present at Saxapahaw and Salem last Sunday. We were glad to see several of our number who have been kept from church because of sickness occupying their pews again.

The annual thank-offering service was held at the Concord church on the third Sunday afternoon in February. Mrs. R. T. Woody, president of the Woman's Foreign Missionary Society, and her splendid co-workers arranged a program that was inspiring, consisting of recitations, readings, solos, and quartets. The pastor was called on for a talk, after which an offering was taken for Foreign Missions.

A number of the members gathered at this church, Concord, a few days ago and planted flowers and shrubbery. This is a step in the right direction, and we believe it is just the beginning of improvements at this place.

All the Sabbath schools on this charge have been running through the winter with fairly good attendance. Easter programs will be arranged at each church.

Mrs. Mary Woody, the mother of our Bros. R. S., J. F., and R. T. Woody, who has been very sick, is much improved. We hope she will soon be able to occupy her pew again.

Mr. Colon Thompson and Miss Maynor Hargrove two splendid young people, motored to Danville, Va., and were married recently. Their many friends will be glad to learn that they have decided to locate in our community.

Miss Lillian Lindley, who spent some time visiting her brother, Prof. T. E. Lindley, at High Point College, has returned home.

We are very grateful to the members of this charge for the many valuable and useful gifts, consisting of silverware, chinaware, cut-glass, and many other things too numerous to mention. Several cash presents were given. Mrs. Isley joins me in thanking the good people for all these donations.

H. L. ISLEY.

Midway, Guilford Circuit—We were very fortunate to have Mrs. A. G. Dixon with us last Sunday morning. The purpose of Mrs. Dixon's visit to us was to organize a Woman's Missionary Society, but as there were so few women present it was put off till a later date. So Mrs. Dixon had charged of the morning service, bringing to us a wonderful message. Her subject was, "God's Love to Us."

Our Sunday school is moving along nicely under the leadership of Mr. Lamb. The attendance has been very good this winter.

Several new members have been added to the church. REPORTER.

Shiloh Church, Randolph Circuit—On account of illness, we are sorry to say the reporter has failed in her duty, but hope she or the next reporter will do lots better in the future.

The Sunday school teachers for the following year are: Superintendent, Mr. W. K. Hemphill; assistant superintendent, J. S. Pickett; secretary, Grace Garrett; assistant secretary, Miss Gladys Pickett; adult class, Mr. W. P. Pickett; assistant, Mrs. Grady Hemphill; senior class, Mr. Charlie Hemphill; assistant, Miss Gladys Pickett; intermediates class, Miss Eva Brown; assistant, Miss May York; junior class, Mrs. Charlie Hemphill; assistant, Mrs. J. S. Pickett; primary class, Mrs. A. L. Kime; assistant, Mrs. J. L. Whitaker; beginners class, Mrs. W. P. Pickett; assistant, Mrs. Clyde Jones.

Rev. A. O. Lindley will deliver the usual sermon next Sunday, February 27, at 3 p. m.

Mr. James M. Brown, who has been in the hospital at Oteen for quite a time, has returned home to his mother in Julian. We are glad to have him in our midst once more.

Mrs. W. P. Pickett has been confined to her home for a few weeks; she seems to be improving. We hope she will soon be out with us again.

Mr. Frank Jordan, who has passed his 90th birthday, is confined with a very deep cold.

F. E. JORDAN, Reporter.

Democrat Circuit—This our first report from Democrat Charge. I want to thank each one for kindness shown us and also for the nice pounding they gave us December 8 amounting to about $40. I believe I am serving as good a people as we have in our conference.

We have very good attendance here for the winter months.

We started our Sunday school at Democrat church February 20 with a nice congregation. We hope to get our Sunday schools started at most of the churches when spring opens up.

I have been prevented from filling some of my appointments on account of rain and muddy roads. I have not yet been able to reach all the homes on my charge on account of bad weather, but I have made 63 visits in the homes of the people. I hope I can reach every home when spring opens up.

I assisted Rev. J. A. Carm in a revival meeting at Prink Fork last week. Our attendance was very good for the season of the year. The Lord blessed us all in an unusual way. My days are in the Lord's hands and I grow more and more anxious to do His will. Our life work will soon be over. Pray for us that I may have His guidance in every act.

H. W. BELL, Pastor.

High Point.—Sunday was observed as Foreign Missionary Day. At the 11 o'clock service Prof. P. E. Lindley brought us a stirring and inspiring message on "The World Christian." He stressed two great facts in his appeal in behalf of the foreign missionary spirit: First, we are all bound together in one common brotherhood of nations by the spirit of Jesus, it being the nature of human life. Second, there is no difference between the Jew and the Greek, the same Lord being over all, and there is no foreign nation. The church of Christ cannot live in America alone, but must expand to the uttermost parts of the earth. At this service Miss Mae Kirkman played the pipe organ, and Prof. Dan W. Smith joined with the choir in singing a beautiful anthem, "Angel Voices Ever Singing," by Shelley, and later he and Mrs. J. Hobart Allred sang a lovely duet, "In the Cross of Christ We Glory." At the evening service the program was presented by the Woman's Foreign Missionary Society. The President, Mrs. C. L. Whitaker, gave a splendid address on "Why the Thank-offering," in which she presented some interesting facts in regard to the women's work in our foreign fields. Mrs. Whitaker was one of the founders and charter members of this local Society during the pastorate of her late, lamented

husband, Dr. C. L. Whitaker. An inspiring pageant called, "Hanging out a Sign," was rendered by members of the Young People's Circle of the Missionary Society. Miss Claire Douglas was the "M. D.," seeking for a place "to hang out her sign." Miss Rosalie Andrews took the part of a Moslem Woman, and was dressed as a native with black flowing robe, and heavy veil, Miss Grace Koontz was a Korean, Mrs. John Armfield appeared in a Chinese costume, Miss Inez Strader wore the beautiful costume of a Japanese girl, Miss Inez Reynolds represented an African girl, while her sister, Miss Irene, was a girl from the Philippines, and Miss Marjorie Welborn represented India. This pageant was most pleasing and instructive. The little folks of the Junior Mission Circle, 18 in number, appeared in the pulpit and sang "Heavenly Father, Send Thy Blessing," with fine effect. These young children under the able leadership of Mrs. R. M. Andrews are doing splendid work for the missionary cause. They meet regularly and contribute liberally each month. The First Church is very proud indeed of this fine Circle, and also of the Young People's Circle. From their ranks we are expecting the leaders of tomorrow. The Thank-offering was taken, and amounted to the sum of $68.15, but this amount will be increased by additional donations, as, several members were out of town. We are expecting at least $100.00.

The Mission Study Class held a delightful meeting at the church on Monday afternoon with a good attendance. Chapter No. 5 of "Moslem Women" was presented by Mrs. S. S. Coe in a very interesting manner, and she was ably aided by Mrs. H. A. Garrett, who told of the Medical Work among the Moslem women in Turkey, Asia, and Egypt, and Mrs. J. H. Allred told of the Child Welfare work. The Question Box was answered by Mesdames E. L. Ballard, J. H. Pritchard, and S. D. Shelton. It was decided to observe next Friday, March 4th, as a Day of prayer in our church in cooperation with the world-wide movement of all denominations. Prayer services will be held at three intervals; at 10:30 o'clock a.m. Mrs. C. L. Whitaker will be the leader, at 3 p.m. the service will be presided over by Mrs. E. L. Ballard, and again in the evening at 7:30 Rev. Lester Ballard will lead in the devotionals. It is earnestly hoped and expected that a large number of our members will attend one or all these services, and join in this beautiful custom of uniting our petitions in world-wide fellowship and universal love.

The Brotherhood, or Men's Club, will hold a meeting Thursday evening for which a good program is being planned, and it is expected that a large number of the men of the church will enjoy the social hour of fellowship. A supper will be served to them by a group of the ladies.

Mr. R. H. Shaw was the leader at the Christian Endeavor meeting Monday evening, the topic being "Practicing World Brotherhood."

The Sunday School Workers' Council will be held Tuesday evening at the church. A full attendance of officers and teachers is expected, as a new feature is being prepared by the committee.

After the resignation of Don C. MacRae as Judge of Municipal Court, the Governor has appointed Lewis E. Teague Judge of the New City Court of High Point for two years. This Court will try all civil cases instead of taking them to Superior Court at Greensboro as heretofore. This meets a long-felt need in behalf of High Point people, and it will be a great convenience for the lawyers here. Judge Teague is to be congratulated on this honor, he being one of the youngest Judges in the state.

Post-master O. R. York went to Washington last week with a petition for a new Post Office building here. It was signed by civic club officials and others, and was presented to the postal authorities. Mr. York was authorized to investigate suitable locations for sale, and it is thought that the present site will be sold, and another lot secured for a new building. The business here is expanding so rapidly, and more commodious quarters are needed.

Mr. and Mrs. D. A. Neese returned Sunday afternoon from a visit to the bereaved family of the latter's nephew, Mr. Wm. T. Bowman. This family has indeed been sorely bereaved, this being the fifth death in less than two years. The hearty sympathy of a large circle of friends here is extended to Mrs. Neese and other members of this sorrowing family. May the God of all comfort be very near them in these hours of grief and loneliness, and bind up their broken hearts. These strange dispensations, the removal of a devoted husband and father from his young family, are indeed hard to understand, but in His own good time and way the reason will be made plain.

Messrs. C. L. Whitaker of Gastonia and Theodore Ballard of Charlotte were guests of relatives and friends here for the week-end.

Rev. and Mrs. E. Lester Ballard attended the funeral of Mrs. Emily Armfield, widow of the late Albert Armfield, at Greensboro last Friday. Mrs. Armfield and her daughter, Mrs. Ward, at whose home she died, have been were highly esteemed members of West End church for a number of years. Mr. Ballard assisted in the funeral services.

We are pleased to announce that Mrs. W. D. Burgess, who has been seriously ill, is improving.

Miss Ida Davis, who was painfully injured by an automobile one Sunday evening while in front of the church on her way to attending services, is greatly improved and is able to be up in the house most of the day. Her many friends are pleased to hear of this rapid recovery.

Mebane.—Sunday morning at the eleven o'clock service the Woman's Foreign Missionary Society gave their Thank-offering program. Miss Pauline Nicholson gave some interesting facts about our work and workers in Japan. Mr. Suits talked on our work in China and the conditions existing there. Mrs. H. C. Nicholson gave a very interesting outline of our mission work in India. All these talks were helpful and make us feel more keenly the need of these nations. Special music was rendered also at this service. The collection amounted to $22.40.

On Monday afternoon of last week the Ladies' Aid Society met with Mrs. P. N. Thompson; 27 members present together with Miss Effie Boone and Miss Ezora Sink as visitors. The collection taken at this meeting was $14.25. During the social hour Mrs. Thompson assisted by Mrs. Hyfill Jobe served sandwiches and coffee. Our next meeting will be with Mrs. Charlie Jobe.

On the evening of February 14 at 7:30 the Home and Foreign Missionary Societies met in joint session with Mrs. J. W. Nicholson and Miss Pauline Nicholson. Twenty-six members present. We were glad to have Mrs. J. R. Boone join the Home society at this time. The program rendered was interesting and helpful. Our missionary quilt made by the Home society was sold at this meeting to Mrs. H. C. Nicholson for $10.00, the total amount, realized from the quilt being $50.00. During the social hour Miss Nicholson served banana pudding with hot coffee and whipped cream. Our next meeting will be with Mrs. Edward Suits.

REPORTER.

Alleghany, Davidson Circuit—Brother Ridge preached today another good sermon. After preaching, Brother Ridge administered the Lord's Supper.

Brother Hank Taylor's wife is in the hospital very sick. We ask prayers that she may be restored to health if it is the Lord's will. We missed them at preaching today.

There has been some improvement on the church. They have built a recess pulpit. We hope to see the church painted soon.

ABIGAIL COGGIN, Reporter.

Canaan, Denton Charge—Brother Henderson filled his appointment Sunday with a very inspiring message which seemed to be enjoyed by everyone. He also filled his appointment the second Sunday, but the congregation was small due to the rainy weather and rough roads. We are glad indeed that our pastor is so interested in us that he will come and preach to us regardless of the rough weather.

Our Sunday school seems to be on the growing list, yet we feel that there are several in our community that are neglecting the church. Let us as members of our Sunday school speak to these seople in a winning way that will cause them to join in with us. Perhaps they do not realize the pleasures they are missing by not attending the church and lending a helping hand to their dear Master. May God's richest blessings go with us and help us all to do more and more for our Master.

Best wishes to the Herald.

REPORTER.

First Church, Albemarle.—Our work is going a long very well. Our Sunday school is gradually increasing. We are going to make a special drive to increase our attendance. We have divided our school in two sides known as the reds and blues and our campaign will end Easter Sunday. A new member will count so many points for the side that gets one and regular attendance will count so many. The side that gets the most points will be entertained with cake and cream or something that will be pleasing to the appetite by the losing side. We have been listening to a series of sermons by our pastor on Raising the Standard of Christians, and I have never heard any better gospel preaching in my life. Brother Anderson preached last night on the Standard of True Greatness, using for his text, For he shall be great in the sight of the Lord and shall drink neither wine nor strong drink,

and he shall be filled with the Holy Ghost even from his mother's womb.

He showed that true greatness comes only through true service to God and your fellow men showing that men were sometime considered great in the sight of men but that God looked on the inward side and not the side that the world looked on.

Our second quarterly meeting will be held on Wednesday night, March 9th. We have a system that we are using in these meetings that we think would be interesting to a good many of our folks. Each chairman is to hand in a written report each meeting on blanks gotten up to suit each officer, for instance, the form for Sunday school superintendent goes like this: no. on roll at beginning of quarter, new members, total on roll, average attendance, money raised by Sunday school. These forms will be filed away in our secretary's book.

Our cottage prayer meeting will be held Wednesday night with Brother and Sister C. W. Hatley. Miss Louise Green leader. J. W. Whitlock Sub.

We have purchased new chairs for our choir which will add very much to the needs of our church. We bought a regular auditorium chair. We are looking forward for their early arrival.

Mr. and Mrs. Carl Moton visited Mr. Moton's parents, Rev. and Mrs. J. H. Moton, in High Point, last week. The writer wishes these good folks many more years of useful service. R. L. L., Reporter.

Zoar, Mecklenburg.—Our work is progressing very nicely. We are still having a very good Sunday school.

We had a real good time at Zoar last Sunday. A Wesleyan Methodist preacher, Rev. Floyd Wilson, from Rock Hill, preached at eleven o'clock; he gave us a helpful message on the second coming of Christ to a large congregation. We had about twelve of the Rock Hill folks with us. We were so glad to have them with us.

A choir from Fort Mill sang; the singing was good.

Rev. W. T. Totten, our faithful pastor, has filled all of his appointments. We know he is a worker for the Master. We have been blessed wonderfully this year at our church; reading of the deaths at other places. We have not had any at Zoar. We are glad to thank the Lord for it all. Readers of the Herald, remember us in your prayers.

BETTIE JONES, Reporter.

State Street Church.—On Sunday night, February 20, the regular Thank-offering service was given in the form of a missionary pageant by the ladies of the Foreign Missionary Society. The offering given was applied on the general conference budget. The Society meets Thursday of this week at the home of Mrs. F. J. Cox on Vance Circle.

We had a gain of 22 in Sunday school attendance last Sunday over the attendance of the Sunday before. Some of the classes are going to be divided as soon as more teachers are secured.

C. E. Society continues to grow and interest never lags.

Brother Bethea announced Sunday a.m. that our revival meeting would be held about May 1st or near that time. We are hoping and praying for a real revival in the true and full sense of the word and request your prayers to that end.

Mrs. Wilcox and her children, daughter of Mr. and Mrs. Bethea, are visiting at the parsonage the past few weeks. Mrs. Wilcox is a helpful and delightful addition to all the services. Wish we could keep her.

The Junior choir which has been recently organized is doing some fine singing and seems to enjoy it as do all who hear.

REPORTER.

Concord.—After two weeks' series of revival meeting, the Senior Christian Endeavor Society met last Friday night for its regular weekly meeting. The society had made for its goal fifty present including members, visitors, and new members. We are delighted to say that the number present was fifty-two. Our leader, Miss Geneva Simpson, brought a very inspiring program which seemed to be enjoyed by all.

After the meeting Miss Maggie Mann and Miss Nina Little invited all members present to the Baraca room of the church where they were served lemonade and sandwiches, many interesting games were played afterwards.

We are glad to add to our list fifteen new members, may we bid them God-speed in the work of His kingdom.

Those who enjoyed the program and social were as follows: Mr. and Mrs. G. H. Henry, Bernice Nash, Nina Little, Maggie Mann, Geneva Simpson, Mary Polk, Agnes Polk, Dessie Lea Little, Mildred Burris, Eula Burris, Mrs. Robert Pennion, Lillian Wiley, Adelaid Honeycutt, Bertha Earnhardt, Kathrine Widenhouse, Lilly Troutman, Rose Hagler, Bertha Brown, Mrs. L. M. Williams, Mrs. T. H. Scarboro, Dora Wilhelm, Lilly Nash, Melda Scarboro, Louise Hendry, Ethel Peck, Pauline Lowder, Cecil Mae Little, Daisy Furr, Myrtle Furr, Mary Melton, Joyce Edson, Mary Newton, Lillian Eudy, Annie Clayton, Ethel Howard, Martha Scarboro, Lorene Craven, Kathleen Tuter, Mr. and Mrs. Luther Davis, Homer Dorton, Mr. P. E. Todd, Mr. R. P. Benson, Zerry Potts, John Burris, William Newton, Erskine Newton, Waddell Newton, Leander Nash, Oscar Robbins, Clarence Tuter, Ralph Kerley. ONE PRESENT.

Randleman Charge.—Quite a number of events have transpired since my last report. I append a few.

Deaths—About one month ago funeeral services for Mrs. Caroline Hudson were held from the home of her son, C. W. Hudson, of Worthville. She was 80 years old and a good woman.

On February 18th services for Mrs. Mary Wall were held at Level Cross. She also is favorably spoken of. Both of these good women are being missed.

Accessions—We have received two valuable members by transfer from the M. E. church here. Mrs. Leonard Ward united recently with the Worthville congregation. Mr. C. L. Brookshire casts his lot with Mt. Lebanon.

We were the recipients of a generous pounding a few days ago. The Worthville people did it. Supplies of all kinds for the pantry were included. We were, and are, highly pleased. Who wouldn't be?

On the second Sunday in February Prof. P. S. Kennett preached for us at Worthville. He held the attention of his hearers throughout and made a fine impression on the people.

Mt. Lebanon now has three preaching services each month. The charge gets nine services each month. W. H. NEESE.

NOTICE TO PRESIDENTS OF W. F. M. SOCIETIES

If someone in your society has not received a blank to fill out for the secretary of Young People's Work of the W. F. M. S., it is because you have not reported to me that your young people are organized.

Please send me a report of your organizations. The name of organization, number of members, dues collected, special work done, special money collected, etc.

If you do not have missionary organizations, but your young people are doing definite missionary work, mission study, etc., through the C. E. Society, please tell me about that, and plan to send at least one young person from your church to the Branch Meeting.

MARY E. YOUNG,
Secretary of Y. P. Work For W. F. M. S.
High Point College.

NOTICE

The second quarterly conference of Flat Rock Circuit will meet at Flat Rock Church on Saturday before the third Sunday in March at 2 p. m., being the 19th day of March.

May each member realize that God is taking note of what we do and what we don't do. May each remember our work will soon be finished and what shall our record be?

JOEL B. TROGDEN, Pastor.
Flat Rock Circuit, Feb. 25, 1927.

DOWN WITH THE INVADER!

The United States is at war! Not against any foreign nation but against a foreign bug known as the European corn borer. That deadly enemy of the corn crop has gained such a strong foothold in the United States during the past few years that Congress has just passed a bill setting aside 10 million dollars to fight the pest. President Coolidge has signed the measure.—Current Events.

—"Cuba today would be an American colony if the United States had been the imperialistic nation which she has at times been pictured. All the development of Cuba has been due to the influence of the United States, which is the benefactor of the Latin-American races. We have done great things under our independence. Cuba is now the connecting link of the world's commerce. We had practically no public schools in 1898; in 1902 we had 1,700, and in 1927 we have more than 4,000 in addition to 100 private schools." —Don Orestes Ferrara, Cuba's Amassador to the United States.

—"Washington was a real man among men, a human being subject to the trials and temptations common to all mortals. When we regard him in this character and have revealed to us the judgment with which he met his problems, we shall all the more understand and revere his true greatness. No great mystery surrounds him. He was a man endowed with what has been called uncommon common sense, with tireless industry, with a talent for taking infinite pains, and with a mind able to understand the universal and eternal problems of mankind."—Coolidge.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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OUR CHILDREN'S HOME

OUR CHILDREN'S HOME

Offerings by churches and individuals: Gillburg Church, Vance Circuit, $3.86; Tabernacle, Tabernacle Circuit, by Mr. J. M. Brown, Greensboro, $5.00; Pine Grove, Kernersville Circuit, $3.65; a nice box of clothing and four pair of new shoes from Mrs. Bettie Davenport, Craswell, N. C.

Sunday school offerings: Mitchell Grove, Guilford Circuit, $2.26; Calvary, Greensboro, $20; Shoale, the circuit not mentioned, $7.57; Shiloh, N. Davidson, $4.62; Lebanon, Spring Church Circuit, $2.08.

We thank you again for your help. When you have as large a family as we have to look after you would appreciate help, too. I feel very proud that the people have been so kind and so thoughtful of the Home while it was all left up to me to look after, or at least the responsibility was upon me. By the time the next report comes out we will have a new superintendent, Dr. E. F. Allman, from Farmville, N. C. We are glad indeed that he has decided to come, for the work is too heavy for any one man. So I guess this will be my last report to the paper. You will look for the report to come from Dr. Allman next week.

Sincerely yours,

J. A. DIXON.

—"I must express my admiration of President Coolidge's sincerity in proposing a new five-power conference. His humane mind is one that Japanese can thoroughly understand. He is not thinking of America particularly when he proposes a reduction of naval strength. It is well known that the United States, the richest country in the world, can build ten times the number of ships that it is possible for any other nation to construct. Therefore, the President of the United States must be acting in the cause of humanity."—Premier Wakatsuki of Japan.

—Automobile manufacturers in the United States and Canada produced 3,930,114 passenger cars and 531,538 commercial vehicles in the year 1926, as against 3,835,801 and 500,461 cars and trucks in the preceding twelve months. The new total, 4,461,652, is 2.75 per cent greater than that of 1925.

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LONG'S GLAD GARDENS

Pearson, Maryland

—Young Men's Christian Associations throughout the world, embracing a membership of more than one and a half million and many thousands of other adherents, will observe the years 1927, 1928 and 1929 as the nineteen hundredth anniversary of the three year's public ministry of Jesus. According to the general consensus of Christian chronologists, the anniversary falls within those years.

—Rev. A. L. Ormond, Oxford pastor, died last week in a Philadelphia hospital. He was the father of the Bill Ormond slain by a Rockingham cotton mill man months ago. Trouble caused by the son's death may have hastened the end for the father.

—A brilliant meteor, lighting up the heavens and the earth for several seconds startled the people of Raleigh, Dunn, Fayetteville and other places last Sunday night about 9 o'clock.

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XXXIII. GREENSBORO, N. C., MARCH 10, 1927 NUMBER 18

Pres Elderdice 5dec7
Westminster MD

Are We Israelites?

A book was published perhaps fifty years ago to prove that the English people are descendants of the lost ten tribes of Israel. It seems not to have produced any widespread conviction of the truth of the theory, though it was decidedly interesting. The *Dearborn Independent* of February 19 has an article by Mark John Levy, a Christian Jew, arguing that the Anglo-Saxons are descendants of the lost ten tribes fo Israel. This, too, is interesting, but so much of it appears fanciful that it does not seem probable that it will be found convincing to many. If we are descendants of the Hebrews, it seems likely that the resemblance of our language to the Hebrew language would be far greater than it is. Mr. Levy in his article has the following reference to the linguistic evidences in the case:

"Scripture narrates that the Ten Tribes were taken captive to Assyria by Shalmaneser (721 B. C.) one hundred and thirty-four years before Judah was taken captive to Babylon by Nebuchadnezzar (587 B. C.) and that they never returned as a representative body to Palestine. Led by Dan, the northernmost tribe, they gradually wandered from Media, by way of the Caucasus Mountains, to the western part of Europe—Dan as a waymark stamping his name (*Judges* 18:29) on that continent; Dar-*dan*-elles, *Don, Dan*ube, *Dan*aric Alps, Scan*din*avia, *Den*mark, Lon*don,* and so forth, and so forth. Consonants only are arbitrary in the Hebrew language."

Mr. Levy awakens doubt as to the correctness of his views by the positive and confident manner in which he interprets certain ancient and obscure prophecies. We have no prejudice against the hypothesis that we are children of Abraham, but we wish the evidence to be stronger than it is to bring assurance.

Almost Unbelievable

That the same man should do two things so diverse in character seems almost incredible, but we read that the man who wrote—

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers 'round its head sublime,"

and all the rest of this splendid hymn, also gave orders for the burning of a large part of Canton, China, in which eight or ten thousand homes were destroyed and many human lives were lost, in the interest of the opium trade. Perhaps only the life of Paul exhibits such amazing inconsistency.

—The Supreme Court of the United States has just enunciated a principle that is so obviously true that one wonders that it has not been recognized everywhere before. It is the principle that a man is disqualified to act in a judicial capacity if his fees are contingent upon the manner of his decision. This will cut out the imposition of fines all of which or part of which go to the man that imposes them.

Intellectual Ability of the Ancients

We moderns have fallen into the habit of exalting ourselves and discounting the men of long ago. We are like boys in the smart age who feel themselves far in advance of the "old man." And there is perhaps as much to justify the new generation in its contempt for the immediately preceding generation as there is to justify the modern feeling of superiority to the people of long ago. Aside from the really notable advances in physical science, in what do we excel the ancients? And as to the knewledge of the material world, this does not prove our mental superiority. It is to be explained by the fact that we have made the material world a subject of study as our fathers did not. Had they applied their minds as we have, their progress might have been as rapid and as great in proportion to the time given.

Ancient literature brings us face to face with indubitable evidences of great minds. The book of Job is one of the oldest books in the world and one of the greatest in its revelation of the power of human thought. What deep questions it handles! What amazing knowledge it reveals! We see there that the author had advanced to the point of distinguishing the soul from the body and of grasping the fact that the soul survives the dissolution of the body. We hear him saying in the nineteenth chapter, 26th verse, that after worms have destroyed the body, yet apart from the flesh shall he see God. (This is according to the Revised Version. The old version incorrectly reads, "yet in my flesh shall I see God.") There are other Hebrew writers who in ancient times wrote with a mental power equal to that shown by the world's best writers today. When we turn to Greek and Roman literature we find the same thing true. What country in modern times has produced three men who in mental ability can be placed ahead of Socrates, Plato and Aristotle? Knowledge has advanced and the modern thinker has the advantage of all that has been discovered for him, but with this advantage the moderns are not eclipsing the men of old time in the display of mental power. With all the boasted progress of the centuries, men do not seem to have grown in mental ability.

—The British Museum and the University of Pennsylvania have a joint exploring party in Ur, the first home of Abraham. Through the associated press this party reports some interesting recent finds. Graves dating back more than three thousand years before the time of Christ have been opened, hundreds of them, and many articles made of silver and gold and other metals have been taken from these graves, most of them articles of personal adornment. The explorers are surprised at the advance in art revealed by these objects. Many of them have a modern look, so advanced was the art of working metals in that far-off time. The more we know about past civilizations, the more respect we have for them. We boast of recent achievements, but could we have done as well as our predecessors did had we lived in their day?

—Paul says, think on "whatsoever things are honest." (Phil. 4:8.) Thinking on dishonesty tends to make us dishonest. Dishonesty begins in the mind.

PAYING OUR VOWS

Sermon preached in the Asheville Methodist Protestant Church by the pastor, Rev. C. W. Bates

Text—Psalms 116:14: I will pay may vows unto the Lord.

The vows which the Psalmist felt called upon to pay were not those which obligate the Christian. But the Christian is as much under obligation to pay vows as was the Jew. One discharged the obligation as he brought to the Temple the offerings prescribed in the Law. The other pays his vows as he fulfills the obligations he takes when he joins the church. Let us consider these vows as they are laid down in the Discipline.

1. "Will you deny all ungodliness and wordly lusts, and live soberly, righteously and godly in this present world?" The answer is: "By God's help I will."

This vow is both positive and negative. On the negative side it is a denying, an abstaining from, worldliness. What that is this church does not tell us. It leaves that to the individual conscience. The Discipline contains certain "Advices" of John Wesley, which it calls to the serious consideration of those who would become members. But it lays down no law in the matter. But there are certain outstanding sins in which the earnest Christian will not indulge. And there are certain others on the borderland of morality. Indulgences and practices in worldliness which raise a question. What shall our duty be? There is only one answer: "Abstain from all appearance of evil." Do as you think Jesus would do in such matters. If we are followers of Christ, would He lead us in that direction?

But we are much more concerned with the positive side of the obligation. If it is a hard thing to lead a negative Christian life, "to deny all ungodliness and worldly lusts," it is a harder thing to "live soberly, righteously and godly in this present world." It means putting our religious profession into practice. "To live soberly"—redeeming the time because the day are evil; "to live righteously"—squaring our practice with the principles of Jesus; "to live godly"—exhibiting to men a god-like character—these are a challenge to the best in us. Anything less is unworthy, anything less is a repudiation of our vow.

2. "Will you devote yourself to God in the everlasting covenant of His grace, and consecrate your life to His service and glory?" The answer is: "I will."

Devotion and consecration, surrender and service: these are the foundations of the Christian life.

"Will you devote yourself to God in the everlasting covenant of His grace?" Is that just a pretty phrase? What does it mean? Let the Apostle answer: "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God." It is the acknowledgment of the debt we owe to God for our salvation. It is a debt of gratitude for the abounding grace of God.

"For all the Lord hath done for me
I will never cease to love Him."

"Thou hast brought me up out of an horrible pit, out of the miry clay, and hast set my feet upon a rock." "Therefore will I offer unto thee sacrifices of thanksgiving." And that love and gratitude is no passing emotion. It must be a life-long dedication.

"Will you consecrate your life to God's service and glory?" That means putting our talents and abilities at the disposal of God.

"Take my life and let it be
Consecrated, Lord, to thee."

If we seriously regarded this vow, there would be no lack of helpers, no failure of the church to carry out the program of Christ.

3. "Will you give diligent attention to His Word and Ordinances, and seek the honor and advancement of His Kingdom." The answer is: "I will."

Two things are involved in giving "diligent attention to His Word." First, is the reading of the Bible, which is the Word of God. Bruce Barton has written a book with the title, *The Book Nobody Knows.* Is it true that nobody knows the Book? If it is, it's a reflection upon many of us who vowed to give diligent attention to it. It is the Christian's guide-book; it is his daily bread. We will not go astray, we will not go hungry, if we read the Book. "Oh, how delight I in thy Law; it is my meat all the day." To give diligent attention to the Word is to keep in spiritual health. And, again, to give diligent attention to the Word, means to the preaching of that Word. The church has always depended upon preaching as a means of grace to believers. "How shall they hear without a preacher?" We are exhorted not to forsake the assembling of ourselves together—for the purpose, I think, —of hearing that Word. Around that gathering together the church has grown in numbers and influence, and the individual Christian has grown in spiritual life and power. To neglect this means of grace is to starve the soul. To give diligent attention to it is life and peace. How diligent shall our attention be? It ought to coincide with the opportunities to hear that Word preached. How many times is it preached? That is the measure of our opportunity and obligation.

"Will you give diligent attention to His Ordinances?" This church recognizes only two—Baptism and the Lord's Supper. The first one—Baptism—we observe once for all. And this church makes no requirement as to how, nor when, nor where. It does not believe in re-baptism. So, then, the emphasis must be on the other ordinance—the Lord's Supper. To give diligent attention to it is to observe it as often as the church gives opportunity to celebrate it. And as often as it is administered, the Christian is under obligation to partake "in commemoration of His death until He come."

"And seek the honor and advancement of His Kingdom." We are to pray "Thy Kingdom come" so intensely that we shall work with all earnestness for the fulfillment of our prayer. And so far as you and I are immediately concerned the Kingdom is the Church to which we belong.

"I love thy kingdom, Lord,
The house of thine abode,
The Church our blest Redeemer saved
With His own precious blood.

"For her my tears shall fall;
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end."

If we "seek the honor and advancement of His Kingdom," we will not knock the church, we will not unjustly criticize the preacher. We will boast and boost.

4. "Will you contribute as God gives you ability to the support of the Gospel ministry in this church, and to its works of Christian benevolence, remembering that you are a steward of whatever wealth you may possess?" The answer is: "I will.'

"Will you contribute as God gives you ability?" We have a fine latitude as to method. The church lays down no law as to how or how much. Only one requirement—we are to give as God gives ability. Giving is not to be measured by income but by ability. But that doesn't mean the ability of the surplus, but the ability of surrender. The amount will take care of itself when we remember that we "are stewards of whatever wealth we may possess." The money a steward has is an entrustment; he must give an

account of it. And so must we in the final day. God wants consecrated contributions from consecrated Christians.

These contributions go in two directions. "To the support of the Gospel ministry in this church." This church believes in a whole-time ministry. If it has a whole-time ministry that ministry must be paid. Not many rich men become preachers, or remain preachers if they become rich men. They are dependent upon their salaries for their support. If a man is under obligation to give his life to the Gospel ministry, those to whom he preaches that Gospel are under equal obligation to support him while he proclaims it. "They that preach the Gospel shall live by the Gospel." "Muzzle not the ox that treadeth out the corn." "The laborer is worthy of his reward."

And we are to contribute "to its works of Christian benevolence." To the program of the denomination beyond the local church. Our contribution is our contact with the larger Kingdom. Education, missions, in short, all the enterprises of the church at home and abroad are gathered up in that word "works of Christian benevolence." Shall we withhold our contributions? Not and be true to our vow!

"Will you?" "Will you?" "Will you?" "Will you?" Four times that question was asked you. "I will." "I will." "I will." "I will." Four times you answered it, in the presence of God, in the courts of the Lord's House, and the people are witnesses. Have you paid your vows?

CONGREGATIONALISTS AND UNIVERSALISTS SEEK FULLER FELLOWSHIP

Luther K. Long

It is true that from time to time new divisions and threats of divisions arise to distress the followers of Christ for whose oneness He so fervently prayed.

But it is also true that now and again there come rumors of propositions looking toward the reuniting of two or more of the divided members of the great Christian body and, thank God, occasionally a union is happily consummated.

I confess that my heart is much more lifted up and rejoiced over rumors and realizations of union than it is depressed because of divisions and threatened disruptions. I believe that our Master's prayer for the oneness of His disciples will eventually prevail—so, I have good reason to hail with joy every step any organization takes in the direction of unity.

The Congregational Commission on Inter-Church Relations and the Commission on Christian Comity and Union of the Universalist denomination had referred to them by the National Council of Congregational Churches and Universalist General Convention, at their sessions held in October, 1925, certain proposals looking toward closer fellowship. After full conference and discussion the members of these Commissions have agreed upon and presented a report.

The Joint Statement

The first paragraph of this "statement" registers a decided advance over any "union" document previously issued by any "Commission." Note the conception of Christianity as primarily a way of life, faith in Christ expressed in a supreme purpose to do the will of God as revealed in Him, assent to an official creed not essential, differences of theological opinion need not break fellowship but may enrich the content of faith and experience. Here is the paragraph:

"We believe that the basis of vital Christian unity is a common acceptance of Christianity as primarily a way of life. It is faith in Christ expressed in a supreme purpose to do the will of God as revealed in Him and to co-operate as servants of the kingdom for which He lived and died. Assent to an official creed is not essential. Within the circle of fellowship created by loyalty to the common Master there may exist differences of theological opinion. With that primary loyalty affirmed, such differences need not separate; rather, indeed, if the mind of the Master controls, they may enrich the content of faith and experience; and if it does not control, theological agreements will not advance the Christian cause."

The Commissions recommend that the two denominations co-operate so far as possible in local and national organizations, in religious education, social service, evangelism, rural church development, interchange of speakers at local state and national gatherings, in the conduct of denominational journals, and in all other ways mutually agreeable. The conclusion of the "statement" should touch the heart of every Christian:

"The stirring challenge to forward-looking Christians of whatever name today is to make their churches vitalizing centers of the Christianity that is in Christ, and so to promote the broader fellowship through which alone the mighty task of winning the world by the Master shall be accomplished. To that task we commit ourselves. The event is in the hand of God."

Editors Approve

The editors of the *Congregationalist* and of the *Christian Leader* (official organs of the two denominations) heartily approve the statement, and are ready to help put into use the plan for co-operation. The latter says:

"Too long we have been at the impossible task of whittling down this man's creed and that man's creed to find an irreducible minimum which each might accept. The Commissions turn their backs on all that sort of thing. Move on, they say in substance, into a different atmosphere. The thing the world needs is a deep and abiding faith. Use the creeds you need to help get the faith, but regard faith as the essential. Recognize as brothers and allies those who have the same deep faiths of the heart. Above all, get at the common task. Along this path we firmly believe the Congregational and Universalist Churches will choose to move. And along this path many another great communion we also believe will elect to march in the years to come. It is so simple, but so profound and withal so Christ-like."

This joint statement of the two Commissions will be presented to the National Council of Congregational Churches and to the Universalist General Convention. It seems altogether likely that these bodies will give their approval, and that in the course of time the two denominations will become one.

SOME "MOTHER DAY" TRIBUTES

Prayer

Our Father, we thank Thee for our home. It is the joy of every day to us that Thou hast set us in a circle of loving souls whose lives we can influence, and whose purposes we can share. Bless the little children, the young, the men and women of maturer life, and those who go down to the great deep. Bind us together in unity and helpfulness. May no ungentle word or ungenerous ambition creep in to mar the serenity of this good place. And may we all so shape lives that hereafter we may renew our family circle in the Father's home. For Christ's sake. Amen.

Not until eternity shows us the record of our earthly lives will we have any just appreciation of the debt we owe our homes. Whatever virtues of character we may possess, their roots run down into the unselfish and tender loyalties of home affection. We can only repay so great a debt by keeping the fire burning upon the hearth, remembering in constancy of love our dear ones, and living in a way that will justify their trust in us.—*Above selections from The Daily Altar-Christian Century Press.*

Denominational Enterprises

FOREIGN MISSIONS

The Union Board of Foreign Missionary Administration met in Baltimore, Md., on February 24, 1927. All the members of the Board were present with the exception of Mrs. Lester, and Mrs. East took her place.

As usual, the problem of the annual budgets for our three mission fields occupied the major portion of the time of the meeting. The success of our work requires enlarged budgets, but the income of the Board made it impossible for them to grant to our missions the budgets they desired. So as to treat each field alike, the budgets of last year were allowed for the ensuing year.

The correspondence from China referred especially to the disturbed conditions in that land, and the Board is notifying our missionaries to use their best judgment when new situations arise, and that what they do in matters of personal safety the Board will approve.

In the matter of furlough for Rev. and Mrs. Soderbom, it was decided to grant their request for a furlough to begin not later than next autumn. Brother Soderbom has been over fourteen years in China without a furlough, ten years of which have been spent in our employ.

A number of repairs in the two compounds in Kalgan were authorized, and concerning the new homes for our Chinese workers, the mission was asked to furnish figures of possible cost.

The mission was also asked to provide information concerning workers who may be secured in China to help in our work during the absence of Rev. and Mrs. Soderbom.

The letters and minutes of mission meetings from India were very encouraging, and indicate substantial progress in our work there.

Rev. Paul Cassen is finding the Ford, furnished him by friends, of great assistance in his evangelistic work, and the securing of a Ford for the women's department is under consideration.

Brother Cassen reports the baptism of eight converts from Hinduism. A very interesting matter was the reading of the Constitution and Confession of Faith of the United Church of India, with which we are being urged to unite. The matter was referred to the Executive Committee of the Board for further consideration. From now on the Board is requesting each mission to furnish it with the quarterly personal work report of each missionary. Hitherto the reports have come from departments, and this request is additional.

Each mission was also requested to furnish the Unoin Board with a large map of the territory in which they are working, indicating thereon each preaching place and the location of each church building, thus enabling the Board to visualize its territory and work.

Mrs. Sturgeon in her work report told of securing a legacy of $2,000 to be used for the purchase of a new church lot at Hamamatsu, Japan.

The Board expressed its appreciation of the heroic services of Mrs. Klein in carrying on the work until a successor takes up the work laid down recently by her departed husband.

Miss Edith Lacy, M. D., of Virginia, was presented to the Board by the candidate committee and recommended as a suitable person to be sent to India to take charge of our hospital in Dhulia. The Board approved the recommendation, and left to the Executive Committee of the W. F. M. S. the time and details incident to her going to India.

Dr. S. W. Rosenberger, of Columbus, Ohio, having been elected to succeed Dr. Klein as secretary of the Board of Foreign Missions, was presented to the Union Board, and elected as its foreign secretary.

Concerning the property held by the Board of Foreign Missions in Dhulia, India, the Union Board approved the recommendation of the Board of Foreign Missions that the Executive Committee of the W. F. M. S. appoint a committee from the Board of Foreign Missions to take under advisement the sale of the property of the W. F. M. S., and report to the annual meeting of the W. F. M. S., and also to the Board of Foreign Missions.

The Board authorized the issuance of the coming Children's Day Service as a memorial to Dr. Klein, and the naming of the new church at Nagoya College the Klein-Coulbourn Memorial.

J. C. Broomfield.

WESTMINSTER COLLEGE TURNS THE CORNER

For the first time in several years it is possible to say a word of unqualified encouragement about our Texas college. Like all our schools, Westminster has had its ups and downs and sometimes it has seemed more "down" than "up." In spite of heroic leadership on the part of presidents and equally heroic sacrifices on the part of the faculty and the people of Tehuacana the college has seemed to be on the down grade for a number of years. The situation reached the climax of discouragement last spring when the Board of Regents felt it was no longer worth while to continue. They had unofficially decided to close, sell off what property still remained, liquidate their indebtedness and give it up as an impossible task.

Before anything as serious as that was done, however, a very thorough canvass of the situation was made. Assets and liabilities were carefully listed, and favorable and unfavorable factors brought out into the open until it was learned that the conditions were not so threatening as imagined. It was decided to go ahead with the summer school and to make plans for the opening of school in the fall. In order to reduce expenses to the very limit some radical steps were taken. It was decided to do without a president for one year and ask Dean Willis to manage the school. The Regents voted to close the boys' dormitory, to do away with all intercollegiate athletics, to put an agent in the field, to levy an assessment on the churches of this area and to conduct the college on a sound and strict business basis. The results have been gratifying.

Dean James G. Willis deserves the highest credit for the great change that has taken place. He has followed the plans of the Board of Regents faithfully and firmly with the result that to March 1st all current bills have been met, many old accounts taken care of and the credit o the school restored. Obligations of all kinds do not exceed $11,000 and $7,000 of this is for current requirements running to the close of the school year. At least $3,000 of this is in sight. If the other $4,000 can be secured the year will close with no deficit and all liabilities except one taken care of. An earnest effort will be made to raise that $4,000 before the close of the school year.

Westminscter College is recognized and accredited as a Junior College. This accrediting has been recently renewed and the state authorities have commended Dean Willis and his associates for the progress made. Texas educational leaders are giving the Junior Colleges special attention and are co-operating with them in every way possible.

The citizens of Tehuacana have stood by the college loyally. If the rest of the college territory would do one-half as much there would be no longer any uncertainty in the situation. One family has spent fully $1,500 this year in making repairs in the main building and the young ladies' dormitory. Two other families have made repairs and added class-room furniture costing over $250. These generous gifts have improved the appearance of the buildings materially and made for greater contentment and utility.

The enrollment this year is about two-thirds that of former years, but the quality of work done is far ahead. There have been no disciplinary troubles of any kind, nor has it been necessary to give any student a single demerit. There has been fine fellowship in the faculty and a general atmosphere of good will and serious attention to business. The improved conditions within the school seem largely due to the elimination of the athletic program, as well as to the good management of Dean Willis.

Although Westminster College has turned the corner it is by no means "out of the woods." Some things are imperative, and one of these is an endowment. Even this seems nearer than ever before. If it comes Westminster will be in a position to make a growing contribution to the Kingdom through the Methodist Protestant Church. If it does not come the last chapters of our church in this great territory will soon be written.

It is to be hoped that Methodist Protestant friends will appreciate this situation and do their part to make permanent this vitally important enterprise.

FRANK W. STEPHENSON, *Exec. Sec'y,*
Board of Education.

THE DENOMINATIONAL OUTLOOK

Alabama—The parsonage of the First Church, Birmingham, has been moved to an adjoining lot, and will be completely remodeled. A Sunday school building is to be erected where the parsonage stood.

Eastern—The church at Westville, N. J., sets aside $100 a month for anticipated church improvement.——A friend of Christ Church, Atlantic City, has just fitted out the auditorium with pew cushions at a cost of more than $3,000.

Fort Smith, Oklahoma—Plans are being made to construct a tabernacle on the Shady Grove Camp Grounds.

Georgia—Following the morning preaching at Pearce Chapel, 53 members were received into the church. A Senior and a Junior C. E. Society have been organized.

Illinois—The men of the Weldon Church had a rabbit hunt recently; bagged 40 rabbits, which the women of the church cooked. A rabbit pie supper was served to more than 150 people.——The church and parsonage at Foosland have been wired and fixtures installed, at a cost of $175.——The Christmas offering at Concord was $85.

Indiana—At the reopening services for the Milledgeville Church more than $2,000 was raised to clear the debt.——The church at Herbst has been improved at a cost of $5,300. The parsonage has also been remodeled at a cost of $300. The entire amount has been paid.

Michigan—Revival service in the Gregory Church resulted in 19 additions to the membership.

Maryland—The members of the Hallwood Church gave the pastor, Rev. L. E. Haddaway, a fine suit as a token of appreciation of his efforts in building the new church.——The Ladies' Aid of the Zion Church, Carroll Circuit, with the help of the men, have just finished the building of a social hall next to the church.——Calvary Church, Baltimore, received 39 new members as a result of the revival services.——An enthusiastic meeting in the interest of the Centennial Church to be held in Washington, D. C., was held in the Rhode Island Avenue Church.——The Talent Return of the Ladies' Aid of St. John's Church, Baltimore, brought in $1,100 this year. ——The Ladies' Aid of Trinity Church has installed a telephone in the pastor's study.——An anonymous gift of $1,000 was made to the church debt of Grace Church, Baltimore.—— The Maryland Legislature believes in Methodist Protestant prayers: Rev. J. McLain Brown is Chaplain of the Senate, and Rev. G. Q. Bacchus is the Chaplain of the House.

Ohio—A campaign is on in the Tiffin Church to secure an additional $10,000 on the church debt.——Sixteen members have been added to the church at Urichsville.——The Boy Scouts had entire charge of the evening service in the Middletown Church on February 20.

Onondaga—The entire quota of $15,000 for the enlargement of Adrian College has been subscribed.——The salary

pastors to make Easter a great religious celebration both ... itually and financially.

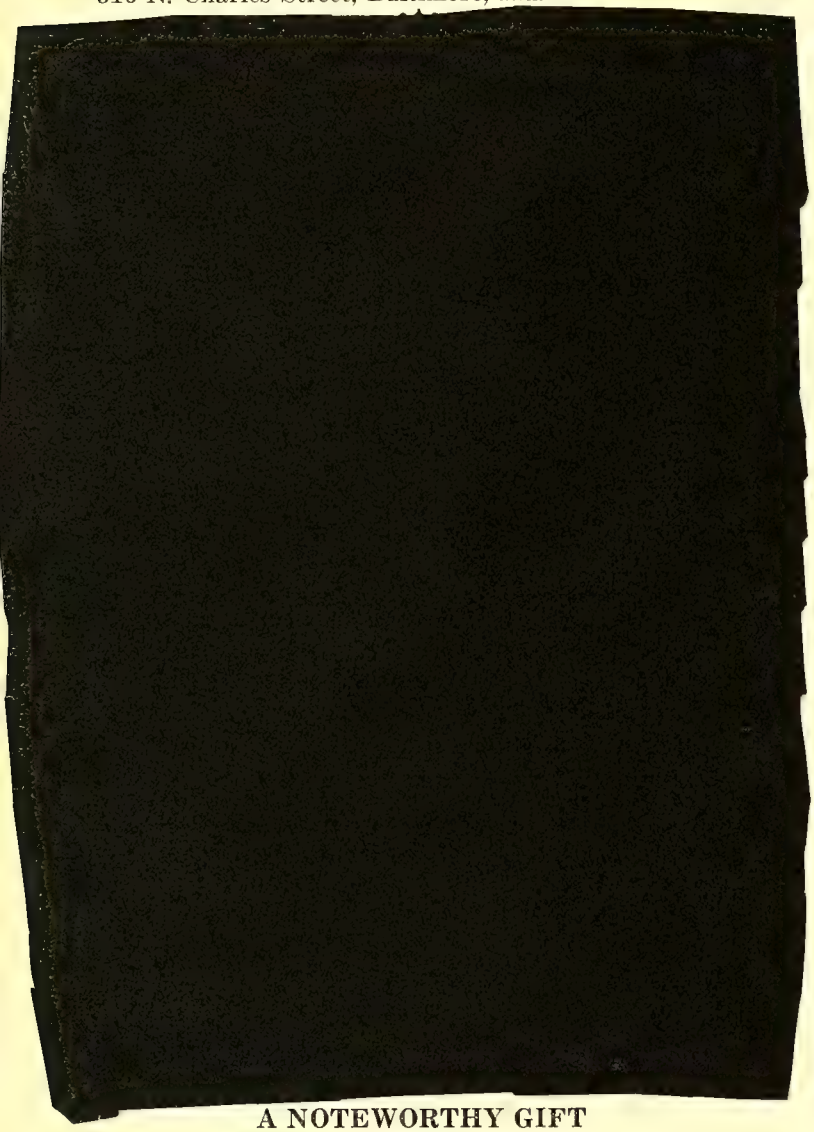
It is with great joy that I have learned from a news item in one of our church papers, written by Rev. W. A. Sanders, of Wortham, Texas, that all the pastors of the Texas Conference have agreed to hold a week's meeting in their churches, beginning April 10, closing Easter Sunday, looking to the conversion of the unsaved and the reception of a large number of persons into the churches. This is to me a very significant step, and if followed by our pastors and churches of the other Conferences, will result in a great triumph for our beloved church and our Lord's Kingdom. If we can get the churches aroused spiritually, I have no fears about the offering.

I appreciate the hearty support I have had from many of the pastors in presenting the work of the Board of Home Missions to their local churches. It is my wish to receive not less than 1,000 orders for the Easter Service this year. If the pastors will kindly see that the order cards are filled out and returned to this office this goal can easily be reached. This would be an increase of 200 over last Easter, which would seem gratifying. But when we consider that according to the report of the Statistical Secretary of the General Conference of 1924 we have 2,278 churches, it plainly shows that

with 1,000 churches ordering the Programs and holding the service, 1,278 churches will not be participating in this great program. They are losing as much by their failure in not co-operating with the general church activities as the denomination is losing in not having their support.

J. M. SHERIDAN, *Secretary.*

516 N. Charles Street, Baltimore, Md.



A NOTEWORTHY GIFT

High Point College has just received a gift which will be an inspiration to all the friends of the institution.

When the Children's Home was established in High Point, Mr. H. A. Garrett was called to the position of Superintendent. The Church in North Carolina knows how efficiently he administered the affairs of the institution, and the feeling of regret was general when he found it necessary to resign. However, he but laid down one form of service to take up another. As field agent for High Point College he has showed his faith in the institution by his unremitting efforts in its behalf, not only so far as its financial interests are concerned, but in his work to secure students, and to create in every way a feeling of good will for the college.

He has just placed in my hands certain securities amounting to $5,000 bearing interest at 6 per cent, and I have issued to him the Annuity Bond of the Board of Education for the same amount, bearing interest at 5½ per cent. This interest will be paid to Mr. Garrett during his life-time, and upon his death to his wife, should she survive. The amount then becomes the property of the college without reservation or condition.

This form of Annuity Bond has been in general use among institutions whose work is of a beneficent character. A gift so made is not taxable, and the income is secure to the donor during his life-time, and that of any others whom he may specify. It represents a form of gift which those who have the will to help the institution, but feel unable to contribute any large sum of money at present, may adopt with the knowledge that their money is safe, and their income is assured, for all money thus contributed is invested safely, and the income is used to pay the annual amount promised to the donors. The college has received several such gifts of smaller amounts. Mr. Garrett's is the first of any large amount. He induced a brother living in Missouri to make a gift of a similar nature for $500. All friends of the college should feel a peculiar sense of gratification that one has shown his interest in so substantial a way.

Mr. Garrett is endeavoring to collect as much as possible on outstanding pledges. Plans are on foot which promise much for the future, but the payment of pledges of even small amounts will be exceedingly welcome just now, for the treasurer hardly knows where to look for the amount of money needed to take care of imperative requirements. He is impressed with the fact that the problem would be very simple if there were a united effort on the part of the people to solve it, but it is exceedingly difficult for those who feel the responsibility to do it alone. J. NORMAN WILLS, *Treasurer.*

HIGH POINT COLLEGE

If you have not paid your college pledge, can't you make a special effort and pay it, or as much as you can?

Remember that it would not require so much for you to arrange for the payment of your pledge as for our Treasurer, Mr. J. Norman Wills, to provide for all the pledges. I believe the greater number of the unpaid pledges would be paid if you could just realize the burden Mr. Wills has been carrying. We are also aware of the fact that a number of pledgers have had reverses over which they have had no control and could not pay.

In my canvass I have found a great number who have said, "I could have paid, but just overlooked it, but I am going to pay because I consider it an obligation which I made in good faith and it is an honest debt."

Do you realize that by paying your pledges you are saving interest for our college? Will you please make a special effort to get the balance on your pledge paid? If you have forgotten the amount of your pledge or the balance due I'll be glad to furnish you the information.

High Point College has passed the uncertain stage and been given A-Grade rating. You need not fear losing your money.

Thanking you to give this your prompt attention, I am,

Sincerely yours,

H. A. GARRETT, *Field Secretary.*

CHRIST THE ALL IN ALL

Jesus Christ is the heart of the Bible. He is the Shiloh in Genesis; the I Am in Exodus; the Star and Scepter in Numbers; the Rock in Deuteronomy; the Captain of the Lord's Host in Joshua; and the Redeemer in Job. He is David's Lord and Shepherd; in the Song of Songs He is the Beloved; in Isaiah He is the Wonderful, the Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace. In Jeremiah He is the Lord of our Righteousness; in Daniel He is the Messiah; in Zachariah He is the Branch; in Haggai He is the Desire of all Nations; in Malachi He is the Messenger of the Covenant and the Sun of Righteousness; and in the Book of Revelation He is the Alpha and the Omega and also the Morning Star.—*Selected.*

LABOR LEADER DECLINES ANTI-PROHIBITION INVITATION

When Mr. James W. Kline, of Chicago, head of the International Brotherhood of Blacksmiths, Drop Forgers, and Helpers, received an invitation to attend an anti-prohibition meeting held under the auspices of the Association Against the Eighteenth Amendment, he declined, availing himself of the opportunity to express his own views strongly:

"There has never been a law enacted agreeable to all. There has never been a man who has presented anything worth while who has not had opposition. Our country has produced some of the greatest men in history, and they have been bitterly assailed by those who disagreed with them. It seems that the greater the man and his cause, the greater the opposition.

"I have always opposed the dictation of the whisky dealers and the brewers' association. They have never respected or obeyed any law which interfered with their business, if they could avoid it, and it is not strange that they disrespect and violate the Volstead law as it now stands. Would they respect it if it was modified? I think not. That very fact alone would encourage them in their disrespect for law.

"A number of very good people are yielding to the argument of 'personal rights,' and in doing so they are yielding to the demands of the most vicious element in our country who are also using the same argument. Some of our lawmakers have thrown up their hands and are trying to surrender this great nation to the lawbreakers. They openly concede our defeat. They violate the law themselves. Their method, to my way of reasoning, is bordering on treason.

"Many in official life are catering to these forces, whose ideas and customs have been brought from foreign lands, who object to the laws which govern Americans, and who are connected with the bootlegging industry. Their places, before the Volstead law was enacted, were the hatcheries of the criminals, and hold-up men, and the gangsters; these are the men who are now plying their trade and trying to discredit the laws enacted by majorities, and the first step toward the return of these conditions is through the modification of the Volstead law.

"We should use all our efforts in demanding that honest men be placed on guard to enforce the law, rather than surrender America to these dstructive influences. Let us elevate our standards rather than lower them, as I believe the modification of the Volstead Act would do. This I believe to be the remedy. I am,

"Yours very truly,

"J. W. KLINE."

THREE COMMUNITIES IN AMERICA

Community Number One

A community of 45,000 people—eight evangelical churches—approximately 6,000 church members. On a recent Sunday evening the total attendance at the eight churches was about 600; that is, *one* out of every *ten* of the membership, and *one* out of every *seventy-five* of the population! Where were the other *nine?* and the other *seventy-four?* Where are they in *other* communities? in *your* community? Seeing the multitudes *His* heart was moved with compassion! *Is yours?*

Community Number Two

Somewhat similar to the one above, but "much more wicked." The churches seemed dead. A more hopeless situation could hardly be imagined. Then God's Spirit *moved* upon the heart of a certain pastor. He responded in mighty, prevailing prayer. Others were enlisted. Prayer bands were formed. And out of prayer came action. A great work began, out of which grew, among other things, a Fishermen's Club; and in one recent year this Club conducted, without compensation, "over 3,000 meetings, distributed over 300,000 tracts, dealt personally with over 24,000 souls, and led 2,079 to a definite acceptance of Christ!" Seeing the multitudes "as sheep without a shepherd," that pastor's heart, like his Master's, was *moved* with compassion! *Is yours?*

Community Number Three

Largely rural, consisting of two counties. A dearth of the Word prevailed. A busy, bread-earning housewife's heart was touched. She prayed. Then provided herself with a supply of St. John's Gospel, and began careful distribution, getting each recipient to promise to read. She also enlisted co-operation, and at the end of 1926 found that 8,000 Gospels and Testaments had been distributed! Also that some hundreds of school children had memorized a total of over 50,000 Scripture verses! This year she is endeavoring to cover two more counties—doing it all without material remuneration—because her heart was, and is, *"moved with compassion!" Is yours?*

Oh, that *every* pastor, and *every* layman, would do what he could, and *all* he could, whether little or much—first *by prayer,* and then *by practice*—for then how quickly would the multitudes, "fainting and scattered abroad, as sheep having no shepherd," be pointed to Christ! *Will you pray—and act? Begin today—NOW!*

Pray for the church's revival, and for America's and the world's evangelization!

THE BULLY

Every small-town school has its bully. He sticks out his chin, jeers at his smaller mates and occasionally beats up a weaker boy. He lords it over his school by sheer arrogance. A coward at heart, he blubbers like a baby when a real fighter puts up his fists.

Our intelligentsia have developed a new type of bully in the last few years, the intellectual bully, who thinks it an important career to jeer at common beliefs and convictions and terrorize the less agile of mind by his flying adjectives. The parallel with the burly coward who terrorizes an alley, a block, a school or a town is well-nigh perfect. The average human being is totally unprepared to defend his beliefs with his intellectual fists. As a matter of fact, if they are true religious beliefs they cannot be established by logic alone, for the clear reason that they rest not on reason but on emotional conviction. Most philosophers now realize and accept this fact. Consciousness of superiority based on a little more learning and a few more facts displays anything but intelligence. In the story of human nature that composite of ancient habit and emotion and fresh resolve that keeps human beings driving forward in the face of every obstacle, the recent advances of the mind are but one short chapter.

The town bully and the smart Aleck work opposite sides of the same street. One ordinary kind minding his own business is worth a schoolyard full of them.—*New York Herald Tribune.*

—The man who has never been tempted may be unintentionally honest.

OUR STORY PAGE

BENNY'S RUNAWAY TURKEY

ELLA B. WIGHMAN

Benny Johnson stood gazing at the rows of fat turkeys hanging in the window of the butcher shop. The proprietor, clad in big white apron, appeared in the doorway.

"Mornin,' Mr. Simon," greeted Benny. "How much does that big turkey—the fat one in the middle—cost?" he inquired.

Mr. Simon glanced at the one indicated.

"That one? Oh, eight or nine dollars. They're fifty cents a pound. I'd have to weigh him—want to buy one?" he asked, with an amused smile.

"N-n-o." Benny thought a minute, then added in a confidential tone, "Say, Mr. Simon, I've got three dollars and forty cents. Think I can get a turkey with that?"

Mr. Simon looked interested. He liked Benny.

"That won't buy a very big one, but I'll tell you what you do, Benny. You wait till tomorrow night when I put the prices down. Come in then. Mebbe I can fix it."

Benny walked slowly home. "My!" turkeys cost an awful lot. Eight or nine dollars"—and he had only $3.40 that he'd saved to buy a pair of shoes with. He needed the shoes badly. His soles were so thin it hurt when he stepped on a stone, but—Thanksgiving without turkey! Mother'd always had turkey. Even last year, when she was so ill, they'd had a big one. Benny loved turkey, and Mrs. Meggs had been so good to him. Hadn't she taken him right in after his mother died, and didn't she always treat him just as she did Chris! Mrs. Meggs was poor, too, and—after all, his shoes didn't hurt so very much, and Mrs. Meggs'd be so surprised.

Benny began to calculate. Fifty cents! Mr. Simon would come down to forty, or p'raps even less on Wednesday night. That'd be—40 into $3.40—went eight and a half—eight and one-half pounds sounded very satisfactory to Benny.

Things were in a state of confusion when Benny reached home. Jenny was crying bitterly, while Mrs. Meggs critically examined her arm. Mrs. Meggs was looking very anxious.

"Oh, Benny, I'm so glad you've come! I don't know what to do! Janey's gone and broken her arm, and I've got to take her to the doctor's right away." She hesitated, then with a pleading look, said, "I hate to ask you—if you could let me have your money till next week! I've only just enough to last till Saturday, but I can let you have it back next week, sure."

Without a word, Benny ran upstairs. By the time he returned with the money, there was no trace of disappointment visible on his face.

"You're a good lad, Benny," Mrs. Meggs said in a relieved tone. "I'm sure I don't know what I'd done. Get your hat, Janey, and come. The sooner we get it fixed the better."

Benny watched till they turned the corner. He was glad to help Mrs. Meggs. Mother'd like it, but—he was disappointed. Thanksgiving was so near. He couldn't earn much in two days.

"Pound o' sugar—loaf o' bread! Pound o' sugar—loaf o' bread!" Benny kept repeating to himself on his way to the store the following morning. He clasped the money tightly in his fist to be sure he wouldn't lose it, for hadn't Mrs. Meggs said only that morning, that she could always trust him better than she could Chris, and Janey—whose broken arm had proved to be only a sprain—who often made mistakes.

Benny looked longingly at the turkeys as he passed Mr. Simon's store. Lines of people were coming out, carrying big bundles. "Everybody's buying 'em. It's nice to be rich.' Benny gave a deep sigh. Mrs. Meggs was going to have pork, and he was so sick of pork.

"Pound o' sugar—loaf o' bread." Benny had almost reached the grocery store, when suddenly he stopped. Across the street, a little girl in a bright red coat was running. She was screaming loudly in terror. A big turkey gobbler with agitated wings and a string hanging from one leg was after her. With ungainly strides, his neck outstretched, intent on that red coat, he had almost reached her. Benny flew across the street. He threw himself down upon the frantic bird, and wound his arms tightly around him. "Run-run," he yelled. "Run—I got him!"

The enraged turkey tried to drive his spurs into Benny somewhere, but Benny hung on. A man appeared on the scene.

"There's a string! Tie his legs—will you!" gasped Benny, breathlessly. "I can't—hold him!" The man tied the turkey's legs securely, and Benny loosened his hold on the struggling bird.

"Say," Benny exclaimed, "that's some bird. What'd you let him get away for?"

"Get away!" laughed the man. "He's not mine. I never saw him before." The man glanced up and down the street. "No one seems to be looking for him. I guess he's yours, all right."

Benny's eyes opened wide. "D'you really mean I can have him! Can I take him home?" he asked, incredulously.

"I don't see why not. Someone with a load of turkeys had probably dropped him. The owner's not going to bother to hunt up one turkey this busy day. You've earned him, all right. Take him home and have a good Thanksgiving dinner."

Benny stooped down and gathered up the flopping bird. My—he was heavy! It was all he could do to get him home in spite of his tied legs. How his arms did ache! He could hardly hang on till Mrs. Meggs opened the door. He dropped the turkey into the first convenient chair, while Mrs. Meggs looked first at Benny, then at the bird in amazement.

"Look!" cried Benny, eagerly, his eyes sparkling. "It's a turkey—a real live turkey, and-he's mine. He's awful heavy—a fifty-pounder, sure! He's bigger'n Mr. Simons'."

Mrs. Meggs sized up the bird with an experienced eye. "He's no fifty-pounder, Benny, but he's a grand bird, just the same, and now, Benny, will you tell me what did you do to get that bird?"

Benny told his story. "And he's mine, all right. I'd earned him—the gentleman said so—told me to take him home and have a good Thanksgiving dinner. Are you glad Mrs. Meggs?" Benny asked wistfully.

"Sure I am, lad," she replied, heartily. "It'll be a rare treat for Janey and Chris. Four days it'll do us, I expect, and the bread—did you get the bread, Benny?"

Benny's face fell. He thrust his hands deep in his pockets. He looked up ruefully.

"I must have—dropped it when the turkey—"

"Of course you did," interrupted Mrs. Meggs cheerfully. "It's all right, Benny, and we've the pork money, you know."

It didn't take Mrs. Meggs long to prepare that turkey for the baking.

"There!" she said surveying her work. "He's all ready to shove right into the oven. I never saw a finer bird. Did you ever see such legs! Won't Janey and Chris have a feast! I'll just leave him here on the pantry shelf while I run and see my sister. She was real sick yesterday. Would you mind getting me a few onions, Benny? They'll go fine with turkey. You can leave them on the table till I get back."

Benny found the store crowded with late shoppers. Three men were standing at the counter talking. Benny paid little attention till he heard, "Lost your turkey? How'd that happen?"

Benny drew nearer to listen. It was a little old man who replied.

"Well, I s'pose it was my fault in a way. You know my son who lives out on Long Island raises turkeys. He's been fattening one for me, and this morning I drove out after it. He tied the legs and threw it into the back of the car, and I s'posed it was all right. When I reached home the bird had flown."

The men laughed heartily. "Good joke on you, Mr. Peterkin, all right."

Benny stood motionless a full minute. That bird wasn't his after all. It belonged to Mr. Peterkin, who lived in a big stone house. Benny had often left papers there. With his onions, Benny made his way home. He dropped the onions on the table and opened the pantry door. The turkey was his! He'd earned it, fair and square—that man said so. He didn't see why he couldn't keep it. Mr. Peterkin was rich. He didn't need it. Suddenly a thought of his mother stole into Benny's mind. Something arose in his throat. He s'posed he'd have to, and Janey and Chris—Benny drew his soiled sleeves across his eyes.

Tucking a paper around the turkey Benny picked it up and went out. It was not far to Mr. Peterkin's. He'd just leave the turkey and run home. To Benny's surprise, Mr. Peterkin himself answered Benny's knock. Benny held up the turkey.

"Here's your turkey, sir. I—found him," he stammered.

"My turkey!" Mr. Peterkin pulled off the paper. Noticing Benny's tired face, he motioned to a table. "Set it there! Now, what do you mean by my turkey? How'd you come by it?" he asked, sternly.

"He was chasing a little girl and I caught him. I didn't know 'twas yours."

"So you took him home! Where'd all this happen?"

"On the Av'nue," then as Mr. Peterkin still looked puzzled, "You see, sir, I had to get sugar and bread at the store and I heard an awful scream. It was the little girl. I guess the red coat made the turkey mad. My—he was going some! He was just ready to grab her, but I got there in time," ended Benny, triumphantly.

Mr. Peterkin looked very thoughtful. "You say the little girl had on a red coat?"

"Yes, sir, and you ought to see that bird flop! It took us both to get his legs tied, then the man looked and no one was coming after him. Nobody'd bother to hunt him up this busy day, and he belonged to me, all right, he said. He's all ready, sir. All you got to do is just to shove him in the oven."

Mr. Peterkin laughed loudly. "Why didn't you keep him?"

"Keep him! Why—he's yours," Benny replied in astonishment, then added honestly, "I did want to—at first."

A few more questions and Mr. Peterkin was in possession of all the facts.

There was consternation in the Meggs' household when Benny returned home.

"Can't we have any turkey, ma?" wailed Janey, in tears, while Chris was very indignant over his disappointment.

"Yes, and you lost ma's money, too. I could have carried a bigger turkey'n that and kept my money too," he grumbled. Benny felt too badly to reply.

"Be still, children. Can't you see you're making Benny feel bad. Go to the door, Janey. Don't you hear someone knocking?"

Janey opened the door. "Ma," she called. "D'you know where Benjamin Johnson lives?"

Benny sprang up. "That's me," he called. "That's my name. I'm Benjamin Johnson. Yes, sir. What! For me?"

Benny lugged in the heavy market basket which was handed to him. He set it on the floor. Janey and Chris watched curiously while Benny tore off the paper covering.

"Oranges!" cried Janey. "Bananas!" shouted Chris, "and look! There's a turkey leg sticking out."

Mrs. Megg's face beamed. "It's a Thanksgiving dinner for you, Benny. Get a pail, Chris, while I take out the potatoes and onions and fixin's and—Benny, look! It's your own turkey come back for sure."

Benny didn't even look. His face glowed as he read on a slip of paper: "For Benjamin Johnson, from my little grand-daughter with the red coat."—*Selected.*.

SAY IT NOW

My attention has recently been called to a series of resolutions prepared by a special committee appointed by the church to express their appreciation of the membership of a dear brother deceased.

What a fine eulogy it was; about every good that could be said was included and when I had looked it over I wondered why some of these fine sentiments could not have been whispered in the ear of this good man before he passed on to his final reward.

I knew him well, his burdens were heavy to bear, he worked unceasingly, he loved folks, and literally spent his life in helping others. He was not prominent, but a quiet, retiring, faithful husband, father and friend, that was all, but was it not enough to quicken the interest of his fellows? It seems not, but when he died the whole community seemed to awaken to his real worth. The people wept, the preachers lauded his many virtues, the flowers were banked in large proportions over his lifeless clay, and when I saw it all, I said: "What a pity it was that he could not have received some of these splendid tokens of appreciation when he was living among us." "Tell it with flowers" is fine, but tell it with kind, sympathetic words to the one who really deserves our love and confidence here and now is far better.

I do not know, and would not venture to say, to what extent one is conscious of events transpiring on earth after death has done its work, but I am persuaded that Heaven has attractions which are so pleasing to the faithful followers of the Master, that I am doubtful if they will be interested in the comments of the brethren after they are gone, for all of which I am suggesting, if you have any kind words of appreciation to offer, say it now, when a fellow needs it most. —*The Christian Index.*

PREACHING THE GOSPEL

Preaching is not the easiest thing in the world. To preach the Gospel so that at all times the path in every-day life is made clear, is difficult. Excursions into literature are so tempting; sociology, psychology, history, and philosophy, are so inviting. And yet the true preacher must keep close to life. A father said of his son one day: "My boy says he gets all the literary things he wants at the university and all the civic things that he wants at the clubs; so he would like to find a church which sticks to the things that help a man religiously through the week." Is your church sticking to that kind of things?—*The Presbyterian.*

—Years ago Rev. Mr. Sheldon, then in Kansas, edited a daily paper for a short time to show how it might be done without giving an undue proportion to the crimes and ugly happenings of the day. It seems that some protest is needed now against the practice of feeding the reading public on crimes and misdemeanors. Newspaper men cannot excuse themselves on the plea that the public demands it.

IN HONOR OF THE DEAD

Jenkins

February 18, Mrs. Sarah Jane Jenkins died at the home of her daughter, Mrs. Richard Walker. Mrs. Jenkins had been in poor health for quite a while. She was about 87 years of age; was a good woman, had been a great help to many in her community in her active life, and was loved by all who knew her.

She was converted some time in her girlhood days and joined Corinth M. P. Church and remained a faithful member until she left us. She was a subscriber and reader of the M. P. Herald for a long time. She leaves behind one daughter and four sisters, and many friends who will miss her much.

We laid her body to rest in the Littleton cometery. J. B. O'BRIANT.

Vinson

On February 20, 1927, Mrs. Carrie Etta Vinson passed from labor to reward. She leaves to mourn her loss, her husband, Cicero Vinson, two brothers and three sisters: J. H. Goine, Cooleemee, N. C., W. A. Goine, Burlington, N. C., Mrs. Alice Perry, Burlington, N. C., Misses Bessie and Myrtle Goine of Altamahaw, N. C. The deceased was a member of Glen Raven M. P. Church and was faithful until death. The funeral was held in Glen Raven church by the writer in the presence of a large audience to pay the last tribute of respect to the one they loved. May the Lord bless and comfort the heart-broken husband. T. A. WILLIAMS.

Welborn

Mrs. Delphine Welborn, widow of W. M. Welborn, died at her residence on Saturday night, February 5, at 12 o'clock, following an illness of several weeks. Mrs. Welborn was born in Randolph county, the daughter of William and Doris Blizzard. In early womanhood she became affiliated with the Fairfield church but later transferred her membership to Welch Memorial church, this city.

The deceased was survived by three daughters, Mrs. C. W. Combs, Mrs. W. E. Royalls, and Mrs. C. C. Jackson, this city. Two brothers and two sisters and six grand-children.

Funeral services were conducted Monday, February 7, at Welch Memorial church. The Rev. T. E. Pierce, pastor of the church, assisted by The Rev. O. L. Ruth, Pilgrim Holiness church, and The Rev. W. B. Davis, pastor of South Main M. E. Church, officiating.

The church was filled to overflowing with friends and loved ones. The beautiful and immense floral designs were evidences of the high esteem in which she was held by her many friends. Interment was made in the Fairfield cemetery.

Although Sister Welborn was 74 years old, she was, unless providentilly hindered, at the church and took an active part in the Sunday school and Christian Endeavor society. She was at the cottage and mid-week prayer services and always testified of being a child of God and would talk of her heavenly home. She was indeed a good church member, good mother, and good neighbor. With such love for her church and an unfaltering faith in Christ that she had, without a doubt she has received a crown.

Sister Welborn, someday we shall meet, around that great white throne, and there at the dear Savior's feet without a sorrow known, we'll live in the land of song. How glorious then it will be in that sweet land to dwell from sorrow and sin. We'll be free, the chorus grand we'll swell and live with the glorified throng.

(Written by one who loved her,)
MRS. C. R. MICKEY.

Campbell

Balaam Goodwin Campbell passed to his Eternal Home on Saturday night, February 13, 1927, at the age of 93 years 11 months, and four days. He was living with his daughter, Mrs. A. P. Pickett, about four miles south of Liberty, N. C.

He was a good citizen and highly respected by his neighbors and acquaintances. He was a successful farmer. For over 50 years he had been a faithful member of Shiloh M. P. church near Julian, N. C. He knew that he would soon pass out of this world, and told his people that he was going soon., conscious till the end, even after he was too weak to speak lifted his hand as a token.

His funeral services were conducted on Tuesday at 1 p.m. at Bethany M. E. South church by the writer assisted by Rev. L. W. Gerringer of our church, Rev. J. S. Gibbs of the M. E. Church, and Rev. T. F. Andrew of the Friends church.

The pallbearers were five grand-sons and one great-grand-son. The flower-bearers were five grand-daughters, and one great-grand-daughter.

His wife preceded him to the grave by about ten years.

He leaves five sons and two daughters, viz W. P. Campbell, of Siler City, P. W. Campbell, Brownfield, Texas, John P. Campbell, Lynchburg, Va., A. L. Campbell, Liberty, N. C., and Otis Campbell, Greensboro, N. C.; Mrs. A. P. Pickett, Liberty, and Mrs. W. P. McMasters, Liberty. Surviving are also 27 grand-children, and 43 great-grand-children, and two great-great-grand-children.

The large concourse of people who attended the funeral, and the beautiful flowers placed upon the grave, were evidence of the esteem in which he was held.

As his faith pointed Heavenward, and as the uplifted hand pointed upward, when speech was gone, may all his loved ones think of him as being at Home above, and so live that they shall meet him there.

A. O. LINDLEY.

Drexel Brown

On Saturday night, February 26th, we had such a shocking death in our community. One of our bright young men, a member of Bethel church, met such a tragic death in an automobile accident with some colored boys; they ran Drexel almost out of the road, the cars turning over several times, crushing the poor boy's head terribly, he lived but a few minutes. The sad occurrence has cast a gloom over the entire community. We can only imagine how the father and mother felt when told of the terrible affair; only those that have experienced such things can know. Drexel was 18 years and four days of age. Just in the prime of young manhood. We can not understand why one so young should be snatched away. He was a good boy according to the testimony of his boy friends, never drinking or swearing and that is saying much in this fast age. He was faithful to the church and Sunday school and we surely miss him there. He was a student of Stokesdale school and a bright scholar, would have finished high school in an other year or so. We know that his teacher and school mates are sad because of his tragic death. We sincerely hope it will be a warning to all of us and especially his boy friends that it is well to be ready for we know not what hour death may come.

He leaves father, mother, four sisters, two brothers and a host of relatives and friends. We certainly sympathize with them in this terrible trial and may our Father in heaven comfort the bereaved family. His influence will still live on and those that knew him best will be made better for having him with them these few short years. We are thankful to say, that we do not sorrow as those that have no hope. Let us all strive to meet him on that "happy shore, where pain and partings are no more." His body was tenderly laid to rest at the old home church, Apple's Chapel, this being his request some time ago, that when he died he wished to be buried there. The pall-bearers were his boy friends. And the largest crowd I think I ever saw at a funeral to pay the last tribute of respect to our friend and relative. Thus we leave him 'neath a mound of beautiful flowers to await the resurrection morn. May our all-wise and all-loving heavenly Father bless and comfort the bereaved family.

A FRIEND.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$173,389.01
Miss Mattie Whitaker	7.00
Miss Sue Whitaker	3.00
Lester Watts	63.33
F. P. Edwards	46.00
J. W. McPherson	5.00
L. C. Jones	10.00
Vivian Gerringer	15.00
Spring Church Sunday School	1.53
Mrs. Annie King	3.00
Sam Hughes	2.50
Miss Jewel Hughes	2.50
J. A. Hulin	5.00
J. W. Ivey	12.50
Mrs. J. M. Murray	1.25
J. A. Monroe	15.00
Miss Lois Carter	50.00
	$173,631.62

Endowment Insurance Fund

Amount previously reported	$7,310.61
W. T. Hanner	100.00
Mrs. J. M. Murray	5.00
Mrs. D. I. Offman	10.00
Philathea Class, Friendship, Mount Hermon	5.00
	$7,430.61

J. NORMAN WILLS, Treasurer.

NEAR EAST RELIEF

From a friend in Virginia, $10.00.

—A hosiery mill in Reading, Pa., is to be moved to Burlington, N. C.

WOMAN'S MISSIONARY DEPARTMENT

MISS ESTHER ROSS, *Editor*

DISTRICT MISSIONARY MEETING MEETING, EIGHTH DISTRICT

The third Sunday in this month we will hold our District meeting at Mt. Zion church, Rev. A. L. Hunter, pastor, beginning at 11 o'clock. Everybody is invited to come and bring dinner. We are anxious for all the churches to be represented and especially those that do not have missionary societies. A good program is being prepared, and we are anxious for a good crowd.

MRS. JOB HUNTER,
MRS. T. L. SPEAS,
District Chairman.

Last Call for Thank-Offering Service

I have been pleased with the Herald's reports of Thank-offering meetings held by some of our auxiliaries. Good work has been done in "Jerusalem." Can you not go out into "Judea," at least, and carry the Thank-offering message? If you will call up the pastor nearest to you, who has no W. F. M. S. in his church, I feel sure that he will be glad to give you an opportunity to give the pageant and the address, your church enjoyed, to his church, or churches, if he has a circuit. In this way you may help him to raise his General Conference budget, by reporting to the conference treasurer the amount of money given as a Thank-offering to the W. F. M. S., sent by you to Mrs. S. W. Taylor and counted on our Branch budget as coming from the church having no organization.

Our Branch budget is dreadfully behind. When the committee made it and apportioned it, they did so with the faith that several new auxiliaries would be organized during the year, and contribute enough money to make up the deficit. Faith, it seems in this instance, was not strong enough, or else not accompanied by work sufficient to meet this deficit.

May I not urge the women who are leaders to get busy and do everything possible to meet the budget in full? The Reidsville women have three appointments to fill on a nearby circuit. This is an example of what you may do.

The unexpected snow made it hard for many auxiliaries to hold prayer meetings on March 4; but it did not keep individual prayers from uniting with those of thousands of other women for the evangelization of the world. The promise in Isaiah 65:24, "And it shall come to pass, that before they call, I will answer, and while they are yet speaking, I will hear," has been fulfilled in the history of our own W. F. M. S., and will be fulfilled again. Mrs. Sturgeon tells us that we have secured the services of a splendid doctor for our India work. Our missionaries are safe, and our work doing well, according to latest reports. We should continue to pray for them, especially for those in China.

In closing their books for the missionary year, I hope each auxiliary will see that it has made a contribution of at least ten cents a member to the Student Loan Fund, which is loaned to young women preparing for service on the foreign field. One fine young woman is being helped this year. Also, do not forget the birthday offering for Missionary Retirement Fund.

How many auxiliaries have organized any or all of the young people's societies? Do not fail to report number of members and amount of money raised. This money counts on auxiliary budget, and on young people's budget, as reported by Miss Young. Let us all pull together up the last and hardest hill on our way, and at Branch meeting report a year of work well done, and progress along all lines.

MRS. GEORGE R. BROWN,
Pres. of W. F. M. S.

HERALD SUBSCRIPTION RECEIPTS.

Rev. G. R. Brown, $1.50; Rev. J. H. Trolinger, $3.00; Rev. M. C. Henderson, $2.25; REV. G. H. HENDRY, $30.75; Rev. W. H. Neese, $1.50; Rev. H. F. Fogleman, $1.50; T. G. Young, $1.50; Rev. B. M. Williams, $1.50; Rev. W. D. Reed, $4.50; Rev. J. D. Morris, $1.50; Rev. J. E. Pritchard, $1.50; Rev. D. I. Garner, $3.00; Rev. W. L. Carson, $1.25; Rev. J. B. Trogdon, $4.50; Rev. E. G. Lowdermilk, $2.25; Rev. E. G. Cowan, $1.50.

SUNDAY SCHOOL

Lesson for March 13.—Making the World Christian. Matt. 28:16-20; Acts 16:6-15.

Lesson for March 20—The Christian's Hope. John 14:1-3; 2 Cor. 5:1-10; 1 John 3:2, 3.

CHRISTIAN ENDEAVOR

Topic for March 13.—How to Conquer Circumstances. Phil. 4:5-7; 10-13.

Topic for March 20—How Can We Improve Our Minds? Prov. 2:1-9.

—The ministers of Durham, N. C., influenced by the reports of the heroic efforts of the Governor of South Carolina to enforce the laws favoring Sabbath observance, have sent him an expression of their approval of his course.

—Brother Kemp Causey's Cadillac car was run into last Sunday night on the road to High Point by a car driven at a great rate. The speeding car was overturned and A. O. Burke was killed. Mr. Causey's car was injured. The driver of the fast car is now being sought. It is said that strong drink is responsible for the reckless driving.

—Mrs. Rev. G. H. Hendry was called Saturday to Clearwater, Florida, to attend the funeral of her sister, Mrs. R. H. O'Haro, who died Saturday morning and whose funeral was held Monday, March 7th. She will be gone for several weeks; she will visit her father and brothers who live in and near St. Petersburg, as well as her husband's father, Rev. J. M. Hendry, who lives in north Florida.

G. H. HENDRY.

—A debate between Senator William E. Borah and Dr. Nicholas Murray Butler on the enforcement of national prohibition by constitutional amendment is announced to be held in Symphony Hall, Boston, on Friday evening, April 8, at eight o'clock, under the auspices of the Roosevelt Club.

Are Men Miraculously Called to Preach?

Just recently I listened to a very able discourse on being "Called to Service," by one of our fine young preachers. He stressed the point that every one is "Called," that to recognize a need, and the ability to meet that need is all the calling that is required or necessary. He said one should not wait for a miraculous call, to take up religious work, even in the ministry. He said that if the miraculous call to preach is necessary, he wanted to confess that he had not been called.

Now, I have always been taught that preachers are divinely and miraculously called to preach, and that they should not take up this high and exalted work unless he had very unmistakenly and peculiarly felt this divine call. I would like for the Editor, or some one else who feels competent to answer this question, to explain this. Was this preacher right in stating that all the call that is necessary is to see a need, and recognize his ability to meet that need, or should he feel a special and miraculous divine call, before he takes up the work of the ministry?

D. A. NEESE.

(Who will answer Brother Neese's question? We refer it especially to our ministers, —Editor).

—Brother N. M. Harrison of Brinkleyville is dead. What this means to his community can be appreciated only by those who have lived there. He was one of the foremost citizens. His death came last Saturday night. The funeral was on Monday. His son, Rev. N. M. Harrison, of Greensboro, had been with him for some time.

—Calvary church was pleased to receive two new members last Sunday; Mrs. Freeman and Mrs. Vaughan. Others are expected soon.

—Pastor Gerringer is planning to begin a series of evangelistic services in Calvary church the first Sunday in April.

—Rev. J. D. Williams is preaching nightly in West End Church this week. People of other churches will take advantages of the occasion to hear some good sermons.

—Brother W. J. Williams of Calvary church was taken to the Clinic hospital last Saturday and is being treated by Dr. Ogburn. He hopes that he will soon be able to return home. While calling on him last Monday we were surprised to find in a nearby room Brother J. K. Osborne of West End Church. He had the misfortune to fall and break the bones in his right leg near the ankle. This occurred last Wednesday while the snow was so deep. He too was hoping to be permitted to return home soon.

—The thousands of dolls sent by the children of America to the children of Japan are to be tendered a public reception March 3 at the Imperial Theater in Tokyo, says an Associated Press dispatch from that city. The United States ambassador, Hon. Charles MacVeagh, and some of the highest officials in Japan are to speak, and to participate in the presentation of the dolls to the more than three thousand children who are expected to attend. The Japanese boys and girls, it is stated, are planning to sing "The Star Spangled Banner," which they know very well.

FROM PASTORS *and* PEOPLE

A PIE PARTY

On Tuesday evening, February 22nd, the Philathea class of Mizpah M. P. church had a pie party for benefit of the Sunday 'school.

In the beginning a short program given by the Mizpah grammar school in memory of Washington's birthday, with their suitable decorations was very impressive for the occasion. But most of all the table decorated with its many pies was the most interesting part of the program. The sale of pies created much excitement for a length of time, after which various guessing contests were put on. During the time of the pleasant pie feast string music was rendered by our good friends, Mr. and Mrs. O. C. Jones, being enjoyed by the entire crowd.

Every member of the Philathea class was greatly pleased with the proceeds.

REPORTER.

West Forsyth.—Sunday, February 27, was a fine winter day. My first appointment was at Harmony Grove. The Sunday school attendance is about 100 percent greater this winter than last. Epidemic of whooping cough is interfering some. At the church service two names were added to our list. At 2:30 p.m. was at Tabernacle where Dr. P. O. Schallert, physician of Winston-Salem, lectured, to men only, recommending clean living. At night Billy Sunday's team number one was present with songs, testimonies, and exhortations. Two young men surrendered their lives to the Master.

C. H. WHITAKER, Pastor.

Asheboro.—It is not our purpose to use space in the Herald every week as that perhaps would be robbing some one else; however, so many of our people are taking the Herald now that it is a good way to reach our people with announcements.

The passing of Mrs. R. R. Ross was a great shock to our town. She was one of the charter members of our church and one of the most faithful to be found anywhere.

We had splendid congregations at both services yesterday. There were 182 in Sunday school, and the offering was $34.57, or just $1.93 below the amount which we set for ourselves for the Children's Home. When the twenty given by Mr. J. D. Ross and others is added to the Sunday school offering it amounts to $56.50.

At the evening service yesterday Mrs. H. W. Maier of Thomasville was the speaker and the occasion was the Thank-offering of the W. F. M. society. Mrs. Maier made a splendid address. Our people here were glad of the opportunity of hearing her.

Lucy Clyde Ross, second daughter of Brother L. F. Ross, is seriously ill and we are distressed about her condition. The entire Ross family has the deepest sympathy of the entire church.

Brothers J. S. Lewis and Troy Gaddis seem to be on the way to recovery. Miss Cleon Holder continues quite ill. Mrs. Randall Presnell who is eighty-six years of age is quite ill at the home of her son John Presnell.

Next Sunday we will have communion service and reception of members at the eleven o'clock service.

J. E. PRITCHARD.

(Written for last week's Herald, but not received in time.—Editor.)

Mt. Zion.—We managed to dig out from the big snow today and go to Sunday school; 56 were present, an increase of 18 from last Sunday.

Brother Hunter has proven more loyal than the church members. He was present on time to fill his appointment last third Sunday but there being a mere handful present, due to bad weather and road conditions, he did not deliver a sermon. However he taught the Sunday school lesson in a very impressive way and also reviewed lesson for the second Sunday, which was very helpful.

We are looking forward to Easter hoping to have a program for our Sunday school.

Brother Ira O'Hauser, our very efficient circuit steward, has been working hard lately in that particular capacity. He has met with the board of stewards of every church on the charge endeavoring to get the stewards to work more and harder in order that we may pay every obligation. Brother Hauser called a meeting again at Mt. Zion inviting every steward of every church to be present and take part in discussing the best methods.

Brother Hauser assures us that unless we really do start to working he will continue to call meetings and work with us in such a way that we will gladly go to work.

Brother M. G. Hunt and family of Winston-Salem spent the day with Mrs. Hunt's parents and other relatives of Pinnacle Sunday.

Brother S. T. Lane has just about completed a new addition to his home which will, when finished, prove his to be one of the most modern dwelling houses of our section.

Brother O. P. Jones recently purchased the E. S. Culler farm at the foot of the old Pilot Mountain.

Brothers E. S. Stone and S. T. Kallam recently purchased a new car each.

The farmers of this section in general speak highly of the big snow we've just had as a very important and helpful factor to grain crops and farming in general.

May we ever be as the Golden Text for today, Ye shall be my witnesses. Acts 1:8. How? by speaking to and working with people. Where? Well, I notice Matthew was converted in a custom house, D. L. Moody in a shoe-shop, and Peter and John while mending their nets, therefore we may work anywhere and any time we find unsaved people.

C. W. ALLEN, Reporter.

South Lexington.—Sunday evening Pastor Ridge seemed at his best in the delivery of a forceful sermon on "Using what you have in serving God." Reference was made to the revival meeting which has been planned to begin at South Lexington the first Sunday night in April. The church was appealed to for a thorough preparation for the revival meeting.

The Sunday school was slightly smaller than the previous Sunday, with 176 present. The offering was $8.20 which was for the Children's Home. The men's class visited the Children's Home last Sunday afternoon and all reported a very pleasant and enjoyable trip.

Brother C. B. Yates, who returned to his home here from a Charlotte hospital about two weeks ago, is improving slowly. A Lexington physician is giving him a treatment and it is the hope of the church and Sunday school that he will soon be entirely well and back in the men's class of which he is president.

Mrs. M. B. Deaton, a member of the South Lexington Sunday school, having been a faithful attendant for several months, entered the Davidson hospital here last Sunday afternoon. She is to undergo an operation.

We learned from an item of the report from the Shelby church in last week's Herald that Brother Frank Glenn, of that church has joined the ranks of the ministry as indicated by the "Rev." prefixed to his name. He was for a number of years superintendent of the Shelby Sunday school and served for a while during the first few weeks of this writer's pastorate at Shelby, voluntarily giving up the office to another. He was a faithful worker and leader of song, and we believe he will render valuable service in the pastorate. Our acquaintence and association with him for one year was both pleasant and profitable. Here's wishing him success and victory over the many perplexing problems and struggles in the ministry.

The foregoing paragraph leads this writer to comment further on the life of the minister. His life is one with varied duties and obligations; his work is tedious and arduous, with its perplexities and difficulties. Some times his services are not appreciated by the people as they should be, and he must bear much undue criticism and sarcasm from people with sinful hearts who pretend to follow the meek and lowly Nazarene. The pastor, or "preacher," as many prefer to call him, has a high and holy calling in the world, and gives his life in serving God and preaching his gospel. Is he compensated for his services? Yes, in the joy of knowing that he is doing the Master's will. But that kind of compensation will not provide for him and his family the necessities of life. There are many church people in this age of modern business principles and methods who would classify the minister with the objects of charity and "give" him a little money and some "rations" for his services. But the majority of church people have recognized the wisdom and importance of paying the preacher for his services, placing him in the class of those whose services to humanity are recognized and compensated in a measure which they deserve. In other words, put business methods into church work. Men, brethren, church officials, do not allow your pastor to use two-thirds of his brains studying and planning how he is going to pay his grocery bill, and provide clothing for his family and meet other obligations. Put the church on a par with the business concerns of the country and the work will prosper as never before. One of our best pastors was heard to remark about two years ago that his biggest worry was his financial affairs. I make these comments, not as a pastor depending on a charge for financial support, for my support comes from my secular employment, but I am merely expressing in print some of my convictions and beliefs as to the rights and privi-

leges of the minister of the gospel. (I trust Brother Glenn, of the Shelby church, will not be discouraged by my comments on the difficulties of the ministry, but hope he will enter fearlessly and courageously to "preach or perish," and surmount the difficulties which the tempter will bring before him like a mountain.)

Now, I bring these comments to an end, lest I provoke an "attack" from Old Brother "Pessimist," whose silence has been observed for lo, these many months since the falling of the leaves from the trees.

C. B. WAY, Reporter.

Gideon Grove, Flat Rock Charge.—Our Sunday school is good for this season of the year. Our pastor, Brother Trogdon, gave us a powerful good sermon today as he usually does and I think all who missed it lost a real feast for the inner man.

Sorry we have several members sick, but glad to know that most of them are convalesing. We want the prayers of all God's people that they may have a speedy recovery.

Evolution I think is a plant someone has planted out to teach our younger generation that our Bible was mistaken about the creation of man. The fundamental motive is to teach the younger people that our Bible is a myth and nothing to it, and the way some of our highly educated men are cultivating that plant that it is going to develop to the sorrow of the present generation and ultimately the distruction of the peace and happiness of the Christian religion; and if we act and teach such I believe it is sin against the Holy Ghost. If evolution is true and if we get it in the minds of all the people could we have a higher standard of morals than the brute has now. And again if it be so, pray tell us at what stage of development did we come to be a living soul and to know right from wrong.

Yours for Christ's sake

F. J. L., Reporter.

Denton, Denton Charge.—Our pastor filled his appointment Sunday here with a very inspiring message.

At beginning of service Misses Blanche Hoover, Kate Sexton, Sallie Mae Frank and Jewell Lanier, sang The Old Rugged Cross. After the reading of lesson there was a piano and violin duet played by Miss Julia Loftin and Mr. Gilery. After this Rev. Mr. Henderson delivered the sermon which was enjoyed by a large congregation.

Last night his sermon was another great one. A great lesson for the saved and the unsaved.

On the third Sunday night in this month we will have Canaan choir down here to sang for us. We hope there will be a large congregation out to hear those good people.

Our Sunday school attendance year ago, 38; attendance yesterday, 83; offering year ago, $2.38; offering yesterday, $4.20.

This goes to the Children's Home at High Point.

Our Christian Endeavor was in charge of Mr. W. E. Hill last night. After the lesson Mr. Hill gave us a good talk on Stewardship.

REPORTER.

Haw River Circuit.—"A Missionary Clinic" will be given by the ladies of Reidsville M. P. Church at Midway next Sunday at 2:30 p.m. They will also be at Mizpah the third Sunday at 2:30 p.m.

The play will be given in the interest of Foreign Missions.

The pastor made a dashing trip to all five of his churches Sunday to see how his people looked in their "every day" clothes. We were delighted to find everything going like clock work"ceptin" it was hinted that one Sunday school superintendent's watch needed speeding up just a little—fine to begin on time.

The financial standing of the churches had been shuffled a little with the result that Mizpah stands at the top beating Friendship by 29 cents. Then comes Midway, Fair Grove and Brown Summit. The margin is close, Midway having won over Fair Grove by $3.00.

Brother Horace Jones and his good wife were kept away from church Sunday on account of the serious illness of his tin "Lizzie." Another good brother said his wife was kept away because of a peculiar Sunday illness, said he hoped it was not contagious nor fatal, but it's more contagious than itch and if she don't soon recover the whole church is likely to get it.

The pastor earnestly desires a speedy recovery. We are glad to have Miss Hutton, daughter of Rev. J. R. Hutton, worship with us at Mizpah. W. D. REED, Pastor.

Corinth, Littleton Circuit.—Our pastor filled his appointment yesterday and gave us a very good sermon.

The attendance was not very good owing to the weather. But when our pastor drives twelve or fifteen miles to deliver us a good sermon, it seems that we could go a mile or two to hear him. He is always there and on time regardless of "snow and muddy roads."

We are sorry to report that Miss Fannie Barnes was absent from church yesterday. She is suffering with a carbunele on her neck. We sincerely hope she may soon be well.

Mr. Lawrence Morris, one of our members, who lives at Tarboro, N. C., and has been in hospital some time, was operated on for appendicitis and had his tonsils removed. He is at home now but improving very slowly. We hope that his health may soon be restored.

REPORTER.

English Street Church.—It was indeed a great pleasure to have with us Dr. and Mrs. A. G. Dixon February 27th for the evening service in which he delivered a most wonderful sermon, that emphasized man's obligation to the Christian religion and the congregation heard him gladly.

Our Sunday school is progressing rapidly due to the fact that Brother Moton stresses the need of young people's cooperation.

Our good people have seen the need of beautifying the church as well as homes. New carpet and lights have been placed in the church. Also the walls having been calcimined and we have raised the conference and college budget. REPORTER.

Shiloh, North Davidson.—This community has just "enjoyed" the deepest snow seen in a generation. The average depth was twenty or twenty-two inches. The rains and snow have decreased our average attendance some, yet the enrollment of our Sunday school is nearing three hundred.

Everybody is proud of our Sunday school rooms. We have ten nice large class rooms furnished with chairs and shades. Kirkman and Peninger Furniture store has donated a nice library table and chair to match for each class room. The whole Sunday school surely appreciate the substantial interest of these friends. Each class takes great pride in its room.

We are so glad to report that, Tom, son of W. J. Berrier, is now taking treatment in Jacksonville, Fla., and is improving. He is now able to eat potatoes, rice, eggs, and bread. We miss Tom, but are so glad that he can now look forward to being well. Even though he is hundreds of miles from his home church, he is taking great interest in church work where he is living. We knew we could "bet" on Tom to not forget his Lord's House on the Lord's Day.

Our pastor, Brother R. S. Troxler, is busy trying to get his house finished just enough to be able to move into. He has lived between two muddy hills all winter and has had to fight mud all the time. Hope he can soon move to his new home just west of Lexington by the Mocksville Road.

We are glad that Mrs. Ray Leathermore is able to be with us again, after a severe attack of tonsilitis.

Mr. Andrew Sink was absent Sunday because of tonsilitis.

Uncle Obie Waitman, one of our oldest and most faithful members, is confined to his room with rheumatism, unable to walk a step. We miss him much, and hope he may soon be able to come to his beloved Sunday school again.

Master Raeford Waitman, son of Edgar Waitman, has about recovered from an attack of appendicitis.

Mr. Walter Walser, son of Mr. Willard Walser, improves very slowly. They request that the entire church pray for Walter, that he may be well again if consistent with the Divine will.

Mr. and Mrs. J. M. Shoaf has been absent from Sunday school for several Sundays because their children have whooping cough. They are some of our most faithful, and we have greatly missed them. Hope they can soon be with us again.

Elizabeth, the baby daughter of Mr. and Mrs. N. L. Evans, fell off of the stairs of their home and broke her collar bone. We hope this dainty little lady wont have to miss Sunday school much on account of her unfortunate accident.

The infant of Mr. and Mrs. B. H. Leonard was buried at Shiloh on March 8th, at 10 o'clock. Sympathy to the bereaved ones.

MRS. W. L. SHOAF, Reporter.

Granville Circuit, Rehoboth Church.—The fourth Sunday in February was Missionary day at Rehoboth. In order to arouse more interest in our mission work this program of songs, prayers and talks was planned.

Mrs. Clyde Finch of Henderson gave a splendid lecture on "The Call of Missions." She is indeed a pleasing speaker and her message was from the heart.

Mrs. Hunter, also of Henderson, gave some good thoughts on the Branch meeting which is to be held at Henderson in April. We hope our people will avail themselves of this

wonderful opportunity and privilege. Rev. R. A. Hunter in well chosen words spoke of our mission work in the various fields and especially emphasized the great command.

Our pastor, Mr. H. F. Fogleman, closed the meeting with a short talk on the part our church should do in this great work. We were sorry that more of our people did not hear these splendid talks.

Miss Mary White of Flat Rock church was to have been with us but found it impossible to attend.

Rehoboth community has been stricken with flu. At this time the sick are improving.

Mr. John Barnes, of the Poplar Creek Baptist church, has trespassed into our church and taken for his bride Miss Lucile Kittrell. They were united in marriage at the parsonage by Rev. H. F. Fogleman. Mr. Barnes is a progressive young farmer. Mrs. Barnes is one of our most industrious young women. We wish them much happiness.

The first Sunday in March found very few attending church service, on account of the rough roads and sickness in the community. However our pastor gave us a good talk.

MRS. R. W. HARRIS, Reporter.

Henderson.—On last Monday night, week, the Missionary Society gave the play "Tithes and Offerings" from the December Record, at the church, for the purpose of inspiring us to the great call of the missionary work and how by observing, "God's Plan" this call can be met. A silver offering was taken and something over eight dollars received.

Our Sunday school attendance was very good this past Sunday and we are progressing in this part of our Lord's work.

Sunday, February 27th, Rev. R. A. Hunter gave us a splendid missionary sermon. It was very interesting and I feel that I can safely say, gave us all a much clearer and truer vision of the great work done by missions. This special sermon was followed by a missionary program at the evening hour, and the Thank-offering was taken. A large crowd was present and the following program was given: Special anthem by the choir, a missionary reading, "Mrs. Moulten's Experiences," by Mrs. Clyde L. Finch. Pageant, "The Five Wise and the Five Foolish Stewards," given by the young Ladies' League, followed by a solo, by Miss Annie Young Adams. A reading by Miss Mary Dosier then concluded the program. The offering amounted to $77.45.

The Missionary Societies held their monthly meeting with Mrs. Clyde L. Finch on Monday afternoon, February 28th. Mrs. J. B. Fox, assistant hostess. About twenty members answered to roll call and the collection of dues and circle money amounted to forty-nine dollars. We are trying so hard to reach our missionary budget and it is real encouraging the response the good ladies and men are making to help us. After the conclusion of the business session plans were discussed and voted on for the cleaning of the church and other arrangements, preparatory to the Branch meeting to be held with us April 19th, 20th, and 21st. Mrs. L. R. Gooch gave the chapter from "Moslem Women," after which the society was dismissed by prayer. The hostesses then served delicious refreshments.

The Philathea meeting was posponed last week, due to the weather, but will meet this Thursday night with Mrs. C. F. Tanksley, Jr.

At the eleven o'clock services yesterday morning the holy sacrament was administered to a large congregation, and at the close of this three new members were received into our church. Miss Louise Powell, and Mr. and Mrs. Silas A. Powell. For this we are very thankful and hope our church will be a blessing and support to them, as well as they will be for us.

We were all glad to have Miss Katie Cook worship with us yesterday, after a long absence, due to sickness.

We are also glad to report that Mr. T. T. Hicks is greatly improved.

We feel that God has greatly blessed us in our work for Him and let us in gratitude be willing to labor and serve to the best of our ability. Truly "the harvest is great and the laborers are few." REPORTER.

Reidsville.—Our pastor, Dr. Brown, is preaching splendid sermons and we don't like to miss any of them. Our congregations are good and our Sunday school is growing rapidly. In fact, all phases of our church work seem to be making progress.

The Home and Foreign Missionary societies met this afternoon with Mrs. Mary Hopkins. The devotional was lead by Mrs. H. S. Dixon, Mrs. Brown gave a program from the Missionary Record, Mrs. J. R. McCollum gave a reading from "The Moslem Women" and Mrs. C. H. Garrison conducted the "Question Box." After the old business was disposed of new officers were elected, as follows: Foreign Missionary—president, Mrs. J. H. Allen; vice-president, Mrs. Geo. Brown; secretary and treasurer, Mrs. G. M. Reed. Home Missionary—president, Mrs. G. M. Thompson; vice-president, Mrs. A. O. Royal; secretary and treasurer, Mrs. H. S. Dixon.

During the social hour delicious refreshments were served. REPORTER.

Cid, Denton Charge.—The cottage prayer service was snowed under last Saturday night at Mr. M. J. Wright, so it goes back there next Saturday night and the next to Mr. Charles Hunts, Sr., then back to Mr. Ben Parrish's.

Had no service at Cid on yesterday as the roads were too muddy and snowy. Sorry to say we have a little stretch of bad road to contend with leading from the good road to the church. But nevertheless our faithful minister and wife came part of the way and spent a few hours with Mr. and Mrs. N. W. Lanier, which was enjoyed to the fullest. Come again.

Cid has paid her part in the parsonage furniture at Denton.

Pastor's salary coming on also. We are anticipating having an Easter program.

Mr. and Mrs. J. B. Trogdon and son, J. B., Jr., of Flat Rock Circuit while recently visiting their daughter, Mrs. Joe Delk, called by to see their old friends, Mr. and Mrs. N. W. Lanier. We learned to love these dear people when they served us and have never forgotten them. Come again.

Mr David Kindley and Miss Treva Hughes were married recently. They are both highly respected young people and are Cid's Sunday school pupils. We will miss them very much, as they expect to make Lexington their home. Many good wishes go with them.

Mr. and Mrs. William Cody of near Denton, are going to move in their new home, recently built on the late Albert Beck place. We welcome these good people in our midst. The snow sure was about 24 inches on the level, and some places drifted up to four and five feet deep. The deepest as is supposed since Christmas eve of 1881 and that snow, a part of it, was here until February. Am glad Denton has such a fine reporter. J. W. L.

Stallings, Mecklenburg.—Rev. W. T. Totten filed his appointments here March 6th with two good sermons. He is an ever faithful pastor. The attendance is fairly good, but not what it might be. However, there are ever a faithful few who strive to attend both Sunday school and preaching service regularly.

We are glad that the infant daughter of Mr. and Mrs. P. D. Drye has improved in health. The parents brought it out to service Sunday night, and we were delighted to have them.

Mr. M. L. Stallings has also improved. Even though he has been ill practically all winter he has missed only a very few Sundays at either Sunday school or preaching service.

We enjoy reading the reports from other churches, but we think Brother Brown of Reidsville must be mistaken. If Brother Luther McCollum's infant son is anything like the infant sons we know, its father certainly does more than "just smile."

Best wishes to the Herald and to the members of all the different churches and others who read it. REPORTER.

High Point.—Appropriate to the beginning of the Lenten season, on Sunday morning Mr. P. E. Lindley brought us a splendid message on "The Hour of Temptation." At this time of year, the hearts and minds of the Christian people of all denominations are turned to the closing days of suffering in the life of Jesus, and it should be a time of self-examination and frequent communion with our Heavenly Father. At the evening service Rev. Lester Ballard spoke of "The Same Jesus," in a very interesting manner. Considering the snow and inclement weather of late, our services are unusually well attended.

The flowers in the pulpit Sunday morning were the contribution of the sons and daughters of the late Dr. and Mrs. James R. Reitzel in memory of their beloved parents.

The two Missionary Societies met in regular business session Monday afternoon in the home of Mrs. S. S. Coe. There was a large attendance, and much business was transacted, being the last meeting of the Missionary year before the books are closed with the last of March.

We are pained to announce the death of one of our older members, Mr. Albert A. Holton, who passed away at his residence on Steele street about 12 o'clock Sunday evening.

Mr. Holton was 72 years of age and has held several political positions of prominence, having been Post-Master of High Point at one time, and Clerk of the Superior Court of Guilford county from 1886 to 1890. A suitable obituary will appear later.

Dr. E. F. Allman, a native of West Virginia, but lately of Farmville, N. C., and his wife have arrived at the Children's Home to assume

the duties of Superintendent. These good people have been residents of our state since 1922, having lived for a time in Asheville, N. C. Dr. Allman comes highly recommended as a good business man and fine Christian gentleman, and we feel that the Home is very fortunate to secure their leadership. We welcome them heartily to our midst, and to the felowship of the First church congregation.

The children of the Home are suffering an epicdemic of measles, there being six victims at the present time.

Miss Cleo Harrell, student at the College, who underwent an operation for appendicitis at the Burrus Clinic, is recovering nicely.

The numerous friends of Mrs. Louise J. Diffee will be pleased to learn that she is en route to London on her trip to the Orient, is enjoying good health and a delightful journey, and is expecting to reach home about March 25th.

Linberry, Davidson Charge.—Our work is progressing very nicely. Despite the big snow and muddy roads there were a goodly number present yesterday for Sunday school, also the fourth Sunday we had 81 present in Sunday school. Our campaign for new members and better attendance certainly is proving to be a great success. We now have 143 on roll, and have more new members coming in. We have had good attendance all the winter. We go to church regardless of weather. Our superintendent certainly is a soul-stirring man, and all the teachers seem to take great interest in their work. Our greatest "hold back" is room, we haven't sufficient room to take care of our school. We had hoped to be in a new church by our next revival meeting. But our people feel that we should have more in the treasury before starting the task. Pastor Ridge was with us yesterday and gave us a most helpful sermon.

Our Christian Endeavor Societies are being well attended on Sunday evenings. We have a Senior, Junior, and Intermediate Christian Endeavors.

The ladies of our community are planning to organize a Ladies' Aid Society. The Intermediate Christian Endeavor are getting a play, which they hope to render in different schools. Proceeds going to new church. The Easter program hasn't yet been gotten out, but we hope to get it out soon. Our choir has purchased new books, from the Sisk Music Company. We hope to be able to furnish better music. The Junior choir is doing splendid work with Miss Inez Ridge as organist.

Mr. Bob Lanier, one of our Sunday school and Christian Endeavor workers, had a sudden attack of appendicitis last evening at Christian Endeavor and was carried home unconscious.

Mrs. Robert Skeen underwent an opperation for appendicitis in High Point Hospital last week. She is getting on fine. We missed Mrs. Skeen at church yesterday.

REPORTER.

Laurell Hill, Fallston Charge.—The work at this place is moving along splendidly. Rev. J. M. Morgan has been filling his appointments regularly. Our Sunday school is getting along nicely. The report for last Sunday far exceeded that of a year ago.

REPORTER.

Charlotte, First Church.—Everything seems to be moving along very nicely with us. The Sunday school and all other organizations are doing good work. A number of our people are sick with colds and flu. Six members have been received into the church since our last report.

The Ladies' Aid Society held an interesting meeting Monday afternoon. They will sell cook books this month.

The Thank-offering service which was planned by the W. F. M. S. has been delayed on account of sickness.

There seems to be more interest in the mid-week prayer services since using the Christian Endeavor topics and different ones taking part in the discussions.

A committee has been instructed to buy some needed new M. P. Hymnals for the church.

We miss Mrs. Surratt in the work since she is in Greensboro taking a rest at her mother's.

Our Worker's Council has been changed from the second Tuesday evening to the second Thursday evening of the month.

REPORTER.

Roberta.—We are glad we can report things moving along at a splendid rate at Roberta. The Sunday school and all church services are well attended, and there is remarkably fine interest. This is an exceptionally fine community. There is as fine a spirit of neighborliness and friendship as I have ever seen. The more I know about these folks the better I like them. They are showing a great interest in their pastor and his family, as well as in other things.

There is a deal of work being done about the church these days. Drawing the building together with heavy iron rods, remodeling the foundation etc. We have been having a bit of trouble about warming the church, but I think this is about all over, for the trustees are installing a heating plant. Excavation work is completed, the chimney is being built, and the plant will be placed this week. This outfit when installed, all told will be worth five hundred dollars.

We are to begin a series of meetings the third Sunday in March. Rev. C. H. Hill from Friendship charge will be here to do the preaching. We are expecting a good meeting, and praying that God may be glorified to the extent that He can use us to bring many souls into the kingdom, and that the church may be edified and built up in Him. Please pray for us when you read this.

I am talking strong, don't you think? Well, this is the reason. We had a wonderful visit by the ladies of this community recently, and they didn't come empty handed. Of all the good things! Why you just ought to have seen it. I can't use the space to name the gifts, or the givers. Suffice it to say that we have plenty to eat, and that of the very best the good women and girls had. Among the gifts were 225 pounds of flour and a bag of corn. God knows them all by name, and will not forget to reward them for their labors of love. May God bless them, they are always welcome on such business as this. They have a way of

"Showing their love by words and deeds,
Thus would Jesus do."

ROBERT SHORT, Pastor.

Draper Charge.—Our church work is going along fine. Our Sunday school is improving.

We are going to start our revival meeting the first Sunday in next month.

We will hold our second quarterly meeting the 19th of this month. REPORTER.

THE CHURCH THAT ALL TRAVELERS KNOW

On the Friendship detour from Greensboro to High Point travelers pass a red brick church. On the opposite side of the road is a large burying ground in which numbers of the graves, no doubt, date back many years, as the church building, though well preserved, bears the marks of age.

The passing traveler can not fail to observe this church and burying ground. It is one of the distinctive marks that locate the road through that community. But what church is it? That is the question that travelers ask, at least in their own minds, if not of other persons. But of this particular church it is not necessary to ask that question, for the large marker facing the road, so that you can't escape it, tells you that it is "Deep River Friends Church," and if you wish to attend service there you may know from this board what the hours are.

Does your Methodsit Protestant church on the highway have a marker that tells the traveler what church it is? Why not?

It would be interesting to learn, through the Herald, which of our churches have such markers. S. W. TAYLOR.

Big Snow

I thought probably the readers of the Herald would be interested in the history of the big snows in this part of the country. My father was born 1822; he kept a book of events during his life. He says the biggest snow he ever saw fell Saturday and Sunday, the first Sunday in January, 1857; he says it was belly deep to a horse. I also have some old books kept by Solomon Free; he was my step-mother's father. He was born 1799, so I can't find any record of any snow that has fallen in Randolph county as big as this one that fell the two first days of March 1927, for the last hundred years and I do not know how much longer. My wife and I live alone. When she got up last Wednesday morning the snow was from two to four feet deep right at our door. Two old folks snowed in. After breakfast I waded out in it to an out house after a shovel and went to work. I looked up the road and saw a young boy, Grady Hare, coming to our rescue. I soon gave out and fell in the snow. He got me in the house and opened up a way to feed my stock. God bless the dear boy. This is Sunday night and we are both well as usual. I will be 72 years old the 21st of this month. If any one who reads this wants to send me a birthday card I get my mail on Randleman, Route 2. I would be glad for any of our former pastors to come and see me. I should be especially glad for Brothers J. H. Stowe and C. H. Whitaker to come to see me; these two men have been of great help to me. I am still doing business at the same old stand near Cedar Falls, N. C.

G. A. LAUGHLIN.

—Rev. J. F. Dosier recently gave High Point College library a number of books.

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Sunday School Offerings

Spencer, Spencer Circuit, $6.15; Roberta, $28; Caroleen, $2.52; Asheboro, $56.50; Moriah, Tabernacle Circuit, $4.39; Ai, Kernersville Circuit, $1.24; Bess Chapel, $3.

After being snow-bound for about two days Mrs. Allman and myself arrived Thursday evening, with quite a bit of cold, and very much fatigued, however we hope to enter the work fully within the next few days.

We are very grateful indeed for the above contributions.

We hope those who are so interested in the Home may continue their hearty support, and that others may become interested in this great work. Please remember us in your prayers. E. F. ALLMAN, Supt.

—A process of putting sunlight into ordinary food so as to prevent rickets and probably other diseases has been discovered by Professor Henry Steenbock of the University of Wisconsin. It consists of the capture of vitamine D and its infusion into ordinary food by ultra-violet ray. Professor Steenbock is reported to have refused millions of dollars for the sale of his process to the manufacturers of a proprietary cereal food, and instead entrusted the discovery to the University of Wisconsin. "If I took that money," he is quoted as saying, "it would mean that the purpose of my life has been perverted. I am happy only in the endeavor to enhance the well-being of humanity. I haven't had a day off in five years, am breaking down, and must rest."

—Rev. J. A. Ledbetter died suddenly at Fancy Gap, Va., and will be buried at Shiloh church, near Julian.

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LONG'S GLAD GARDENS

Pearson, Maryland

—In some debates arranged for between High Point College students and the students of Guilford and Lenoir-Rhyne colleges we notice that ministerial students are called upon for the chief parts. Carroll, the two Loys, and G. W. Andrews are the names appearing in the reports from High Point. The question debated was that of the recognition of Soviet Russia by the United States.

—A carry-over of nine million bales of cotton for the coming year doesn't leave much to be grown by North Carolina farmers next season.

—A national Christian Endeavor magazine is soon to be published by the Mexican Christian Endeavor Union.

—"Is a Man a Machine?" is the subject announced for the debate between Clarence S. Darrow of Chicago and President Clifton D. Gray of Bates College which is to take place in Symphony Hall, Boston, March 16.

Methodist Protestant Herald.
ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHREN.
VOLUME XXXIII. GREENSBORO, N. C., MARCH 17, 1927 NUMBER 19

Pres Elderdice 5dec7
Westminster MD

True and False Social Service

The term "social service" has come to be much used in recent years. Does it stand for something new? Yes and no. For generations and ages there has been service rendered which benefited all members of society, and therefore social service is not a new thing under the sun. But we believe there has sprung up in recent years a conception of social service which is decidedly new. Social service workers, if workers they may be called, have formed themselves into a school or class with a class spirit and a class pride. They pride themselves upon having escaped from the fallacy that still holds men of the old school. They are the true reformers and all who ever went before them were misguided enthusiasts. They have found the true way of eliminating evil from the world, a way so simple and easy that it is surprising that the world was so long in finding it out.

The old method of social service was to labor with the souls of men, especially their wills, trying to induce them to form habits of right volitions, righteous purposes, and high determinations. The new method is to labor with the environment of men, supplying food and raiment and amusements. This would be quite an undertaking, requiring real work if it were done by the reformers themselves, but they supply only the benevolent plan—it must be done at public expense.

The basic difference between these two schools of reformers is in their conception of the factors that mold human life. Which is stronger, the psychical or the physical factor? There is no denying that both are influential, and we believe these two schools should get together and form a program that would duly recognize both factors.

The Call to the Ministry

Last week an esteemed layman raised the question whether men are "miraculously called to preach." We referred this question especially to our ministers, but a few words here may not be out of order.

We would not use the word "miraculously" in describing the minister's call. We believe that God in creating man provided for a way of communication between Himself and men without working miracles. When God wishes to speak to a man about entering the ministry or any other occupation, He can do so easily. It is easier for God to speak to us than it is for our fellowmen to speak to us. They must approach our minds through the sensory mechanism. When our ears grow dull, men have difficulty in speaking to us, and when we become deaf they cannot speak to us at all. But God does not have to approach us through our nervous system. He is nearer to us than our nerves and brain are. He can speak directly to our souls, and we believe that He does thus speak to those who are not averse to receiving His communications.

It is possible for men to hear the voice of God in their own souls without recognizing it as the voice of God. When Samuel first heard the voice of God, he thought it was the voice of a man. A man may preach the Gospel in obedience to an impulse of the Divine Spirit and imagine that he is simply following the direction of his own mind, judging that he has ability to meet a need of his fellowmen. But it would be distressing to think there is no superhuman intelligence directing in the distribution of human labor in the Christian church. What confusion and interference there would be in a great manufacturing plant if every laborer were left every day to choose for himself what he should work at, subject only to the rule that each man is to labor where he thinks he can do the most good. There would be no place for the superintendent, nothing for him to do. If we adopt a similar plan in the church, what becomes of the headship of Christ? Is it not His function to direct every part of the body, the church? If the minister tells his hearers that he has gotten along without the direction of Christ, even advancing to the noble work of preaching the Gospel, will the hearers not be tempted to conclude, "Then I can get along in my less exacting place and work without the direction of Christ."

If the Spirit of God has no part in calling men to the ministry, upon what class of church workers does He exert an influence? We remove God to a great distance when we deny Him a place in this most important matter. While we do not believe in a "miraculous" call to the ministry, we most emphatically believe in a divine personal call. The man so called has a sense of authority that the man cannot have who is only trying to meet a need of his fellowmen. And he has also a sense of responsibility that the other man cannot have. He feels "woe is me if I preach not the Gospel."

Let Christ have the pre-eminence in planning the work, in calling and assigning the workers, and the process of human uplift will attain to its utmost speed.

Not only ministers, but laymen, have the sublime privilege of receiving their orders daily from Jesus Christ. He said, "Lo, I am with you all the days (literally translated), even unto the end of the age."

Divine Guidance in the Ministry

The Bible gives abundant evidence that God not only calls men to service, but that He also guides them in service. This He does not only by His providence, but also by His Spirit. Philip was led to the Ethiopian eunuch by the Holy Spirit. Peter was led by a vision or a trance to the Roman centurion. The Holy Spirit said to the Christian church in Antioch, Set apart Barnabas and Saul for the work whereunto I have called them. Paul and Silas were forbidden by the Holy Ghost to go into a certain part of Asia, and when they tried to enter Bithynia the Spirit of Jesus forbade them, doubtless for the reason that there was in view for them a more fruitful field. The Book of Acts, someone has remarked, is an account not simply of the acts of the apostles, but of the acts of the Holy Spirit. We must not lose sight of this Divine Factor in the Christian movement. The power from on high is still as essential as it was when the disciples waited in Jerusalem.

Whatever I have done in my life has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and made me learn a part of it by heart.—*Wendell Phillips.*

SHALL THE PREACHER PLOT HIS SERMON?

By Rev. Luther K. Long

Judging from samples given in the daily papers, sermons are not a compellingly interesting sort of reading. Counting the people in attendance at church services, where preaching is the main attraction, makes the impression that the sermon is not a particularly seductive type of address.

Is it possible that the literary form of the sermon is responsible for some of its weaknesses?

An authority on the writing of the short-story says:

"Unless something happens, whether outwardly or inwardly, we can have no plot, and no short-story. You might as well speak of the plot of a sermon, because it has a well-constructed plan, as to apply the term to the realistic tales and sketches which are mere photographic records of life without any complication and without the element of phantasy."

Notwithstanding the foregoing strictures, I believe we may with propriety speak of the "plot" of a sermon.

The textual sermon and the expository sermon may well enough confine themselves to a simple, straight-forward, didactic presentation of Biblical truth, followed by fitting practical applications.

The sort of sermon calculated to arouse, to move, to produce immediate changes in the hearer's attitude and conduct —appealing strongly to the emotions and to the will, as well as enlightening the mind—should have in it certain elements of the modern short-story, including plot.

The short-story, we are told, must possess interest. In fact, the main purpose of the story is to interest in order to entertain. Without this quality the editor does not want contributions at any price, for no one would buy his magazine. By the same token the sermon must be interesting or it will not be listened to, though a few people may be present at its delivery.

The short-story must be brief—not too long for the average reader to compass without weariness at a single sitting. Also, it must have imagination, compressions, organization, and unity of impression.

Can the sermon, designed to be heard with interest and to be obeyed with purpose, afford to do without any one of these characteristics? Why should it not also possess that other essential of the short-story—plot?

Says Dr. J. B. Essenwein: "Plot is the scheme, plan, argument or action of the short-story. . . . . It is the very story itself, divested of all its description, characterization and conversation."

A good writer can put his plot—his story—in-a-nut-shell—into 50 or 100 words, or even less. It should be possible to do the same thing with the plot of a good sermon. It would be well for the preacher did he give as concentrated and persistent attention to making the plot of his sermon direct, progressive, and convincing as does the author to making effective the plot of his story.

An experienced writer usually begins his story at the end. He knows, before he has started to write the introduction, just where he is going, what climax he is to reach, where his "tie-up" is to come and how the knot is to be untied (the denoument). And, especially, he knows just what unified impression he is aiming at. On the appealingness of his theme, and on the skill with which he handles it and all the persons and incidents connected with it, he must depend for his power to capture and to hold the interest of his readers.

For the preacher of today there is no end to the outstanding themes for discourse. In connection with these themes many interesting—even exciting—situations are readily developed. Materials for complications, suspenses and surprises are abundant, if the preacher is at all familiar with the changing problems to which the unchanging truth is to be applied. To make, by means of the sermon, such a unified impression as will result in strong action on the part of the hearer is a prime necessity. The sermon plot, well conceived and vigorously developed, is one of the most effective agencies for getting the message of the sermon across.

JESUS CHRIST A PERSON

Jesus Christ is a person; a Divine person; a Divine-human person. He has always been a Divine person—from eternity. "Before the mountains were brought forth, or ever he had formed the earth and the world, even from everlasting to everlasting, he is God." "All things were made by him." "In the beginning was the Word." (*Logos.*) The Word was already there when creation began, and, of course, before it began. "He is before all things." And "by him all things consist." "Upholding all things by the word of his power." "Before Abraham was I *am.*" "I Am that I Am." "If ye believe not that I *am.*"

"No man hath seen God (the Father) at any time." He is the "invisible God, dwelling in the light which no man can approach unto. So all the manifestations of Jehovah from the Garden of Eden on down to Bethlehem and the Manger have been of this Divine person now called Jesus Christ.

But He has been the Divine-human person less than 2,000 years. A little less than 2,000 years ago this eternal Word (*Logos*) "took upon the form of a servant," "took on him the seed of Abraham," and thus became "the son of man" as well as being the "Son of God." And this Divine-human person lived a Divine-human life for more than 30 years. Then he "laid down" this Divine-human life—no one forced him to "lay it down," nor to "take the form of a servant," nor the "seed of Abraham;" all this He did of His own free will—and after three days He took it again, but more glorious in nature. Before he "laid down" this Divine-human life it was a life of humiliation and weakness in many respects. But when He "took it again" it was in power, and glory, and triumph. And He lived this Divine-human life for 40 days after He "took it again," before He ascended to the Father to that "glory which he had with the Father before the world was."

The identical body He "laid down" he "took again." A real, veritable, tangible body of flesh and bones. But a transformed spiritual body. The celestial, resurrection body is "raised a spiritual *body*"—not a phantom—but a real body of "flesh and bones as ye see me have," said Jesus. He ate before them, and challenged them to "handle" Him and "see" that it was He Himself, "and be not faithless but believing." They were all convinced, even Thomas, he exclaiming, "My Lord and my God." They were so sure of this fact that they all died rather than to renounce it, save John, and he would have died had it been required of him, or to recant.

This Divine-human person had powers after He "took" this life "again" that He did not manifest prior to laying it down; power to manifest Himself in a room with "doors shut," and also to "vanish from their sight."

This is truly marvelous. The method or philosophy of it we do not understand; perhaps never will. We do not understand how light can pass through solid substance, like glass, both being material; nor the X-ray enable us to see through opaque bodies; nor how words can be heard hundreds of miles from where they are spoken, and yet not heard in the intervening spaces. But these are facts in the material world that we cannot deny. Then why should we doubt or question the inscrutable powers and mysteries belonging to this Divine-human body of Jesus Christ?—a body superior to gravitation; a body able to "ascend on high" and take its place at the "right hand of the Father," where this Divine-human

person "ever liveth to make intercession for us," to "appear in the presence of God for us," entering into the "holy place" not made with hands."

This Divine-human body is not possessed with the attribute of Omnipresence no more than other bodies. It's a *body*—not a spirit—but a body in which dwells that Divine-human person—Jesus Christ.

This person has been seen a number of times since He ascended from Olivet. Stephen saw Him "standing on the right hand of God." He appeared to Paul several times. Once the brightness was above that of the sun at mid-day. He appeared to John on the isle of Patmos. "His head and his hairs were white like wool, as while as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace."

This is similar to His appearance on the Mount of Transfiguration, when His face shined as the sun and His raiment became white as snow, and Moses and Elias also "appeared in glory" and talked with Jesus. This, no doubt, being a little fore-gleam or outshining of the spiritual, or resurrection body. This seems to be characteristic of the Divine-spiritual manifestation all down the ages. A burning lamp passed between the pieces of Abram's sacrifice. The burning bush in the desert of Sinai; the pillar of fire in the wilderness; the devouring fire on Mount Sinai; the shekinah in the holy of holies; the chariots of fire "round about Elisha;" the chariot of fire in which Elijah ascended. The glory of God as it appeared to Ezekiel by the river Chebar and at Jerusalem. So of Daniel's visions by the rivers Ulai and Hiddekel; so of the angels at the tomb at Jesus' resurrection. Isaiah also saw this Divine glory in the temple.

This Divine-human person, and other celestials, angels, etc., seem to have the power to manifest this Divine, celestial glory, or veil it, at will.

This Divine-human person said, previous to His laying down His life, that He was going away to the Father, but that He would not remain away forever; that He would come again—not several times, but just again. And the day He departed from Olivet two angels said He was coming back like He went. He went, that Divine-human person, in the body. So he's coming back in the body. The person who went is the same who will return. He does not divide himself; leave his body at the right of the Father, and bring the remainder to earth. Such a thought is absurd. It requires the human and the Divine to constitute this Divine-human person; this Son of man; this Jesus Christ. This, some fail to see. He's the God-man, the Mediator between God and man. He's unique. No other person like Him in the universe. And He's coming again. He said so on various occasions—coming in glory and all the holy angels with Him. To speak of His coming in spirit or invisibly is to dispute His own plain statements and that of the apostles. People seem to forget or overlook the fact that it is the God-man that is coming, not God in His own omnipresence. In this sense He has been here all the while. But he has been incarnate less than 2,000 years. Incarnate He lived more than 30 years. Incarnate He died. Incarnate He rose from the dead. Incarnate He was seen during 40 days after His resurrection. Incarnate He ascended to the right hand of the Father, and incarnate He will come again. It is this two-fold being, person, who is to return, or logic is at an end, and words have no definite meaning.

This coming is to be "at such an hour as we think not." As public, and as unexpected, to those who are not looking for Him, as a flash of lightning. "Every eye shall see him and all tribes of the earth shall wail because of him." This is the God-man. The Divine-human person. Not God the Father. Not the Holy Spirit. Not Omnipresence, but the incarnate *Logos*. The individual person who went is coming back, for He said so. When a person goes on a journey the entire person goes. And when he returns the entire person returns. He does not leave a part of himself behind. So of Jesus Christ. Return must be the antithesis of go. All this word jugglng and quibbling to make the return of Jesus Christ to mean various things other than what it really does is plain perversion of the meaning and intent of the Scriptures. Some will tell you that it is His coming at death or to the heart in some spiritual blessing, or in some kind of judgment or providence.

Persons say this, but the Bible does not. The very thing some are so strenuously denying is the very thing that Jesus and the apostles most positively asserted: Coming visibly, in glory, with all the holy angels. To "gather his elect from the four winds." "The dead in Christ be raised" and the living Christians translated, "in a moment, in the twinkling of an eye," and all "caught up together to meet the Lord in the air." This does not happen at death, nor when someone receives some spiritual blessing, nor has it yet occurred at any judgment or providential happening. It is a plain, forced perversion of Scripture to attempt to make the return any of these things other than His plain bodily return in glory. To show the absurdity of these forced interpretations, let us ask, Who ever heard of all the tribes of the earth "mourning" or "wailing," when someone died, or was blessed in his spirit, or was saved from his transgressions? That thing has not yet occurred, but it will occur, at such a time as the unbelieving "thinks not," for they do not think it will happen at all. To all such He will return as a "thief in the night;" for when such shall say, "Peace and safety, sudden destruction will come upon them, and they shall not escape." But the children of God are not in darkness that "the day should overtake them as a thief," says Paul. It is nothing for the child of God to contemplate with fear, but as the "blessed hope and glorious appearing of the great God and our Savior, Jesus Christ." Paul says, "Comfort one another with these words." That "the Lord himself will descend (He ascended) from heaven with a shout, with the voice of the arch-angel and the trump of God." This Divine-human *person*—the God-man. Not death, not somebody converted, not some Christian made happy, but the righteous dead raised, and the living righteous translated, and all caught away in the clouds from the great tribulation coming on this wicked, apostate world. Then will be the judgment of this world. The men of this world, wicked and worldly men, cry for the rocks and the mountains to fall on them and hide them. The righteous are to have "rest" at this time "when the Lord Jesus (this Divine-human *person*) shall be revealed from heaven with his mighty angels, in flaming fire—taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." II Thess. 1:7, 8.

Yes, Jesus Christ, the Divine-human person, is coming again, to "lay judgment to the line and righteousness to the plummet." To "take unto himself his great power and reign." He has not done this yet. Te devil is still "The god of this world," "the prince of the power of the air." And this twofold person is to "reign," not in heaven alone, but in this world "until all enemies are put under his feet." He begins His "reign" at His return, at the "rescurrection of the just." I Cor. 15:22-25.

J. F. Dozier.

People talk about news nowadays. The Bible is the only news-book in the world. The newspaper tells us what *has* taken place, but this Book tells us what *will* take place. And for people to be shutting it up, and saying we can be guided without it, is just as reasonable as to shut out the sun by closing up our windows because we have the electric light. There is as much reason to say that the sun is worn out as to say that we have got beyond the Bible.—*Dwight L. Moody.*

Denominational Enterprises

FOREIGN MISSIONS

Since the death of Dr. Klein practically all of the mail for the Union Board of Foreign Missionary Adminstration has been forwarded to me by Mrs. Klein for review, and to supply material for this column direct from the field. This will continue until Dr. S. W. Rosenberger takes up the active duties of the secretaryship May 1, at which time he will become responsible for getting to the church missionary information through this column.

During the past two weeks I have come to know how refreshing it is to those bearing the responsibilities of leadership, to receive expressions of interest and cooperation from the rank and file of the membership of the church.

Recently I noted in this column the erection of our long-prayed-for church at Nagoya College, and asked for help to meet the impending indebtedness of $10,000. Several letters and checks have been received. During the past week a letter and two checks for this purpose were received from the Whitaker sisters, of Raleigh, N. C. Every letter has been saturated with a Christian spirit. Again I say to you that I know of no place in the foreign field where a little money can be invested to better advantage, than in the completion of the church building.

Rev. U. G. Murphy, formerly our missionary in Japan, and now the superintendent of the Northwest Oriental Evangelization Society, with headquarters in Seattle, after visiting our work in Japan last November, writes: "I know how hard it is to get the church as a whole to catch a vision of what the Orient now offers. If I felt that I could, I would be willing to give of my own time several months toward raising $25,000 to extend the Nagoya school ground, in addition to getting some other things done. I suppose there is no hope of getting the church as a whole to realize what God has placed in its hands in the shape of thousands of young men—raw material from which the Kingdom of God may be built in Japan."

In another letter Brother Murphy expressed the wish that he might be thirty years younger, and given the privilege of investing his life in Nagoya College.

Expressions of Sympathy and Appreciation

The mail during the past week has brought to Mrs. Klein letters of sympathy and appreciation from our missionaries.

Brother Horace Starr Williams writes from Kalgan, China: "Dr. Klein was Christ's aid-de-camp. In all his letters to me he spoke as if I were his son. His advice was always exceptionally timely, and his letters always helped. Often have I been discouraged, but as his letter came I caught a new vision, and resolved to do better. He mentioned that he was continually thinking of us here, and was praying that we might do the work well."

We truly feel our loss and our hearts are heavy, but yet we feel that somewhere he is still praying and pleading for the work.

Brother Paul Cassen, writing from Dhulia, India, after expressing heartfelt sympathy with Mrs. Klein, says: "In looking back over the past three or four years, I am able to see one thing very plainly—I am serving on the mission field in India to-day because Dr. Klein led me to the decision to give my life in this service, and provided the means whereby we have been sent. I thank God that I am able to say that I knew Dr. Klein, and I will look forward to meeting him on the other side."

Brother Minnis, writing as president of the India Mission, says: "I wish to express to you on behalf of all the missionaries, and our Indian Christians, our heartfelt sympathy. We praise God that we had for so long such a splendid director and friend. Mrs. Minnis and I feel like our father had passed on, as Dr. Klein was always so thoughtful of our needs."

Brother Soderbom writes: "When we told our Chinese about Dr. Klein's death they wanted a memorial service; so we held one at Tung Kuan Chapel on Sunday morning. Special music was rendered by our girls' school and our male choir. Short talks about Dr. Klein were given by Mr. Yas, representing the Kalgan Church, and by Mr. Williams, Mrs. Soderbom and myself representing the foreign side.

Similar expressions of sympathy and appreciation were received from Japan through cable and letter.

J. C. Broomfield.

EASTER

Orders For Programs

The number of orders received for Programs is very encouraging, and still there are many churches, which participated in the Easter Service last year, that have not yet sent their orders for supplies this year. There is always, on the part of some, a tendency to delay writing for supplies until the church or Sunday school is ready for rehearsal, and then send in a rush order, if there is a delay in the mails there is a disappointment.

We find there are instances where the pastor supposes the Sunday school superintendent has sent the order, and the superintendent thinks the pastor has attended to it. May I kindly ask the friends to fill in the card sent, or drop a note, stating the quantity needed or size of the school or congregation, and we will do the rest.

The Presidents of the Annual Conferences are rendering valuable assistance which is greatly appreciated. The Budget Council of the Alabama Conference, composed of the President, Treasurer and Secretary has sent a strong appeal, in the form of a letter, to all of the pastors of that Conference, urging them to order the Programs and hold the service.

This has given me a new suggestion. If the Budget Councils of the various Annual Conferences will adopt this plan, it will be the means of having many of the churches that have not held the Easter Service to do so, and, as the offering counts on the General Conference Budget, it will help to that extent in bringing up the Budget of their Annual Conference. I am intensely interested in having all the churches join in the Easter celebration. The reflex influence on the local churches will prove helpful.

If your school or congregation is small, arrange a service to suit conditions. You need not have the entire service. Again I urge you to use the Decision Cards, and try to reach those who have never made a confession of Christ and get them into the church. There are such in every Sunday school and Christian Endeavor Society.

First of all please send your order for supply of Programs.

J. M. Sheridan.

516 N. Charles St., Baltimore, Md.

Always pay; for, first or last, you must pay your entire debt. Persons and events may stand for a time between you and justice, but it is only a postponement. You must pay at last your own debt.....He is great who confers the most benefits. He is base—and that is the one base thing in the universe—to receive favors and render none. In the order of nature we cannot render benefits to those from whom we receive them, or only seldom. But the benefit we receive must be rendered again, line for line, deed for deed, cent for cent, to somebody. Beware of too much good staying in your hand. . . Pay it away quickly in some sort.—*Emerson.*

The WORK *and the* WORKERS

Yarboroughs

On Thursday, March 3rd, we left Greensboro in the midst of very deep snow to drive to Cross Anchor, S. C., for a quarterly conference on the next evening. There were times when the driving was very dangerous; but with care and persistence we kept heading south, and by the time we reached Cross Anchor there was very little snow on the ground. There was a very good attendance at the quarterly conference and the reports were fairly good.

We were glad to find Rev. and Mrs. E. G. Cowan both improving in health. We were drawn very closely to these dear people while they were in our home for about four months last winter, and it is delightful to see them going ahead with the Lord's work once more. I preached at Yarborough's Chapel Sunday morning, to a congregation of very earnest listeners.

Brother Cowan reported that his people are planning to plant about three acres to be known as "God's Acres." We shall watch their work with a great deal of interest this year.

Anderson

Sunday afternoon, March 6th, we drove to Liberty Hill, on Anderson, where we were greeted by a fair sized congregation which gave earnest heed to the Word. We had a good time together. This church has a wonderful opportunity in its young people.

Monday evening I preached at Fairview church. We had a very good hearing for a Monday evening. Rev. M. I. Crutchfield has the work well in hand, and is rendering fine service. The people are pleased with him and his work.

Caroleen

Tuesday evening we were in Caroleen with Rev. L. S. Helms and his people. Here we held the second quarterly conference and discussed the conference work. The church here seems to be in good condition, and the work is going along nicely.

Shelby

Wednesday was a rainy, rainy day; but we moved on over to Shelby where another quarterly conference was appointed. Because of the rain not many of the officials were present, so Mrs. Dixon and I both talked to the folks, and we had a good time together around the stove. Brother Helms is doing his best here, but he and his people are laboring under a very great handicap.

Bess Chapel

Thursday morning found us on our way to Bess Chapel to give the day to Brother E. A. Bingham and his people. Here the work is going well, though the pastor is exceedingly anxious for more rapid progress. We met a splendid congregation, and they preferred having Mrs. Dixon and me speak to them rather than hold a quarterly conference. They seemed to appreciate our messages, and we trust much good was done. The people seem to be definitely planning to do some building during this year. What they need is to decide definitely what should be done, and then do it.

Brother Bingham is also teaching in the North Brook school, so we stopped and spoke to the students Friday morning.

Cleveland and Fallston

Friday, Saturday and Sunday were given to Cleveland and Fallston. Rev. J. D. Morris and Rev. J. M. Morgan had worked out a program for these three days which pressed both of us into service, and enabled us to visit seven of their churches.

Both of these men are doing fine service on these two large fields. We enjoyed our visit with them, and trust that much good was done.

Department of Commerce

The Census Bureau of the Department of Commerce of the United States government has sent out blanks to all pastors in the North Carolina Conference asking for facts and figures. These blanks are not difficult to fill out, and it is exceedingly important that they be properly filled out and returned early. Please be sure to do this. These figures will be published and it will give us a very poor showing if only a few of our pastors report. Please do this right away, without fail.

Church Extension Money

Comparatively little Church Extension money from our February collections has been sent to Mr. V. W. Idol, High Point, N. C. Church Extension claims are pressing upon us as a Board, but we are dependent upon the people on the charges for Church Extension money, and we cannot distribute money until we get it. If pastors and people heeded the Conference request to collect Church Extension money during February, surely there is money in the hands of church treasurers somewhere. If there is, you will please send it to Mr. Idol at once, so the Board of Church Extension may have the funds with which to meet some urgent calls.

Easter Services

Just about one more month will bring us up to Easter. Have you ordered Easter supplies yet? If so, that is fine. If not, better order at once from Rev. J. M. Sheridan, D. D., 516 North Charles Street, Baltimore, Md., and get your people to practicing so as to have a good service. Also plan, and pray, and work for a splendid ingathering around Easter. Surely any Sunday school and church can hold the Easter services as planned by the Board of Home Missions. At least they can try.

Children's Home

Dr. E. F. Allman and Mrs. Allman arrived at the Children's Home about ten days ago, and have assumed the duties of superintendent for the Home. We bespeak for them a continuation of that splendid co-operation you have given to the Home under the management of Mr. H. A. Garrett, and Rev. E. G. Lowdermilk. Dr. Allman has been sick with a deep cold since arriving at the Home, but his wife reports that he is improving. In just a short time these faithful workers will be in the full swing of the activities of the Home. Pray for them, co-operate with them, and let each church and Sunday school redouble their efforts to send in a monthly offering to the Home.

A Definite Amount

Watch the report each month from those churches which send in a definite amount each month. See how much better it looks than those alongside of it which report no definite amount.

Appointments

March 19 and 20—Flat Rock.
March 27—Liberty.

Faithfully yours,
A. G. Dixon.

—Let continued emphasis be given to Christian Endeavor's part in the program of evangelism of our churches. Too much stress cannot be laid upon the Quiet Hour observance, which fits us for the task of winning souls to Christ.—*Dorothy H. Krauss.*

OUR STORY PAGE

CHARLIE COULSON, THE DYING DRUMMER BOY

Two or three times in my life, God in His mercy touched my heart, and twice before my conversion I was under deep conviction.

During the American war, I was a surgeon in the United States Army, and after the Battle of Gettysburg there were many hundred wounded soldiers in my hospital, among whom were 28 who had been wounded so severely that they required my services at once—some whose legs had to be amputated, some lost an arm, and others both an arm and a leg. One of the latter was a boy who had been but three months in the service, and, being too young for a soldier, had enlisted as a drummer. When my assistant surgeon and a steward wished to administer chloroform previous to the amputation, he turned his head aside and positively refused to receive it. When the steward told him that it was the doctor's orders, he said, "Send the doctor to me."

When I came to his bedside, I said: "Young man, why do you refuse chloroform? When I found you on the battlefield, you were so far gone that I thought it hardly worth while to pick you up; but when you opened those large blue eyes I thought you had a mother somewhere who might at that moment be thinking of her boy, I did not want you to die on the field, so ordered you to be brought here; but you have now lost so much blood that you are too weak to endure an operation without chloroform, therefore you had better let me give you some."

He laid his hand on mine, and, looking me in the face, said: "Doctor, one Sunday afternoon, in the Sabbath school, when I was nine and a half years old, I gave my heart to Christ. I learned to trust Him then; I have been trusting Him ever since, and I know I can trust Him now. He is my strength; He will support me while you amputate my arm and leg."

I then asked him if he would allow me to give him a little brandy. Again he looked me in the face, saying: "Doctor, when I was about five years old, my mother knelt by my side, with her arm around my neck, and said, 'Charlie, I am praying to Jesus that you may never know the taste of strong drink. Your papa died a drunkard and went down to a drunkard's grave and I promised God, if it was His will, that you should grow up, that you would warn young men against the bitter cup.' I am 17 years old, but I have never tasted anything stronger than tea or coffee; and as I am in all probability about to go into the presence of my God, would you send me there with brandy on my stomach?"

The look that boy gave me I shall never forget. At that time I hated Jesus, but I respected that boy's loyalty to his Saviour; and when I saw how he loved and trusted him to the last, there was something that touched my heart, and I did for that boy what I had never done for any other soldier—I asked him if he wished to see his chaplain. "Oh, yes, sir," was the answer.

When Chaplain R—— came, he at once knew the boy from having often met him at the tent prayer-meetings, and, taking his hand, said: "Well, Charlie, I am sorry to see you in this sad condition."

"Oh, I am all right, sir," he answered.

"The doctor offered me chloroform, but I declined it; then he wished to give me some brandy, which I also declined; and now, if my Saviour calls me, I can go to Him in my right mind."

"You may not die, Charlie," said the chaplain; "but if the Lord should call you away, is there anything I can do for you after you are gone?"

"Chaplain, please put your hand under my pillow and take my little Bible; in it you will find my mother's address. Please send it to her, and write a letter and tell her that since the day I left home I have never let a day pass without reading a portion of God's Word, and daily praying that God would bless my dear mother—no matter whether on the march, on the battlefield, or in the hospital."

"Is there anything else that I can do for you, my lad?" asked the chaplain.

"Yes; please write a letter to the superintendent of the Sands Street Sabbath School, and tell him that the kind words, many prayers, and good advice he gave me I have never forgotten; they have followed me through all the dangers of battle, and now, in my dying hour, I ask my dear Saviour to bless my dear superintendent; that is all."

Turning towards me, he said: "Now, doctor, I am ready, and I promise you that I will not even groan while you take off my arm and leg, if you will not offer me chloroform." I promised, but I had not the courage to take the knife in my hand to perform the operation without first going into the next room and taking a little stimulant to nerve myself to perform my duty.

While cutting through the flesh, Charlie Coulson never groaned, but when I took the saw to separate the bone the lad took the corner of his pillow in his mouth, and all that I could hear him utter was: "O Jesus, blessed Jesus, stand by me now!" He kept his promise, and never groaned.

That night I could not sleep, for which ever way I turned I saw those soft blue eyes, and when I closed mine, the words, "Blessed Jesus, stand by me now!" kept ringing in my ears. Between 12 and 1 o'clock I left my bed and visited the hospital, a thing I had never done before, unless specially called, but such was my desire to see that boy. Upon my arrival there I was informed by the night steward that sixteen of the hopeless cases had died and been carried down to the dead-house. "How is Charlie Coulson; is he among the dead?" I asked.

"No, sir," answered the steward, "he is sleeping as sweetly as a babe." When I came to the bed where he lay, one of the nurses informed me that about 9 o'clock two members of the United States Christian Commission came through the hospital to read and sing a hymn. They were accompanied by Chaplain R——, who knelt by Charlie Coulson's bed and offered up a fervent and soul-stirring prayer, after which they sang, while still upon their knees, the sweetest of all hymns, "Jesus, Lover of My Soul," in which Charlie joined. I could not understand how that boy, who had undergone such excruciating pain, could sing.

Five days after I had amputated that leg he sent for me, and it was from him on that day I heard the first gospel sermon. "Doctor," he said, "my time has come; I do not expect to see another sun rise, but, thank God, I am ready to go, and before I die, I desire to thank you with all my heart for your kindness to me. Doctor, you are a Jew; you do not believe in Jesus; will you please stand here and see me die, trusting my Saviour to the last moment of my life?" I tried to stay, but I could not, for I had not the courage to stand by and see a Christian boy die rejoicing in the love of that Jesus whom I had been taught to hate, so I hurriedly left the room. About 20 minutes later a steward, who found me sitting in my private office covering my face with my hands, said, "Doctor, Charlie Coulson wishes to see you."

"I have just seen him," I answered, "and cannot see him again."

"But, doctor, he says he must see you just once before he dies." I now made up my mind to see him, say an endearing word, and let him die, but I was determined that no word of his should influence me in the least so far as his Jesus was concerned. When I entered the hospital I saw he was sinking fast, so I sat down by his bed. Asking me to take his

hand, he said: "Doctor, I love you because you are a Jew; the best Friend I have found in this world was a Jew."

I asked him who that was. He answered: "Jesus Christ, to whom I want to introduce you before I die; and will you promise me, doctor, that what I am about to say to you, you will never forget?"

I promised; and he said: "Five days ago, while you amputated my arm and leg, I prayed to the Lord Jesus Christ to convert your soul."

These words went deep into my heart. I could not understand how, when I was causing him the most intense pain, he could forget all about himself and think of nothing but his Saviour and my unconverted soul. All I could say to him was. "Well, my dear boy, you will soon be all right." With these words I left him, and 12 minutes later he fell asleep, "safe in the arms of Jesus."

Hundreds of soldiers died in my hospital during the war, and I only followed one to the grave, and that one was Charlie Coulson, the drummer boy, and I rode three miles to see him buried. I had him dressed in a new uniform and placed in an officer's coffin, with a United States flag over it.

That dear boy's dying words made a deep impression on me. I was rich at that time, so far as money is concerned, but I would have given every penny I possessed if I could have felt towards Christ as Charlie did; but that feeling cannot be bought with money. Alas! I soon forgot all about my Christian soldier's little sermon, but I could not forget the boy himself. I now know that at that time I was under deep conviction of sin, but I fought against Christ with all the hatred of an orthodox Jew for nearly ten years until, finally, the boy's prayer was answered and God converted my soul.

About 18 months after my conversion, I attended a prayer-meeting one evening in the city of Brooklyn. It was one of those meetings when Christians testify to the lovingness of their Saviour. After several of them had spoken, an elderly lady arose, and said: "Dear friends, this may be the last time that it is my privilege to testify for Christ. My family physician told me yesterday that my right lung is very nearly gone, and my left lung is very much affected, so at the best I have but a short time to be with you; but what is left of me belongs to Jesus. Oh! it is a great joy to know that I shall meet my boy with Jesus in heaven. My son was not only a soldier for his country, but also a soldier for Christ. He was wounded at the Battle of Gettysburg, and fell into the hands of a Jewish doctor, who amputated his arm and leg, but he died five days after the operation. The chaplain of the regiment wrote me a letter, and sent me my boy's Bible. In that letter I was informed that my Charlie in his dying hour sent for that Jewish doctor and said to him: 'Doctor, before I die I wish to tell you that five days ago, while you amputated my arm and leg, I prayed to the Lord Jesus Christ to convert your soul.' "

When I heard this lady's testimony, I could sit still no longer. I left my seat, crossed the room, and taking her by the hand, said: "God bless you, my dear sister; your boy's prayer has been heard and answered. I am the Jewish doctor for whom your Charlie prayed, and his Saviour is now my Saviour."

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."—Rom. 10:9, 10.—*Selected.*

—The root of Christian fellowship is love. Fellowship means fellow feeling, understanding, sympathy, help.

A Medic Boosts Prohibition

The Council of the American Medical Association recently held its meeting in Chicago. The Rev. R. W. Gammon, reporting the meeting, says :

"Dr. Arthur Dean Bevan, who is chairmon of the Council of Medical Education of the Association, declared that the Eighteenth Amendment from the standpoint of personal hygiene and public health is the most important legislation ever passed in America, and that if it were in the power of the nation to legislate out of existence tuberculosis or cancer, such legislation would be passed over night and strictly enforced. He contends that drink did more injury to the people of this country before prohibition than either of these plagues, and that prohibition has accomplished an enormous amount of good already, and that with better enforcement it can accomplish much more for the health and welfare of our people. He states that the medical profession as a whole recognizes this fact and supports the Constitution and the Volstead Act, and that those of the medical profession who were taking advantage of a certain provision of the Volstead Act make up a noisy and active minority that is selling its soul for a mess of pottage. He thinks that the government made the provision for the use of alcohol as a medical agent altogether too liberal. In comparing the present with the past in this regard, he said that honest physicians formerly never prescribed one hundred pints of whiskey in a period of three months, and he holds that ninety-nine out of a hundred prescriptions written for whiskey are boot-legging prescriptions and are a disgrace to the medical profession."

A PLEA FOR SPIRITUALITY

In California last August I saw dry and barren land just across the road from fruitful ranches. The one was like a desert, the other was like an Eden. The difference was not in the natural fertility of the soil; that was the same. It was in irrigation. Wherever the water from river or wells flowed were fields of tall alfalfa, gardens of delicious vegetables and groves of luscious fruit.

It is just so in the religious world. There are pastors, churches and members whose lives are as arid as a desert. The days are monotonous, existence is a drudge. No birds make music all the day, no foliage grows, no flowers bloom, no fruit ripens. They are devoid of spirituality. They are unirrigated by the Spirit of God. They have "a name to live," no more. They count in the numerical statistics as the desert counts as a part of the area of the earth, but that is all.

With others, religion is their vital breath, service is a daily delight, and in their lives flourish the fruits of the spirit—"goodness and righteousness and truth."

The most important thing after salvation is spirituality. Salvation is a free gift; spirituality is a cultivation. One is the soil which God created; the other is the improvement which man makes on that soil under the divine blessing. We can do nothing to procure salvation, we accept it: we grow into spirituality by personally using the means of grace.

Those means are prayer, reading the scriptures, and worship and service. Prayer is as essential to the health of the soul as air is to the health of the body. The scriptures are as necessary to spiritual vigor as is food to physical strength. Worship is as vital to religious development as are wholesome social relations to human happiness. Service is as indispensable to spiritual growth as is bodily exercise to the athlete.

My appeal is that the Christians of this country busy themselves with these divinely appointed means. Take firmer hold upon the horns of the altar of intercession; study afresh the scriptures, forsake not the assembling of yourselves together and consecrate yourselves anew to the service of the Master.—*Adapted from the Christian Index.*

Our Task and Our Privilege

Paid A. C. B. in Full

Mocksville.
Porter.
Spencer.
Liberty-Siler City.
English Street.

Churches:
Palestine, on Flat Rock.
Speights Chapel, on Whitakers.
Mt. Carmel, South Lexington Charge.

Paid on A. C. B.

Burlington	$250.00
Forsyth	129.18
Davidson	88.20
Whitakers	77.25
Flat Rock	65.51
West End	55.00
Fountain Place	50.00
Mebane	50.00
Mount Pleasant	50.00
Charlotte	42.10
Granville	40.00
Weaverville	36.09
Concord	34.00
Mount Hermon	32.82
Why Not	31.55
Friendship	25.50
Grace	25.00
Lexington, South	25.00
Pleasant Grove	25.00
Gibsonville	25.00
Vance	20.00
Littleton	18.50
Randolph	13.00
Rockingham	12.00
Saxapahaw	11.45
Cleveland	10.65
Randleman	10.00
Lincolnton	9.55
Bess Chapel	8.35
Mecklenburg	8.15
Denton	5.00
Haw River	5.00
Yarborough	5.00
Pageland	3.06
Melton's Grove	3.00
Democrat	2.00

Paid on G.C.B.		**W.H.M.S.**	**W.F.M.S.**
Concord	$108.01	$.....	$.....
Granville	70.00	114.26	72.11
Asheville	66.00	10.35	36.25
Liberty-S. City.	50.98	.....	.....
West End	42.00	53.40	39.60
Forsyth	40.65	25.46	36.74
State Street	40.01	.....	35.06
Winston, 1st	38.47	87.20	81.72
Henderson	36.00	174.18	221.62
Whitakers	32.05	.....	54.20
Randleman	28.71	19.90	6.00
Asheboro	28.60	82.65	13.80
Vance	25.00	15.00	.....
Calvary	23.43	40.00	57.10
Orange	20.00	94.20	15.05
Flat Rock	18.00	30.25	.....
Graham	17.56	.....	19.52
Mocksville	17.22	.....	.....
N. Davidson	16.81	.....	26.72
Gibsonville	16.25	30.00	.....
Pinnacle	16.17	9.55	10.00
F'view-G. Raven	16.15	.....	.....
Pleasant Grove	15.25	.....	.....
Charlotte 1st	15.00	6.00	47.31
Spring Church	14.87	.....	.....
Fountain Pl.	14.66	.....	.....
Lexington, S.	14.00	.....	.....
Randolph	12.07	2.28	.....
Mt. Hermon	11.58	8.86	.....
Friendship	8.91	.....	.....
St. Paul	8.61	.....	.....
Anderson	8.00	.....	.....
Bess Chapel	6.80	23.25	.....
Lebanon	6.75	.....	.....
Davidson	6.75	.....	.....
Saxapahaw	6.50	2.00	34.40
Moriah	6.50	31.80	30.76
Mebane	6.40	88.03	73.55
Alamance	6.00	19.00	54.93
Littleton	6.00	.....	.....
Lincolnton	6.00	.....	.....
Midland	5.73	.....	.....
English Street	5.10	.....	.....
Why Not	5.00	10.00	4.20
Chase City	4.50	.....	.....
Thomasville, W.	4.25	.....	.....
Mecklenburg	4.20	.....	.....
Halifax	4.00	11.00	40.00
Rockingham	3.00	.....	.....
Pageland	2.00	.....	.....
Grace	1.00	177.92	408.06
Burlington, First	.....	153.00	128.06
High Point, First	.....	175.02	411.25
Mt. Pleasant	....	40.11	69.66
Tabernacle	....	31.44	.....
Enfield	....	32.53	.....
West Forsyth	....	10.00	16.70
Reidsville	....	20.84	45.17
Th'ville Com.	....	.....	26.50
Th'ville 1st	....	.....	15.00
Creswell	.....	5.45	.....
Graham	....	.....	23.70

Paid College Assessment in Full

Tabernacle.
Liberty-Siler City.
Grace.
Asheboro.
Burlington.
Concord.
Henderson.
High Point 1st.
Gibsonville.
Reidsville.
Fountain Place.
Mebane.
Spencer.
Albemarle.
Lexington, State Street.
Haw River Mission.
Mt. Hermon.
South Winston.
Winston-Salem.
Yadkin College.

Paid on College Assessment

Granville	$ 36.50
Welch Memorial	25.00
Saxapahaw	18.46
Charlotte 1st	16.88
Alamance	13.25
West End	9.00
English St.	6.75
Lexington, South	6.25
Asheville	6.00
Randleman	5.50
Union Grove	5.10
Rockingham	4.00
Mecklenburg	1.27
Friendship	,50

Some fine things have happened in these two weeks. On the A. C. B., English Street went over the top. New charges entering this list are Gibsonville, Cleveland, Rockingham, Yarborough, and Democrat. The promotions on this list are Forsyth, Granville, Mount Hermon, Pleasant Grove, and Mecklenburg. Burlington still leads with a fine contribution.

The G. C. B. has two promotions—Granville and Mount Hermon. The Woman's Home Missionary Society has six promotions and the Woman's Foreign Missionary Society has 11 promotions and one new entry. The College list has two charges to go over the top—Winston-Salem, First, and Yadkin College charge. Three new entries, and a contribution from Saxapahaw.

When our children come home from school with their report cards we all are made glad when these cards show promotion. I think God, too, is glad when the reports from His children show promotion.

Yours in His service,
A. G. DIXON.

HERALD SUBSCRIPTION RECEIPTS

Rev. J. W. Hulin, $3; Rev. F. R. Love, $3; Rev. G. F. Millaway, $6; Rev. R. A. Hunter, $1.50; REV. C. E. RIDGE, $12; Rev. J. E. Carroll, $1.50; Rev. E. A. Bingham, 75 cents; Rev. R. S. Troxler, $4.50; Rev. J. A. Burgess, $3.

SUNDAY SCHOOL

Lesson for March 20—The Christian's Hope. John 14:1-3; 2 Cor. 5:1-10; 1 John 3:2, 3.

Lesson for March 27—First Quarterly Review. Read Rev. 7:9-17.

CHRISTIAN ENDEAVOR

Topic for March 20—How Can We Improve Our Minds? Prov. 2:1-9.

Topic for March 27—What Does a Missionary Do? Matt. 10:5-10.

INFORMATION WANTED

About 1882 there appeared in the first edition of "Band of Mercy Melodies," a hymn beginning "Maker of earth and sea and sky," by Miss Emily Bryant Lord. Information about this writer is earnestly requested and anybody who can give it will confer a great favor by writing to Our Dumb Animals, Boston, at once.

FLOWN

A fly and a flea in a flue were imprisoned.
Now what would they do?
"Let us flee!" said the fly.
"Let us fly!" said the flea.
So they flew through a flaw in the flue.

Doubt Cast On Find

Doubt has been thrown on the alleged "missing link" skull which Dr. C. J. Heberlein, a Dutch professor, found in Trinil, Java, last fall. The man who in 1892 unearthed part of an ape-man's skull in the Trinil district of Java—Prof. Eugene Dubois—says that photographs of the Heberlein find indicate that it is no more than part of the leg bone of a prehistoric animal resembling the elephant. He points out the fact that remains of these creatures are frequently found in Java. The truth of the matter will be determined when the scientific world has an opportunity to examine the alleged skull.

REV. D. A. BRASWELL
Part of His Life Story

My dear Brother:—I want to thank you for your words of encouragement in the Methodist Protestant Herald of January 20. I said when I read your article, Why did he write that just now? I said, Surely God caused him to say that just now. I had been under a dark cloud and a heavy burden of sickness, great loss by fire and other ways. And sitting by a dying wife all night a part of the time, and trying to preach and do church work without much salary. And the long drawn-out sickness had brought me to feel like my life was a complete failure and my friends had about all forgotten me. When I read your article I said, No, they have not all forgotten me. And better still the Lord has not forgotten our labor of love. I want you to know if you never help another poor heavy-hearted preacher you have helped this poor man. None but the One who knows the secrets of all hearts will never know what I have gone through in the past four years. And no one knows the sacrifices I have made to help build up the Kingdom of God through the Methodist Protestant Church. Please give me space in the Methodist Protestant Herald to say a few words about the work of the past.

I was the means in getting a small church built in Anson county by the name of Friendship. I united with that church. The members all moved away and it went down. I preached four years at McFarland, and four years at New Hope near Monroe. I got a very good church built at both places. I farmed for a living at that time. I had a wife and seven children to provide for. I got almost no salary for preaching. I would work on my farm until Friday evening, and drive 31 miles to New Hope and conduct three services on Sunday, and drive home Monday and work on the farm until Friday, and drive to McFarland and conduct three services on Sunday. I kept this up for four years. These were great days in my life. We had some of the best meetings of my life. I think you will hear about them in heaven

On the 17th day of January, 1894, we moved to Concord, N. C. During that year I got a small band of Methodist Protestants together and organized a church. At the next conference Brother J. S. Dunn was put in charge of that society. And for some cause it went to pieces. I held a meeting here in 1893 and had 60 converts. Concord has too much history to give it all here. 1895, I was sent to Old Albemarle Circuit. I spent six years with those good people. During those six years I got five churches built; the most of them are alive, and all of them ought to be alive. I love those dear people. I would like to tell you all about my experience among those dear people. I prospected for the Methodist Protestant Church from Wilmington to the Virginia line. I visited the oldest town in the state, Bath, and other towns. It would take too much time and space to tell all about that work.

1901 I was sent to the Mountains. I spent three years up there. While I was up there I got a good church and parsonage built at Democrat. And I got a society organized at Asheville. And got our folks worked up to where they thought they could build a church. I did quite a lot of prospecting in the mountains.

1904, I was sent back to Concord, N. C. The first year I had Rockwell, Fairfield, Alexanders chapel and Concord. During the year I held a meeting at what was then called Patterson Mill. We had 319 converts and on the second Sunday of the meeting I opened the doors of the church and 148 persons united with the M. P. church at one service. That was the greatest service I was ever in. Concord was made a station that year. We held a meeting at Concord and had over one hundred converts. The finance of the church went from $400.00 to $2,600 the first year. We built a parsonage the second year. We paid the debt of the church the first year and painted it. We built a good church at Roberta the third year. The Concord church grew very fast all the time I was here. I had 72 in my Sunday school class when I left here. I was sent to Gibsonville. I spent two years there. We paid off $600.00 debt on the parsonage while I was there.

I was sent to Denton the next year. And while I was there we got a real nice church built and almost paid for. It's true that it got burnt down. We got one nice church built at Charlotte and one of the dear young men whom I licensed to preach is serving that church. I am proud of him; he is doing a great work there. We are going to build another good church in Charlotte. And we want you who read this article to help us to pay for our lot and we will go in the Building and Loan and close the church in soon. Please help us at once. Send the money to D. A. Braswell, at Concord, N. C. I just know you will all help us some. I have spent thousands of dollars for the church. It will all come back some time multiplied a thousand fold. I am very lonely and sad. I have set in to try to redeem my little property. The same God that blessed old Job is still on the Throne. God bless you all. Pray for me. Your brother in Christ and truest friend.

D. A. BRASWELL.

TRAFFIC IN HORSES FOR FOOD

Those familiar with humane affairs in England know that one of the most trying problems there is the abominable export traffic in old horses, sent to the Continent for food purposes. Now comes the regrettable announcement that negotiations have been completed by which a firm in Regina, Saskatchewan, has agreed to supply horses to satisfy the liking for horse-flesh consumers in Europe. It is said that wild horses are increasing too rapidly in British Columbia, and presumably this supply as well as cheap, worn-out animals, will be drawn upon for export. A Belgian firm has agreed, the report runs, to receive at least 35,000 horses yearly, all quartered and ready for the Continental butcher to place on sale at retail. Naturally the Canadian Societies are stirred up about this situation, and have the best wishes of their fellow-workers on this side of the line for success in remedying it.—Our Dumb Animals.

—The habit of taking soda for stomach troubles is said by the Health Bulletin to be a pernicious and dangerous habit. It causes too much alkali in the blood and does more harm than it relieves.

A RELIGION OF POWER
Rufus M. Jones

There have been many ways of regarding religion, and different persons today think of it differently. It is very common to speak of it as something which one "gets" or "accepts." "He got religion," the neighbors say, or "he has always kept his religion through every trial." It is not uncommon to think of it as a statement of belief or faith which a person holds. "I accept the doctrine of the Trinity, of the atonement, and of eternal life, and eternal punishment, therefore I have religion;" thus many a person explains his religion. To such a one it consists largely of correct definitions. Another class of persons care nothing for definition; they consider religion to be a good life; they say: "I do about right, I live up to my light, and I do not believe God will be hard on me."

There is still another way of reviewing religion. It is the power of God manifested in life. It does not begin with definitions, it does not consist of living about right, it is not something one "gets." It comes and gets the person. He does not keep his religion, but his religion keeps him. It is a power, a force, just as real and just as persistent as that which we call gravitation, and its effects are just as sure. No definitions of electricity would ever light a man's house, or move a trolley car. The first step is to let the current in and the house becomes light, or the car moves. Everything bases itself on the ultimate, invisible power, which is simply RECEIVED. This is true of religion as it is of mechanics. There is no religion apart from God, and until a man comes to God and God gets him, the man is not truly religious. It consists first and last of possession—God's possession of us and our joy in the sense of His ownership. A religion without power would be like a gravitation which did not draw anything, or like electricity that had no force. Religion is spiritual gravitation. It draws the soul away from everything else to its true Central Sun. The first effect of it on a person is to beget love. Love is the unfailing sign of religion. A loveless religion is as impossible as a waterless ocean or a treeless forest. If a man's religion does not flood him with love, it is the wrong kind of religion.

We have been speaking of what religion seems to us to be, now a word about how it comes. There has been in our world but one Person who was perfectly divine and perfectly human. He showed what it means to be a son. He also showed how to be a son, and He plainly said to the whole race, "I am the Way." Religion means getting to God, Christ is the way, and love is the sign.—Pennsbury Leaflet.

—Philadelphia has long been famous as the home of the Liberty Bell. Now it has another bell—the largest in the Western Hemisphere. The big bell is 9 1-2 feet across, 7 3-4 feet high and weighs more than 17 tons. It hangs in the tower of the Wanamaker department store building. That store is one of the biggest in the United States.

—Last year was the biggest year in the history of the automobile industry in the United States. A total of nearly 4 1-2 million motor cars were made, of which 530,000 were trucks.

IN HONOR OF THE DEAD

Deviney

Cynthia Jane Deviney was born December 25, 1851. She put her trust in Jesus while young and joined the church at Shiloh about 50 year ago, and remained a true member till her spirit was called home on February 23, 1927.

She leaves two children, Samuel Deviney, of Liberty, N. C., and Mrs. Mary Nixon, of Greensboro, N. C.; 14 grandchildren to mourn her departure.

Her death took place in Greensboro where she was making her home; but her body was brought back to Shiloh to be laid in the cemetery of the church she had loved so long.

God blessed her children in giving them a Christian mother. Then, too, in allowing her to stay on earth till she was 75 years, one month and 28 days of age.

May the children trust in mother's God and meet her in heaven. A. O. LINDLEY.

Julian

Edith Delphina Julian was the daughter of Hodgin and Asenath Fentriss, and was born October 16, 1856. Early in life she accepted Christ as her Savior and joined Bethany M. P. Church when it was first organized and remained a faithful member through life.

It was on June 8, 1882, that she was married to George S. Julian. This union was blessed with three children: Clarkson S. Julian, Cedar Falls, N. C.; Mrs. Florence A. Aldridge, Asheboro, N. C., and Mrs. Atha E. Redding, Spencer, N. C., who survive; also ten grandchildren, one brother, P. P. Fentriss, Worthville, N. C., and one sister, Mrs. Martha Giles, are living.

But her bereft companion and children feel the loss most keenly. They have our deepest sympathy.

She joined the church at the age of 18 years, and felt an interest in her church as long as she lived. She was a member of our Missionary Society of Bethany.

Sister Julian had been suffering for some time. A short time before the death angel came she said, "I want to go." She loved her husband and children; but also loved God. So, on February 23, 1927, at the age of 70 years, four months and seven days, her spirit was called to heaven.

Her funeral services were held at Bethany on February 24, 1927, where the body was laid to rest.

Surely, one of our best has been called from us. May the hope of meeting her in heaven cheer all who mourn for her.

A. O. LINDLEY.

Baynes

In the death of our friend and neighbor, Mr. Johnathan Baynes, Bethany has lost one of her most loyal members. Late in the afternoon of March 3 his spirit quietly slipped away to go back to God. He lacked only 16 days of living his 77th year. He came into the church about 30 years ago and had been faithful in his service, always willing and ready to do his share of whatever his church proposed to do. He served on the board of trustees a good many years. His church will miss him; so will his home and community. Shall we mourn his departure? Rather let us be glad that the poor, worn, tired body has laid down to rest, thus setting the spirit free to enter that home prepared for it by our loving Savior.

AUTOMOBILES AND CHILDREN

Every thoughtful motorist dreads the streets where children are playing. In one of our Worcester county towns the other day a beautiful little boy of five years, on the way to kindergarten, was run over by a truck, dragged, killed and terribly mutilated. The truck driver was hardly to blame, for the child ran in front of the approaching giant; but the sad fact remains that the boy is dead.

Chief Reeves, of Swampscott, has a plan for educating children to beware of autos. He has launched the A. B. C. club. (Always Be Careful.)

The membership of this new organization is made up entirely of youngsters in whom the chief hopes to instil a deep-rooted conception of the term caution."

A yellow tag, about the size of a silver half dollar, is the insignia of membership. On one side of the tag is printed: "I am a member of the A. B. C. club, which means 'Always Be Careful.'" On the reverse side is a rhyme composed by Chief Reeves, as a motto for the children to aid in reducing the number of accidents among the younger generation.

The motto reads:

"I keep my eyes wide open,
I stop and listen, too,
Danger awaits at every turn
For me and you.
I look to left and right
As I homeward go,
I stop at corners,
Watch my step, and
I go slow."

—The Healthy Home.

THE HUSKY DAUGHTER

Cook has quit and mother's cleaning off the kitchen shelf;
Shelf is high and mother's short—has to stretch herself.
After she has done with that, the pantry must be swept—
One would think the cook forgot where the broom was kept.
After that she'll take the stuff from the ice-box stalls,
Wash it out and put things back; roll some butter balls,
Beat some eggs and whip some cream and bake the Sunday pies—
Daughter's at gymnasium, taking exercise!

Last week, when the housemaid left, mother cleaned the rugs—
Got the big ones on the line after many tugs;
Waxed the hardwood living room, pulled the heavy weight
Of that big lead polisher—lunch made daughter late
Getting to the down town place where the classes meet
For the calisthenics that will put her on her feet.
Seems to Ma a husky girl with observant eyes
Might not have to leave her home for some exercise—Strickland Gillian.

MARRIED

Dowdy-Perryman

Many friends throughout the state will be interested to learn of the marriage of Mr. David Astor Dowdy and Miss Iola Perryman, who surprised their friends by motoring over to Salisbury and getting married on Tuesday, February 15th. The young couple went on to Asheville for a brief honeymoon.

The bride is the attractive and accomplished younger daughter of Mr. and Mrs. J. E. Perryman, and has been a member of the church choir for several years, and has taught a class in our Sunday school. She attended N. C. College for Women besides the local high school.

Mr. Dowdy is secretary and treasurer of the Mann Drug Company, and was educated at the State University. He is a young man of good business ability, fine habits, and splendid promise. He has affiliated himself with our church.

These excellent young people are popular with a large circle of friends, who are extending warmest congratulations and best wishes for a life of happiness and usefulness. The newly wedded pair have returned to High Point, and will make their home temporarily with the bride's parents, Mr. and Mrs. J. E. Perryman, on Lindsay street.

Jennings-Coltrane

On the evening of February 10th at the parsonage, Mr. Ralph Jennings and Miss Henrietta Coletrane were united in marriage by the writer. Both are prominent young people of Worthville. W. H. NEESE.

Davis-Newton

A very surprising event for the many friends was the marriage of Mr. Luther Davis and Miss Blanche Newton, Saturday, February 19, 1927. The young couple motored to York, South Carolina, and were married there. They were accompanied by Miss Maggie Mann, Mr. Marvin Blackwelder, and William Newton, the later being the brother of the bride.

Mrs. Davis is the daughter of Mr. and Mrs. Thomas F. Newton. She holds many offices in the church and Sunday school, and also in the other organizations of the First Methodist Protestant church in Concord of which she is a member.

Mr. Davis has been a resident of Concord for sometime and holds a position in the plumbing business here.

Mr. and Mrs. Davis are making their home with Mr. and Mrs. W. L. Winsell, for the present. The many friends of this young couple wish for them a long, happy, and prosperous life. A FRIEND.

—New York and London connected by telephone! Not simply as a feat to show what science can do, but as a practical everyday service for business and social calls. That is the latest and most marvelous achievement of the American Telephone and Telegraph Company. Transalantic telephone service between New York and London began on January 7—a never-to-be-forgotten date in telephone history.

RELIGION IN BUSINESS

I have just returned from a funeral where a mother lay cold in death and a number of little ones stood over her lifeless form weeping, besides a husband who does not claim to be a Christian. It makes us feel sad to know a loving mother has gone and left a number of small children with an ungodly father.

We wonder why God comes in the home some times and takes the one who is most needed and sometimes takes the little sweet babe from the mother's arms, but we don't know. It is not for us to know. One thing we do know, is God doesn't make mistakes or do something wrong, it is for somebody's good. Each day I live I see some of the evidence of God's great power which makes me stand more firm and steadfast. As I started out in a new year I looked back on 1926. I can see where I have made many mistakes; not the things I have done altogether but the things of neglect.

I will mention a few where God has made me feel. First, I was fully intending to go to conference; let my subscription expire on the church paper, carelessly forgot the date and when I went I was two days too late. I have found that neglect has played a great part in the downfall of many a man. But in the outset of the new year I asked God to forgive me of all those things and give me another chance, and also promised Him I was impressed with any of his work I would do my best in the new year.

Like many others I found myself grasping after the dollar, not having time to pray as I should. I have always prayed in the home at night and find it a great help to me and family.

I was also impressed that this was not enough. I should take time to pray in my business. It has always been my motto for each man to be on the job and have his machine ready at seven o'clock so we might do a good days work, and never take time to consult with God, or ask him to help me and all the hands to be honest in the day's work. I told God I would stop all that. When the whistle blows for work now we all gather around the fire and read a few verses in the Bible and pray. I think if there was ever a time when people needed God in their business is when they have eighteen men to manage and do it in an honest way. This bunch of men are all good workers but very few are Christians. I did not tell this to boast but set some new resolutions for the new year. If there ever was a time when people should be good it is now. I know some one will say it is narrow to spend time to pray each morning with a crowd of workers, but I feel it my duty. I don't pray that I might be more prosperous in my business but that I should have the wisdom to be a better man and to do the will of my Father. I feel that God holds us responsible for the management of our business and we as leaders should be safe ones. If one of these men curses he loses his job and we never hear a curse word all day. This is a help to me indeed; this was stopped about three years ago. May God help us all to see more of our duties as we get older is my prayer. May God bless the editor and all the readers.

Yours in His name,
W. D. MOORE.

THINK, DRIVER, THINK

So soft, so tender and so small,
So encompassingly my all
So wondrous that God should give me
Life moulded so exquisitely!
My baby—all my own to love,
Sent just to me from heav'n above;
My heart, spirit, all glorified,
Now in a baby's soul abide.
Angels smile and o'er us hover,
Smile again as she says, "Mother!"

A wandering of little feet
Adventuring across a street;
The shriek of siren, grinding brake,
The cry a broken heart will make!
A wail of hopeless agony,
The moaning of a man—his plea!
The silence of the one who kneels
And little heart, stilled, gently feels,
And, Oh! the stillness of a babe
In arms of childless mother laid!

Please, God, let some young mother meet
This sweet new angel, guide her feet,
That she may never miss or know
The loss of mother-love below.
Please, God send to the mother here
New courage and new vision clear,
Again with love her heart imbue,
This mother of an angel new.
And afterwhile, somehow, some way,
Give to the driver peace, I pray.

—R. A. Grady.

DON'T STOP JOHN'S PAPER

Don't stop John's paper, editor,
For he could not live without;
Surely he will want to know
All the activities round about
Throughout the church from East to West,
From North and South as well,
From Japanese and Chinese shores,
And the land of William Tell;
What's new way down in Bambur-land,
As well as up Northeast,
The news from Red Bird's changing day
And Europe's topmost crest.

Why, man alive, he'd miss the vision
Of his beloved church,
With teeming millions deep in need,
And leave them in the lurch;
He could not see beyond the borders
Of his own local perch,
He'd narrow down and shrivel up without the inspiration
That comes from reading every week your grand old publication.

Now there are many other reasons
Why John's paper shouldn't stop,
But I know I need not give them,
And the subject we will drop.
From now on, Mr. Editor, whenever a man writes in,
And tells you to stop his paper, you should at once begin
To pray for that dear brother and inquire as to the "Why,"
For his pathway will be rocky and things will go awry,
If this friendly weekly visitor ceases coming to his door,
We're fearful he will lag behind and we'll hear of him no more.

—E. S. Hengst in the Evangelical Messenger.

MARK HOPKINS ON HIS LOG

By Arthur Guiterman

Mark Hopkins sat on an end of a log
And a farmer boy sat on the other.
Mark Hopkins came as a pedagogue
But taught as an elder brother.

I don't care what Mark Hopkins taught,
If his Latin was small and his Greek was naught;
For the farmer boy he thought, thought he,
All through lecture time and quiz,
"The kind of a man I mean to be
Is the kind of a man Mark Hopkins is."

Philosophy, language, medicine, law,
Are peacock feathers to deck the daw,
If the boys who come from your splendid schools
Are well-trained sharpers or flippant fools.

You may brag of their age and ivied walls,
Of their great endowment and marble halls;
And all their modern features!
Of their vast curriculum's scope and reach—
But what about the teachers?
Are they men who will stand in father's place?
Who are paid, best paid by the ardent face,
When boyhood goes as boyhood can
It's faith and love to a fine true man?

No spoken word, nor written plea
Can teach young hearts what man should be;
Not all the books on the shelves—
But what the teachers are themselves.

For education is making men!
So it is now, so was it when
Mark Hopkins sat on an end of a log
And a farmer boy sat on the other."

THEN HE WOKE UP

There was a brother got the thought
That he was strictly "it";
Just to get even with his church,
He quit.

The church folks bore it wondrous well,
They never wailed, nor moaned nor tore;
But said, "As you go out, don't slam
The door."

The brethren round the place
Did not go moping all that day;
They smiled and said good-bye and went
To pray.

He thought: "They do not realize
That I have left them to their fate,
So much the better; let them go—
But wait!"

And then he ambled down the street,
And confidently told the town,
"Now, fellows, watch and see the church
Fall down."

Somehow or other it went on;
The whole thing didn't go to smash.
They just felt sorry that he was
So rash.

It rather stunned him that the church
Went calmly on through day and night,
As well as when he used to keep
It right.

—Selected.

FROM PASTORS *and* PEOPLE

BRO. BRASWELL SEES AN OPPORTUNITY

Second Church, Charlotte.—Sunday was a busy day. I taught the Bible class, voted the church to transfer to our new quarters, elected church officers, preached at 11 a. m.; three car loads of us drove 18 miles east of Charlotte to a schoolhouse. I preached at 3 p. m. to a most attentive congregation. We had an old-time revival service such as we do not see every day. That service may mean another church. We drove back to Charlotte. I visited some sick folks. I preached against at 7:30. We had a good service. I went home with a family after preaching. We had a happy service in the home. There are seven nice girls in the home. I asked them all to unite with the church next Sunday. I think they will. I drove 60 miles during the day. No, be honest, don't you think that is a very good day's work for a 17-year-old boy?

Look and listen! We are moving to new quarters in Charlotte. We have found an ideal place for our church. If we can secure it we will never regret it. But the whole church will rejoice over it some day. We will be the first church on the ground in a new part of Charlotte. We will be in the midst of new homes. We will have to raise $120 before we can have the deed transferred. My little band has not got that $120. Neither have I; if I had it, I would advance it at once. I am doing my very best to redeem my own property. My little band has all they can take care of at present, taking care of the other lot and chapel. We mean to sell out where we are just as soon as we can; then we can take care of the new lot. I want our people at large to make up the $120 at once and send it to me at once and let me have the deed transferred. We are all dlighted with the deal. We feel like it is too good to let pass without seizing it. We are planning to build a good church, a much better one than we had planned to build at the other place. As soon as we get the lot secured, Brother D. A. McLauren is going over with me and he will draw up a plan for the church and we will show you what we have in mind to do. We will build a much better chapel on the new lot than we have on the present lot. When we get the new chapel up, we are planning to hold a rally. Brother Little has promised to come and be with us then. We are planning to have Dr. Dixon with us this spring. I feel sure he will be delighted with our now lot. It is on a hard surface street and it is paid for; the water and light lines run right in front of the lot. It is a fine corner lot. I have got the man holding the lot until I can get back there next Saturday morning not later than 9 o'clock. It want to be able to change papers in a few days. When you read this remember that we are dealing with an opportunity of a lifetime, and let every body send some help at once. I see something in this deal for the future of our church in Charlotte. But if we are the first on the ground we must act now. I have said enough for all who are interested to read between the lines. I will tell you more later. I am paying my own expense and working for nothing. Brethren, help me get the $120 at once. Please send the money to me at Concord. My address is 83 Ann Street, Concord, N. C. Please respond at once. May our Father continue to bless you all. Pray for me.

D. A. BRASWELL.

P. S.: Brother D. A. McLaurin has already given $40 on the other lot and chapel, and given me $5.50. What if all our people who could would do that well? If all, or one-third, of our people would do that the Charlotte church would go up right now. And I would not have to pay my own way to make it go up. Let us look at this new church ten years ahead and think what it will be if we do what we can and ought to do now. Our people have money enough to pay the debt on the College, and run the College, and the Children's Home. D. A. BRASWELL.

Jerusalem.—We had a much larger congregation last Sunday than at any service during the present conference year. A number of visitors worshiped with us. We were glad to have some of the members of the church present for the first time this year. Among them were Miss Maud Hedrick, of near Denton, and Brother John Ward, of near Lexington. Mr. H. G. Easley, of Burlington, accompanied the pastor and assisted in the service by playing the organ, singing a solo, and making a brief talk at the conclusion of the sermon.

Our services for both Sundays in February were suspended on account of the rain and bad condition of the roads. We are hoping for another large congregation at the next regular appointment, which will be next Sunday morning at 11 o'clock, when the Lord's Supper will be administered.

C. B. WAY, Pastor.

South Lexington.—The Sunday school took an upward step in attendance last Sunday with 203 present. It was an ideal day for church and Sunday school attendance. Brother W. H. Kindley, assistant superintendent, directed the Sunday school in the absence of Brother H. C. Koonts, whose mother is critically ill at this writing.

The congregation for the morning church service was larger than usual, and Pastor Ridge delivered a good sermon on the theme, "Religion in the Home."

One of the largest congregations of the present year was at the Sunday night service, and Brother Ridge seemed greatly inspired in the delivery of his message. He chose as a text, Luke 9:53, "And they did not receive him because——." It was a very helpful sermon. The church was about filled with members of the church and a large number of visitors.

Mr. H. G. Easley, of Burlington, a blind musician, who has been the guest of Rev. and Mrs. C. B. Way for several days, was present at the service last Sunday night and sang a beautiful solo, "Somebody Knows, 'Tis Jesus." He gave a pipe organ and piano recital at the First M. E. church on Monday night.

All of the regular services will be held next Sunday, beginning with the Sunday school at 9:45, preaching by the pastor at 11 a.m. and at 7 p.m. C. B. WAY, Reporter.

Yadkin College.—The work is progressing very nicely here. Our faithful pastor, Rev. N. G. Bethea, did not fill his appointment the first Sunday in this month, owing to bad weather. He has filled all other appointments, giving us splendid sermons. We are always glad to have Mrs. Bethea worship with us.

We enjoy reading the reports from pastors and reporters. Glad to see the nice reports from Mecklenburg, as we are interested in Rev. W. T. Totten and his work.

Our Ladies' Aid met at the home of Mrs. J. D. Davis March 6th. Our village was saddened by the death of Miss Elizabeth Howard February 16th. She was loved by all and is greatly missed. She was a member of the Ladies' Aid society, a faithful member of the Sunday school as long as she was able to attend.

A member of the M. P. church at Dulins, Mr. Albert Owen, has been in a hospital at Charlotte for several weeks. The last report was that the doctors thought he was some better. His many friends wish for him a speedy recovery.

Mr. J. B. Charles, who has been sick for some time, is improving. His daughter, Mrs. J. C. Robinson, of Lawrenceville, Va., recently visited him.

Mr. and Mrs. H. U. Oaks and daughters, Miss Carmen and Mrs. Jackson of High Point, visited at the home of Mrs. J. D. Davis some time ago.

Dr. and Mrs. J. C. Casstevens (nee Miss Esther Owen) of Clemons, were recent visitors of her parents, Mr. and Mrs. Ed. L. Owen.

Mrs. Bradley Brooks, who spent several weeks with her mother, Mrs. J. A. Hartley, has returned to her home in Winston-Salem.

The many friends of Rev. C. B. Way, a former pastor of the M. P. church, were glad to have him visit them last week.

Mr. and Mrs. Sides, of Lexington, spent Sunday with her sisters, Mrs. Flora Dale and Miss Linnie Hartley.

Mr. and Mrs. A. A. Young, of Churchland, and Miss Bettie Nelson, from Mebane, who is taking a training course at Churchland, visited friends here Sunday.

REPORTER.

Pleasant Grove. — Brother Reynolds preached a good sermon Sunday morning after which he administered the Lord's Supper to a large number.

We were glad to have Dr. and Mrs. A. G. Dixon and daughter with us the fourth Sunday. Mrs. Dixon made a splendid talk at the close of the Sunday school. Dr. Dixon preached a helpful sermon from the subject, "Stewardship of Self, Service and Substance," bringing out clearly that we should find our place in life and fill it until God calls us home. We hope these good folks will pass our way again soon.

The Workers' Conference was not held Wednesday evening on account of the heavy snow. The Sunday school superintendent, I. A. Teague, stated Sunday that he was unable to set a time then for the meeting as he is at the bedside of his father most of the time who is in a serious condition.

The Ladies' Aid will meet Wednesday in the home of Mrs. S. L. Murphy.

MRS. RALPH KENNEDY,
Reporter.

Hollister, Halifax Charge.—Our Sunday school was well attended yesterday, there being an increase of 34 over the previous Sunday. We are trying to get our Sunday school organized in a systematic way and we hope to have a better Sunday school now than we have had.

There was a large congregation at the evening service yesterday. The W. F. M. Society gave their thank-offering service and the following program was rendered: Hymns 482 and 479. Duet, "Tell Me the Story of Jesus," by Mrs. W. E. Knight and Kathleen Shearin. Solo, "Alone," by Mr. C. R. Knight. A missionary reading by Louise Brown. Reading on Prayer, by Mrs. W. A. Ellington. A missionary talk by our pastor, Rev. C. L. Spencer. He gave us a splendid talk or sermon, rather. We all can have a part in God's services. Are we doing our part? Our thank-offering was taken and it amounted to $8.00.

Our W. F. and Home Missionary Societies meet with Mrs. E. T. Ellington Tuesday afternoon. All members are urged to be present as we want to elect new officers for the year.

Our Sunday school is planning to have the Easter pageant, "There is Hope of a Tree," on Friday evening, April 15.

Sorry to say that some of our members are sick. May God bless them and if it be His will may they be fully restored to health.

REPORTER.

Denton Church.—We are glad to say that our Sunday school is still on the gaining side. We find in our record book last year that the second Sunday in March was rainy. The report shows that attendance a year ago was 16; attendance yesterday, 112. Offering a year ago, 48 cents; offering yesterday, $2.85.

Our Christian Endeavor was in charge of Mr. C. A. Hoover. The service was enjoyed by all present.

We are sorry to say that Mr. Henderson's children have the mumps. Mr. Henderson is busy working for our church and Sunday school. When he is not at one of the churches preaching he is out getting new members. If the old members fail to come to church service or Sunday school he goes to see why they were not there. So come, people, don't let our good pastor have to come after you.

The Ladies' Aid Society meets at the church next Saturday evening at 3 p.m.

Best wishes to the Herald.

REPORTER.

Liberty-Siler City.—In the absence of our pastor, who is away at the Seminary, Rev. W. M. Pike preached for us Sunday on the subject of "Stewardship." He preached a plain, forceful sermon. Come again, Mr. Pike.

Our pastor, Mr. Gibbs, will preach for us the third Sunday morning, (next Sunday).

The fourth Sunday our President, Dr. Dixon, will be with us, both at 11 a. m. and 7:30 p. m.

We had a large number present at Sunday school Sunday morning.

One of our faithful members, Mr. Shelly Pickett, is very ill with pneumonia. May he be restored to health if it is the Lord's will.

The Ladies' Aid will meet with Mrs. F. A. Shepard Wednesday afternoon.

Best wishes to the Herald and its readers.

BERTINE SHEPARD, Reporter.

Palestine, Flat Rock Charge.—You haven't heard from our church in quite a while owing to the sickness of our reporter; but we are living and progressing.

Our Sunday school seems to have taken on new life. Attendance is better than last year. We have a good superintendent and he is always on hand. We had 63 present last Sunday.

Next Sunday is our preaching day. Brother Trogdon always brings us a good message. We do like to hear the old-time religion preached.

The good mothers of our community have started a prayer meeting and seem to enjoy it fine. They meet every Wednesday at 2 p.m. at some neighbor's.

Best wishes to the Herald and to the members of all the different churches and others who read it.

T. G. YOUNG.

Harmony, Yarborough Charge.—Our pastor filled his regular appointment the fourth Sunday and Sunday night, giving us two good sermons.

A Christian Endeavor Society was also organized. We have had no Christian Endeavor for several years and we are glad to have it revived.

Our Sunday school is doing fine with a regular attendance of about 50.

The Woman's Missionary Society still has its faithful few, and we hope to report a Ladies' Aid in the near future.

We note with sorrow the death of the father of one of our former pastors, Rev. N. M. Harrison. We sympathize with him in his bereavement.

EDNA HUGHES,
Reporter.

Cedar Falls.—We were very sorry last Sunday that our pastor, Rev. Fred Lowe, was ill and could not fill his appointment here; but he was very careful that we would not be deprived of a sermon at the appointed time, so he very kindly asked Rev. G. B. Free, of Asheboro, Star Route, to fill his place. Mr. Free gave us a very splendid sermon; his subject was prayer. He stated that without prayer the spiritual life would die. God grant that we may grasp that blessed privilege to pray without ceasing.

MRS. CHAS. LAUGHLIN.

Haw River Circuit—The Ladies' Missionary Society of Reidsville gave a recital at Midway Sunday evening to the delight of all. To say that it was fine is putting it in mild form. The collection was $60.80. This amount has been sent to Mrs. Taylor.

They will be at Mizpah the third Sunday at 2:30 p. m., and at Friendship the first Sunday in April at 2:30 p. m. If you want to get a real treat come out and hear them.

PASTOR.

Rockingham.—Our Sunday school is steadily increasing in number. We have now on roll 199. The teacher of the Card class, Miss Lizzie McQueen, has moved away and Miss Nettie McLean has taken her place.

The teachers and officers of our church had a very interesting monthly meeting on last Tuesday night, March 8, at the home of Mrs. D. E. McKenzie. She served refreshments at the end of the meeting. The next meeting, which will be in April, will meet at Mr. R. F. Gardner's.

Our mid-week prayer meetings are still holding out with interest. We have the good fortune of having our pastor, Rev. J. H. Trollinger, with us at these meetings almost every time. For a usual thing after the lesson is read by a volunteer our pastor makes us a very inspiring talk on the lesson.

Since we last wrote we have had two noted ministers of the M. P. denomination visiting in our community, Rev. D. A. Braswell, the father of our present sheriff, came on a visit. Rev. Braswell is a very appreciated man around Rockingham. He was with our pastor, Rev. J. H. Trollinger, in a meeting last year. He also come over to our church and made a few talks. Rev. Phillips was also over here. Mr. Phillips was with us last year in June in a meeting. This meeting only lasted a week as he was overloaded with meetings at this time. He will be with us again in June for a two weeks' meeting. Our boys and girls' prayer circle grew out of his meeting last year. We are glad to welcome Mr. Phillips and Mr. Braswell back at any time.

We ask the prayers of the Christian people to be with us in our work that we may become stronger in doing the things that the Heavenly Father would have us do and that we may always be a progressing church.

(Miss) BIRDIE CONNELL, Reporter.

High Point.—As the second in the series of Lenten sermons, Rev. P. E. Lindley brought us a beautiful and timely message on "Jesus, the Merciful," Sunday morning. The choir rendered a lovely anthem, "Hear My Cry, O God," and a mixed quartette sang "Holy Hour," by Nevin, with most pleasing effect. At the evening service Rev. Lester Ballard delivered an impressive message on "Self-Denial."

The Ladies' Aid Society held a very interesting and inspiring meeting on Monday afternoon in the home of Mrs. W. C. Lyndon. There was a good attendance. The president, Mrs. C. C. Robins, was in the chair, and the minutes were read by the assistant secretary, Mrs. Clyde Cox. It was announced that the sum of $150 was raised from the little aprons sent out with a request for a penny for each inch of the measure of the waists of those to whom sent. Then from the recent sale of house dresses the sum of $65 was realized. After the conclusion of business, delicious refreshments were served by the hostesses, and a delightful social hour was enjoyed. We were much pleased to receive a new member in the person of Mrs. John C. Whitesell, a recent bride.

The topic for Christian Endeavor this (Monday) evening is "How to Conquer Circumstances," and Prof. P. E. Lindley will be the leader. Following this meeting, a unique social will be held, and "A Trip Around the World" will be enjoyed, the countries visited being Africa, Hawaii, Japan, Alaska, and America.

The Junior Christian Endeavor Society for children between the ages of 6 and 12 years was reorganized Sunday afternoon with Miss Myrtle Davis as superintendent.

The Junior Mission Circle will meet at the church Saturday afternoon with Mrs. R. M. Andrews, superintendent. This body of little people is a live wire organization.

The second quarterly conference will be held Wednesday, March 23rd, and heads of

all organizations are expected to come and bring reports of their work.

Elaborate plans are being made for the annual meeting of the N. C. Federation of Music Clubs, which will convene here March 31-April 2, and the day sessions will be held in the First Church. The recital by Miss Helen Pugh, girl pianist of Asheville, will be given at High Point College on the evening of April 1.

The sympathy of many friends is extended to Mr. Henry T. Hancock in the loss by death of his father, Mr. I. F. Hancock, aged 78 years, and a resident of Randolph County. He was buried at Pleasant Hill, near Seagrove, on last Saturday morning. Mr. and Mrs. Hancock and their children attended the funeral.

President R. M. Andrews announced that the first real baccalaureate sermon for High Point College commencement will be delivered on May 22 by Dr. Thomas H. Lewis, of Washington, president of the General Conference, and the address will be given by Judge I. M. Meekins, of Scotland Neck, former Republican candidate for governor of North Carolina, on May 23.

A strip of land 70 feet in width has been donated to High Point College by friends of the institution, extending from Montlieu Avenue to Lexington Avenue. East College Drive will be moved farther east from the girls' dormitory. This plan will be quite an improvement.

Dr. George R. Brown, of Reidsville, came over last Tuesday to assist in the funeral services for Mr. Albert A. Holton.

Many thanks are due Mrs. J. W. Harris for her generous contribution of $25 to the treasury of the Ladies' Aid Society in memory of her beloved mother, the late Mrs. J. J. Welch. This gift is greatly appreciated.

Dr. and Mrs. R. M. Andrews went to Burlington last Sunday to visit his brother, who is ill.

Mr. and Mrs. John C. Whitesell, who were married last September, the bride having been Miss Madge Moffitt, of Burlington, have moved to High Point to make their home and have rooms at the residence of Mr. and Mrs. H. A. Garrett, on West College Drive. We welcome them to our congregation.

Mrs. W. P. Pickett and daughter, Mrs. John Walker, Jr., left Saturday for Tampa, Fla., for a visit to Mrs. H. S. Meredith, nee Miss Jessie Pickett.

A fine prayer service under the leadership of Mr. A. A. Hill was enjoyed at the midweek meeting last Wednesday evening.

The many friends of Capt. A. M. Rankin will be pleased to know that he is expected at home from Hot Springs, Ark, next Sunday.

Mr. and Mrs. George T. Penny have returned from a trip to Atlanta and other points in Georgia.

We are sorry to note the illness of Dr. E. F. Allman, the new superintendent at the Children's Home.

Alleghany, Davidson Circuit.—We were glad to see so many at church yesterday. There were several visitors from other churches.

Brother Bunch Lanier, our faithful superintendent, was at his post and we had a fairly good Sunday school.

Brother Ridge preached another good sermon. He always has something good to tell us.

Some of our friends are still sick, and cannot be with us. Remember them. Pray for all.

ABIGAIL COGGIN,
Reporter.

Antioch, Mecklenburg Circuit.—Our pastor was with us again today and gave to us a wonderful message on "Peace." His sermons grow better from time to time, and we are becoming more attached to him as we see and know him more. I feel that he is a God-sent man, one that feels and shows his possession of the right spirit.

The second quarterly meeting will be held at our church on Saturday before the second Sunday in next month at 2 o'clock. Hope all the official members can and will be present.

We are very glad to say our pastor has a new way of traveling from his various churches as he has a new car which will enable him to get around and see his members more.

We are planning to begin our Easter services very soon.

REPORTER.

Friendship, Stanley.—A large crowd was present at church Sunday night to hear the sermon presented to the young men by our pastor. Mr. Hill, as usual, preached a powerful sermon. I never saw an audience any more interested. Everybody looked straight at the preacher, which expresses that he was telling something worth while.

On next Sunday, March 20, the old people will have charge of the services and sing old-fashioned songs. All-day services, dinner on the grounds. Everybody cordially invited to come.

On Saturday before the first Sunday in April the second quarterly conference will be held. All the official members are urged to attend.

Best wishes to the Herald readers.

MARTHA ANN HOWARD,
Reporter.

BRANCH MEETING

Henderson.—The president of the missionary societies is very anxious to get the names and numbers of delegates who will attend the Branch Meeting to be held here April 19-21. Each society should elect their delegates as soon as possible and send the names to Mrs. L. R. Gooch, Henderson, N. C., also stating when they will arrive. This kindness will assist greatly the committees in charge of securing homes for the delegates.

Let us hear from each society, as we are planning for a great meeting and wish to share the joy and blessings with others.

REPORTER.

Draper.—Our work here is getting along fine, considering the rainy weather and flu. There is lots of sickness in Draper now. But we are looking forward when spring comes for better times in our church.

Our revival meeting will begin the first Sunday in April with Brother B. M. Williams as pulpit help. Pray for our meeting.

We have received into the church five new members since conference.

On last Sunday afternoon we conducted the burial service of Mrs. Alice Croom, the beloved mother of one of our members. She was a good mother and a consecrated Christian. She is gone but not forgotten.

Would be thankful to any brother preacher reading this for any information he can give me of a second-hand gospel tent 40x60 feet, that's for rent or for sale. Write J. S. Riddle, Draper, N. C.

LETTER OF APPRECIATION

I saw in this week's issue a piece Brother George Laughlin wrote and thought I would like to say a few words about him and his good and faithful wife.

I am one of his converts that was almost ready to fill a drunkard's hell when he came over to Macedonia, a little church on the Why Not circuit, about 14 years ago to help Brother J. H. Stowe in a special meeting. He preached with such great power I believe I was the meanest man in that place. I could not stay away from the altar and the meeting closed and left me there, but the next time he came he found me one of the happiest men in all the world, which was a year later. I was then superintendent of the Sunday school, and I have been happy ever since. This dear old man has been pastor's help at Macedonia for the past 14 years, and has a lifetime invitation to come as pastor's help. Since that time he has been in my home and I have been in his. I went to his home about Christmas with two of my little daughters, found him and his wife in the yard sawing wood as happy as you ever saw a young married couple, and I never in all my life spent a more pleasant night anywhere. It is wonderful to see how happy anyone can be at the age of 72, and it is not me alone he has helped; lots more in that vicinity. Hope to have him again this year. Can't say much about that circuit, for I am away down here in South Carolina, but a word from the dear Old North State would sound good. We have one of the greatest governors in history. I want you all to read about him.

Yours in the name of Jesus,

W. D. MOORE.

THE VIOLINS OF GOD

Into the woods at eve I went
Alone, and softly trod,
To seek if haply I might hear
The violins of God.

A russet carpet for my feet
The tall, gray pine trees shed,
And ghostlike in the balmy dusk
My silent footsteps sped.

When rich and sweet from fragrant heights
Rang out the clear refrain,
As if an angel touched the strings
Again and yet again.

'Twas brimmed with all immortal things,
That poignant, liquid strain,
Life, death, and love, and fairyland,
And triumph over pain.

All earthly thoughts slipped from my soul,
Light mounting to the skies;
He little recks of care or woe
Who dreams in paradise.

And that is why at eve I flit
Through pathways seldom trod,
Where haply I may chance to hear
The violins of God.

—Isobel Frances Bellows, in the Congregationalist.

"OUR FATHER WHO ART IN HEAVEN"

In a body they stood in the Sunday school assembly room, Juniors, Seniors, Baracas, and Philathias.

As the superintendent led in concert, they reverently followed, the children of the church; "Who art in heaven," The groceryman with his family of seven, "Hallowed be thy name."

The President of the State Music Club, the Secretary-Treasurer of the city's leading hardware firm, and the Vice-President's family, and many employees, "Thy kingdom come."

Here societies not devotees of fashion, but lovers of life, and filled with its elixir and withal so benignly good to add, "Thy will be done."

Worshipfully in subdued voices in the simplicity and faith, buoyant faith as of childhood they repeat it.

There the working girls arrayed in fluffy attire emblematic of inner joy and the love for the beautiful, "Give us this day our daily bread."

The noble elder lady whose dextrons hands, and fine taste, have fitted hundreds from the city's throngs in the changing season's latest and best array. Chiming in came all the choir with its strong alto, beautiful and compelling soprano, its inimitable contralto, and its deep toned bass and "Forgive us our debts as we forgive our debtors," penitently they prayed.

There stood, too, the auctioneer whose brother and he can check out one hundred thousand each, and there the richest boon, to any church, God's humble, Christian, poor.

Oh! the diversity in professions of this assembly, "Lead us not into temptation." And the kindest-hearted dentists, up in their professions and its ample lucrativeness.

The plumber who from the freezes as of Lapland relieves our dire situation, and the post office corps. "But deliver us from temptation," importunately they plead. The boarding house keepers with viands rich, the farmer with his rich acreage, the machinists and the mail clerk.

Here the realtors backed by or representing a million.

As the pastor with his degrees from the colleges, "For thine is the kingdom, the power and the glory forever. Amen."

Our Father, like incense let these prayers arise to thee. They come from loving hearts. Our only guerdon, that contained within petition. As a church may she stand in solid phalanx around this temple in its majestic beauty and within a body compact each in love and defense of the other and sublimely alert to the defense of thee.

And, oh thou living Christ! forbid that one should fail the goal for which we all are striving. With hooks of steel clutch us, and bind us about Thyself.

We thank thee for this prayer near two thousand years since thou didst utter it. And one hundred and seventy million, nine hundred thousand adherents today repeat it.

As we stand and repeat it before thee in a body thus lost in prayer, may we be reinstated, our characters transfigured, our lives transformed, and may we in the acme of religion, faith, repeat it.

Oh! men of the world, men of sin, I adjure you, can you find a place so good, more sublimely blessed?

Personally in tenderness she received us, and like a bulwark stands about us and as a ward she has tended us, and our heart responsively flows out in love to every one of these.

Oh! Christ of the Eternal, consume pride and arrogance, for this God's soul hateth.

Our Father, save us an unbroken family, and may we behold the forty and four thousand arrayed in white..

Oh! Grace Methodist Protestant Church, gift of the living God, thou harbinger of good from the Eternal.

Here stand thou, in this great commercial and educational center, a part of the Infinite plan—a stronghold, a citadel. Stand thou a fortress, impregnable and irresistible, reaching out thy hands to save the last, this thy greatest mission.

To other faiths, alien to none, a benediction stand thou to all mankind. With doors ever ajar to the throngs of the city, the weak from its broad avenues or city's slums.

By the side of the highway of life, standing thou to

"The men who pass with the ardor of hope,
The men who faint in the strife.
From mountains of wearisome height,
And weep thou with the strangers that mourn."

As thy towering spires, immaculately point men to God.

When we in rapturous victory repeat anew with senior and junior pastor and wives in the great beyond, "Our Father who are in heaven."

Oh! thou lighthouse by the vast sea of life, shine thou in divine effulgence, in every inch within the circumference of this city. Send forth thy beams, broad thy waves of light, out far, far out, to the millions on board and their ship men, that shipwrecked crews and stranded mariners may be rescued and spiritually restored, 'neath thy warmth and love. This thy divinest mission. League on league, over the main ships are halting, and skiffs are sinking, turbid the water and fathomless, slowly, painfully the knots are made, deafening the sounds of the billowing deep. (Friends, the warfare is hard).

Treacherous the waves, undulating, and looming. Buoy thou they up and on. Pass thou on to them compass and chart as you point them anew to the Pilot, till anchored secure they, too, shall rest in yon distant harbor of life.

FANNIE O. KIRKPATRICK.

LOVE FOR A DOG

One of the most extraordinary cases of faithful love for a dog is that of Dr. J. M. Neale, the translator of the hymn, "Jerusalem the Golden." So great was his love for his dog "Pombal," his constant companion, that after its death he never kept another, and for upwards of eight years, in his journal, he never failed to mark the number of days after Pombal's death. The last number he set down was 2,956. —Boys' Weekly.

—Cooperation of American industries in facilitating modern means of reducing poverty in the Near East appears in the fact that a well-known Sewing Machine Company is contributing a sewing teacher to the Near East Relief Rug and Sewing School at Ghazir, Syria, where 250 orphan girls are being trained in these arts.

TOBACCO MEN AND LAWS

Will H. Brown

The teeth in the anti-tobacco law in Utah are being extracted by the action of some judges in remitting fines. The Tobacco Leaf publishes three incidents, where each defendant had been found guilty of violating the law and given the minimum fine of $100 imposed by the law. In one case the judge remitted $90, in another $75 and in a third $80.

One of the urgent needs of our country is men in office who will be true to their oath of office. To impose a fine provided by law, and then to remit the larger part of it, except for a very unusual reason, is to encourage further violation. Such judges are not friends of justice, but of injustice.

Where officers of the law will not favor the tobacco men who violate the law, every possible means is resorted to to have the law repealed, as has been the case in Kansas, at three sessions of the Legislature—1921, 1923 and 1925. Each time the Legislature has stood firm against the friends of the weed who would set aside the law. Kansas officials refuse to be bulldozed.

When anti-tobacco laws are enforced the tobacco men object, and when some other laws are enforced they likewise object. A tobacco organ says that when the order was given in Denver to stop gambling in cigar stores it meant a loss of $300 a month for some dealers.

The fight that is being waged against tobacco in this country has been taken up in Great Britian—and by an American woman, too: Lady Astor, the first woman to sit in the British House of Commons. In opposing a move to reduce the tax on tobacco she said: "I am horrified at the attitude taken by the liberals. There is a great deal too much smoking already." She won her case by a vote of 272 to 116.

When it came to John Wesley's knowledge that one of his preachers was in needy circumstances, he sent him the following letter: "Dear Tommy: Trust in the Lord and do good. So shalt thou dwell in the land, and verily thou shalt be fed." He inclosed in the letter a five-pound note. When Tommy returned his thanks, Wesley was greatly delighted with his reply. It ran thus: "Reverend and Dear Sir: I have often been struck with the beauty of the passage you quote, and I am bound to say that I have never found such a useful expository note on it before."—Christian Register.

—Japan has had another destructive earthquake. Two thousand lives are reported lost.

—Brother Harris Heath, son of Rev. John Heath, continues quite ill. He has returned home from the hospital.

—Henderson church had 197 in Sunday school last Sunday. A fine attendance.

—We thank Rev. C. E. Ridge for this sugar plum: "I am as anxious to get every copy of the Herald as I am to receive a letter from home. It is the best I have ever seen it."

—Spring is approaching and our battle with the insects will begin. House-flies are among our most deadly enemies. Their breeding places should be attended to in time. Keep the premises clean.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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We desire to convey our sincere thanks to each contributor through this column. You may not realize just how much these offerings mean to the children and the support of the Home.

May God richly reward you in your giving.

E. F. ALLMAN, Supt.

—Port Fuad, named in honor of Egypt's king, is a new port on the eastern side of the entrance to the Suez Canal, opposite Port Said. The development of the site, which was interrupted by the war, was actually begun fifteen years ago when the Suez Canal Company decided to transfer its workshops from Port Said. Recent progress on the project has been quite remarkable, and a town of considerable size has come into being. A plan is under consideration to make Port Fuad the terminus of the Palestine Railway, instead of Kantara which is two hours' journey southward by rail.

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LONG'S GLAD GARDENS

Pearson, Maryland

—The health bulletin published by the North Carolina State Board of Health declares that it is now possible to eliminate diphtheria as a cause of death. This can be done, it declares, "by giving every child between the ages of six months and six years sufficient toxin-antitoxin to make them immune to the disease for life." Toxin-antitoxin is not simple anti-toxin, but is a definite laboratory mixture.

—The largest American-built ship is under construction at Newport News, Va. Owned by the International Mercantile Marine, it will be christened "California." The Leviathan and other American-owned vessels, though much larger, were not built in this country.

—Rev. L. W. Gerringer was kept from church last Sunday by illness. He is now improved. His pulpit was filled by Rev. W. F. Kennett on Sunday morning and by Rev. T. F. McCulloch at night.

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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Pres Elderdice 5dec7 Westminster MD

"Redeeming the Time, Because the Days Are Evil"

The Apostle Paul saw enough evil in his day to move him to issue this exhortation to the Ephesian Christians. In the great wicked city of Ephesus all the evils of the known world were gathered to do their worst. It was necessary that the little band of followers of Jesus do their utmost to stem the tide of iniquity. Paul does not counsel his readers to give up in despair and let the wicked world go on its way to destruction. He calls them to earnest and vigorous activity that they may resist the evil influences so strong among them. "Have no fellowship with the unfruitful, works of darkness, but rather reprove them." Wake up! Walk circumspectly! Redeem the time! Make the best of your opportunity! Use for all it is worth the divine power that has come to you as a believer in Christ!

Are not our days evil enough to make pertinent to us Paul's injunction to the Ephesian Christians? What other age of the world has seen the powers of evil so well equipped for their work? We call Sunday the Lord's day and make special effort on that day for the Kingdom of Christ, but every day is Satan's day and the day of his cohorts. They have no day of rest. They are active all the time and in all possible ways to seduce the young and all others into the ways of evil. Amusements are prostituted, leisure time that should be profitably employed is used in pursuit of sinful pleasure, wealth is made a curse, and poverty is made an excuse for evil indulgence. Truly our days are evil because so many men and women are working to make them evil, and it behooves all Christians to be very zealous and active for the righteousness that Christ came to establish in the life of men.

Fallacy of "Manifest Destiny"

History records a number of instances of the employment of the argument of "manifest destiny" to win advantages in contests between nations. Those who use this argument take advantage of appearances to create the presumption that God has willed the conquest of the less fortunate party by the other. The circumstances themselves are pointed to as evidence that God is on the side of the apparently stronger body. It is useless to contend against God, and if men can be made to believe that they are struggling against the powers of Heaven which have already decreed their defeat, they are intimidated, their morale is broken, and they fall more easy victims of the power against them.

The author of the Second Book of Kings in the Old Testament gives an example of the employment of the fallacy of "manifest destiny." We see Jerusalem besieged by the armies of the Assyrian conqueror, Sennacherib. His general, Rabshakeh, demands the surrender of the city, calling attention to the sweeping conquests of these armies in other lands. Everywhere they had gone, they had been victorious. Hamath and Arvad and Sepharvaim and Hena and Ivah and Samaria have gone down before them. How will Jerusalem stand? Is it not obvious that it is destined to the same fate that had befallen the other places? Rabshakeh spoke in the Jews' own language that the people might be affected with fear and thus become more ready to surrender without resistance. But the Prophet Isaiah could not be deceived by the fallacious argument; he counseled stubborn resistance until such time as God Himself would bring deliverance from the threatening foe, which delievrance came in the most surprising and terrible manner through the death of 185,000 men of the invading army in one night.

Cortez in the conquest of Mexico is said to have been greatly aided by an ancient prophecy which predicted that the country would be visited by a great evil about that time. This made the superstitious people yield to the Spanish conquerors whom they believed sent by the gods to fulfill this ancient prophecy.

President McKinley at the time of the Spanish-American war is said to have been influenced by the feeling that it was "manifest destiny" that we should acquire the Philippine islands. It is true that the islands passed under our control through the fortunes of war, but this by no means justifies our holding possession indefinitely. We cannot rightly presume that God wishes us to hold them forever in subjection because He permitted us to acquire temporary control.

In the World War the German emperor used this fallacy of "manifest destiny." The power that he had seemed to him to justify the presumption that God was especially with him and therefore he was to be feared by those who refused to acknowledge his right to rule over them. They might expect to be conquered because in resisting him they were resisting the invincible power of God.

Some political writers in the United States today are endeavoring to justify our interference in Nicaragua and Mexico by using this argument of "manifest destiny." It is bound to come sometime, that those countries will be attached to ours, say they; why not now? It would be better for the people of those countries if they were attached; why not forcibly attach them? Thus they use the jesuitical doctrine that a good end would justify the use of immoral means. Thus one error leads to another.

This fallacious argument of "manifest destiny" has even been used to intimidate small and weak religious denominations. "It is evident that you will sometime be swallowed up by larger bodies; why hold out further? Why not go bodily into larger bodies now?"

This fallacy is based on the satanic suggestion that there is something better than righteousness, that worldly success is more to be aimed at than simple conformity to the will of God. To follow this fallacy is to march into the jaws of disaster. We cannot bring God to our side by falsely claiming that He is on our side. When we move in the paths of righteousness, we are on the side of God, and we are in ways of safety and enduring success.

THE CALL TO THE MINISTRY

The question has been asked, Are men "miraculously" called to the Christian ministry? I would prefer to say that they are divinely called. Call it "miraculous" if you wish, we will not contend about terms. But that men are divinely called, specially called of God to this work we have not the "shadow of a doubt." Thousands of men today, and all during the past of Christianity, are, and have been, as certain of a special call of God to this work, as they are of anything. All Christians are under obligation—or call, if you choose to call it that— to do all the good they can, but over and above all this, there is the special call of God to preach the Word. All the prophets and apostles were specially called and qualified for the work. Even the priests were "called of God as was Aaron." "No man taketh this honor unto himsef." See Heb. 5:4. It was the false prophet that was selfcalled, who "prophesied out of his own heart." See Ezekiel 13:2, 3, 17. In I Cor. 12th chapter, Paul enumerates the "spiritual gifts"—not intellectual gifts, but spiritual—that God has given the church.

Let a man possess ever so much intellectual qualifications, unless he has the *spiritual* gift, or qualification, the special endowment that God gives personally to each one of his "called" ones, he'll be sadly deficient in the prime qualification of a gospel preacher. It is the personal, individual belief of this writer that a man called of God to preach the gospel has an insight into the meaning of the Word that others do not have. If not, why is he called? Why is it that some persons of average mentality, read the Bible much all their lives and never get much of an understanding of it? But to the question, Are men specially and divinely called to preach the gospel? Yes, a thousand times, yes. Thousands of men are as sure of this as they can be of anything. Because one man has not been "divinely" called is no proof that others have not been called. He is no competent judge of a thing of which he knows nothing. Many men feel this call before they are "converted." This writer has heard a number of men so testify. Among them Rev. W. W. Amick, and that more than once. We've heard him say, "I've always been a preacher."

If this writer can be excused for referring to himself, he will say he was "converted" more than 51 years ago, and at once began to conduct prayer meeting, "speak in public," etc., but for 18 months or so after his conversion he never dreamed of being a preacher. But one day, all alone, while reading the Bible, all unexpectedly and as suddenly as lightning from a clear sky, the *conviction* came. Not audibly nor outwardly, but *inwardly* and *consciously*. Only those who have had a like experience know how one feels. For some two years he tried to persuade himself that it was a mistake, a delustion, a trick of the devil. But the conviction grew, intensified. It haunted him day and night when not asleep—was never off his mind. He could not pray unless he would acknowledge to God this call. To try to cast aside this call and try to pray, the "heavens were brass;" but confess this call to God and all was clear, peaceful, assurance. He felt then, and he feels so still, for one to presumptuously enter this holy calling is a desecration of it. The rebellion of Korah, Dathan, and Abiram he does not forget. Let us be careful lest we "offer strange fire before the Lord."

Permit us to quote from an editorial in the last *Methodist Protestant*, "The Preacher and His Job":

"This is a big subject and we have no idea of attempting to exhaust it. The preacher has a job, definite, distinct, and imperative, and the job belongs to the preacher who is called of God to a holy task. No other man ought to dare to invade the sacred precincts of the pulpit but the man called of God. And God has His way of making men know His will. He has a way of making men conscious of a divine call. The minister's job is a holy task committed to him by the great God."

We unqualifiedly endorse these words of Dr. Benson.

It has been said that all the "call" that is needed is to "recognize a need, and the ability to meet that need is all the calling that is required or necessary." To feel one's "ability" to meet the "need" is diametrically opposed to the feeling of God-called men in the matter. They feel their *inability*. They *shrink* from the divinely imposed task. If they could see any way around this task and at the same time please God and save their souls they would never assume it. This is the testimony of all whom we have ever heard express themselves. And our reading agrees in all this—the numerous testimonies of great preachers. Look at Moses and Gideon and Jonah and others. This was not because they were bad men, but because they had an appreciation of the momentous task imposed, and felt their utter inability to meet it. Thousands have felt so since, and quaked and trembled at the thought. Men have travelled, buried themselves in business, pleasure, and even dissipation to get rid of the "impression." But God followed them wherever they went, until finally they surrendered and entered the work. We heard one man say, nearly 50 years ago, that he was called to preach, but he shrank from it. He went clear to California, but God and the call were with him there. Finally he surrendered, went to preaching, and returned to his native state and died a member of the Western Conference of the M. E. Church, South. We never sat under his ministry but we felt that a man of God was in the pulpit. That peculiar sense of awe and reverence that belongs to the man of God seemed to emanate from him. When such men are in the pulpit sinners *feel* in the pew. We could name numbers of men of this kind—nearly all of the old school. Levity and jesting were far from them. Just the looks of some men carry conviction to the heart. Just a word, or look, from Charles G. Finney has been known to cause sinners to fall. Such never occurs in the ministry of self-called men. If God wants a man to preach he'll let him know it. He does not send some man to tell him. He goes himself. Oftentimes the man God calls men would not, and do not, call. They "turn them down," or try to. Many might be named—Bishop Marvin, for one. Of course God does not call idiots or fools to preach. He does not need to. There are enough sensible people without resorting to such. Fools may sometime be self-called; for, "Fools rush in where angels fear to tread," is a fact as well as poetry.

J. F. Dosier.

A DANGEROUS HABIT

The fault-finding habit is a bad one. It is easily acquired and not readily broken. We live in an imperfect world. Everything is flawed and defective. Institutions all blunder and fall short of the ideal. Persons are all erring creatures and their faults give us offense. But one should not pay too much attention to the faults of others or to the defects of the world in which he lives. He may become a chronic fault-finder, and in that case he will become a grumbler. If he is not careful, he will degenerate into a growler. And if he growls long enough, he will degenerate into a snarler, and in the end he will become a cynic, he has reached the bottom. There is nothing lower than cynicism. A cynic is of no account either to himself or to anyone else. He is a nuisance and a stumbling block. He did not intend at the start to become a cynic. He began by finding fault, and the habit grew on him until his mind became twisted and his heart sour.—*Dr. Charles E. Jefferson.*

—Richard E. Byrd, who flew over the North Pole, has been awarded the Congressional Medal of Honor.

PROTESTANT CONFESSIONAL

The Rev. Harry Emerson Fosdick's pea for the restoration of the Confessional in the Protestant church is a strange reversal of the judgment of the Reformation that expressed the utmost abhorrence of that institution, and an indication of the distance that some of our Protestant churches have drifted from their original moorings.

It must be admitted that there is a natural urge in the human breast to confide its troubles to same wise and sympathetic friend or counsellor. As a matter of fact, the Protestant church already has, and always has had, an unofficial Confessional. Every Protestant minister from time to time becomes the sacred confidant of some troubled and perplexed soul who seeks spiritual consolation and wise counsel at his hands (not at his feet, as in the case of our separated brethren, of the Roman Catholic church). The Protestant comes to his minister voluntarily and because he has a real need of the minister's counsel. Such a voluntary approach surely is far, far better than the forced approach to the Confessional that is demanded of Catholics. For only when the heart is stirred up by the promptings of the Holy Spirit to a sense of sin and to a need of spiritual counsel and consolation and of advice in ethical problems can the heart be made better by the wise guidance of a minister. Then, too, the profound errors and evils that attach to the Catholic system of private auricular confession, and the abuses that creep into that system (abuses admitted even by Catholic theologians themselves in their most learned Latin works), make the Protestant system of voluntary confession the better one.

One thing that Protestant periodicals could do to strengthen and better the state and condition of both the church and its members is this: the institution of a department in these periodicals for the treatment of cases of conscience. Religion and morality are so closely connected that one implies the other. But it is not always easy for even a pious person to determine the right course of moral action when he has to choose between alternatives. Many factors force themselves upon one who has to take some moral course of action: viz., one's natural inclinations, the state of one's knowledge, questions of expediency, consequences, etc. I do not say that all these factors—for instance, the question of the *consequences* that follow upon an action performed on moral grounds—*ought* to determine a moral act. They ought not. For example, no one ought to refrain from a right act on account of unhappy consequences that may ensue to himself. Nevertheless, such factors and considerations always force themselves upon our cogitations when we have to choose between alternatives of moral action, and perplex and confuse us, and often make a right and wise choice very difficult. In such cases the counsel and help afforded us by good and wise men are very valuable. I am pleading here, not for the system of casuistry founded and built up by the Jesuists, to which I am opposed on more than one ground; but simply for the Christian help that it is the duty of all followers of Christ to afford one another.

Let me give one example of a case of conscience that troubled me somewhat for a number of years. When I was a theological student, financial straitness forced me to accept a scholarship granted me by the seminary. This money was a great boon to me, but later on when I reflected that I had done nothing to earn it, I questioned whether or not it was my duty to return it when it was in my power to do so. I finally settled the matter in this way. If I returned the money my action would be a stultification of the Christian charity that had afforded me the money, and a denial of the Christian principle of helping others with superfluous wealth. There are myriads of these cases of conscience. By all means let us have *open* discussions of these matters in our religious journals. Of course the names of the persons concerned should be kept secret.

Yours respectfully,
CHARLES HOOPER.

Coeur d'Alene, Idaho, March 9, 1927.

The Church and the Secret Orders

The church must recognize the members of secret organizations as men who have souls to be saved, men who need the service and influence of the church of Christ. The church should not severely rebuke men for forming associations unless it has evidence that these associations are evil in their spirit, tendencies or methods. The church should recognize the fact that the principles and methods of a secret order may possibly be unobjectionable in themselves considered. It is conceivable that associations of men may be formed outside the church which will really be auxiliaries of the church, helping in a different way to accomplish the same good objects or some of them.

On the other hand, the fraternal orders outside the church should recognize the fact that the church has a divine mission which no other body of men can accomplish. To the church have been committed the oracles of God. The church has a Christ to proclaim. The church has authority from above. The church has the keys of the Kingdom. The church has the ordinances of the sanctuary. A fraternal order is doing its members an unspeakable injury when it persuades them to believe that their order can do for them all that the church can do for them. The order may have a high moral code. Some of the orders do have. We have heard their members say that if they would live up to the teachings of their order, they would need no salvation. What a killing error that is. There is no other name given under heaven among men by which men may be saved than the name of Jesus Christ. If a fraternal order can justify its existence it surely cannot do so by the plea that it can take the place of the church. That is infinitely too high a claim.

The church and the good fraternal orders—we are assuming that there are good ones—should be on friendly terms with each other. Each can help in making the world better, and there should be no disposition to forbid other servants to serve because they do not "follow with us."

THE TRANSFORMING POWER OF JESUS

No man is hopeless, no prejudice too ingrained. Jesus can save the worst.

Jesus is the seeker—the shepherd of souls searching for His sheep.

God is interested in our career. He is forever trying to stop us on the downward path and turn our thought and our footsteps to heaven.

More of us would be chosen vessels if we were willing to let God do His will with us, as Paul was.

We cannot be transformed against our will. We must yield ourselves unto God. Hard iron can not be moulded; nor can a hard and selfish heart.

Not only the evil need to be transformed. Moody was not a bad man, yet his life was transformed; it was brought into line with God's will and purpose for him.

Philip Cabot tells us that he was an agnostic until he was over forty. Then his thoughts turned to God and all his life was changed. God, who had been nothing to him, became the very breath of life.

Peter was transformed from a coward into a brave man; from a narrow Jew into a preacher to the Gentiles. Jesus changes even a man's nature.—*Atlanta Central Presbyterian Weekly.*

The WORK *and the* WORKERS

Flat Rock

Saturday and Sunday, March 19th and 20th, were given to Rev. J. B. Trogdon and his people on Flat Rock. The second quarterly conference was held on Saturday afternoon at Flat Rock and was well attended. The reports were good and the spirit of the meeting was fine throughout. Pastor's salary was paid almost to date, with a good showing on budgets. Bethel church had paid some in advance on pastor's salary. They are planning to raise their college assessment during the next few weeks. The people love Brother Trogdon and are standing by him in the work. We predict for them a splendid year in service for the Master.

On Sunday morning Mrs. Dixon spoke at Flat Rock while I preached at Palestine, and we both met splendid congregations. The people gave earnest heed to the Word. Sunday afternoon I preached to another fine congregation at Bethel. It was a beautiful Sunday, and it was made a very joyful day for us because of the hearty reception and response given us by the people of Flat Rock Circuit. It is always a pleasure to visit them.

Church Extension

We do not know what further to say, nor what to do about Church Extension money. Most earnest pleas are coming to us for help, and we have no money for Church Extension except as the charges pay that money on their annual conference budget. The Conference Treasurer informs me that the February collections have only brought in about $500 for Church Extension. Once more we are asking very earnestly that money collected on A. C. B. be sent in at once to Mr. V. W. Idol, High Point, N. C. We are anxious to hold a meeting of the Board of Church Extension that much needed help may be given to some of those charges which are dependent on the Board. Please give us your very best support during the next two weeks and let us see what can be done.

High Point College

Just now is the very best time to line up students for High Point College for next fall. Surely our 92 charges can fill the dormitories at the College with boarding students next fall. An average of two students from each charge, as per the suggestion of Mr. T. T. Hicks, in the HERALD some months ago, would put 184 boarding students in the College. Many charges should put more than two students there, but surely we can average that many. The College now has an A grade rating, so any and all of us can cheerfully urge our own young people to enter our own College. Each pastor can do the College a fine service by getting the names of our own young people who are graduating from high school this spring and sending these names and addresses to Dr. R. M. Andrews at a very early date. Please do this without fail.

A Fine Plan

One pastor and his people are planning a loan fund in their local church for two worthy young people, who could not go to College but for the loan. The church proposes to loan each of these young people $100 per year while in College and then let the young people pay it back to the church, and keep it as a perpetual loan fund for worthy young people of that community who would like to go to College but cannot without help. We commend this plan to other churches and communities.

That Summer School For Preachers

Some weeks ago a few of us met in the High Point College and discussed plans for a Summer School for our young preachers, the school to be held this coming summer, and to last for five or six weeks. At that time a committee was appointed, consisting of R. M. Andrews, P. E. Lindley, Paul S. Kennett, and A. G. Dixon, to take the matter under advisement and if practicable plan for a school for this summer. Your committee has considered the matter well and has counted the cost, and we find that it would be very difficult to finance the school this summer in the midst of the many other things that *must* be done. So, while we do it very reluctantly, we feel that of necessity we must give up the thought of such a school this year. We sincerely hope that such a school may be planned in the near future.

Summer Conferences

We trust that all pastors are planning to attend the Pastors' Summer Conference, and that many workers and also many young people are planning to attend the Young People's Summer Conference July 18 to 25. We should have 300 or more of our pastors and people there for that entire week. A fine program is in course of preparation for these conferences. We are asking all our people to permit pastors to come to stay over the fourth Sunday in July with their young people for the close of the conferences.

Sparkles From the Field

West End: "Twenty were received into the church during the two weeks' meeting which closed last Sunday night."

High Point College: "The High Point College debating teams won their first laurels of the year last night by winning from both Guilford and Lenoir-Rhyne Colleges. The debates were held under the auspices of the North Carolina Forensic Council, and the question discussed was whether the United States should immediately recognize the soviet government of Russia.

"The High Point College debaters will meet teams from North Carolina State College within the next few weeks. Against Guilford, G. W. Andrew and W. M. Loy upheld the affirmative, and against Lenoir-Rhyne, O. C. Loy and J. Elwood Carroll defended the negative. The Guilford College team met High Point at the local College, while High Point met Lenoir-Rhyne at Hickory."

This is fine for High Point College, and the four young men winning in these two debates are four of our young ministers who are already serving in the pastorate.

Easter Services

Surely all our churches are planning special services of some kind for Easter. This is a very special season, and demands our very best efforts for Him who loved us and gave His life for us. It is not yet too late to order Easter programs from Rev. J. M. Sheridan, D. D., 516 North Charles Street, Baltimore, Md., and prepare for the regular Easter exercises. At any rate, let each church and Sunday school plan to make a special offering on, or near Easter Sunday for Home Missions.

Appointments

Sunday, March 27th, Liberty.
Sunday, April 3rd, Guilford Charge.

Faithfully yours in His service,

A. G. DIXON.

—Be an example. Our duty is to lead aright. If we walk on the edge of a precipice, younger folks will imitate us. We may not fall over, but they may. Lead younger folks in safe places.

Denominational Enterprises

FOREIGN MISSIONS

While attending the World's Missionary Conference in Edinburgh in 1910, I heard Dr. Davidson, the archbishop of Canterbury, in the opening of a great address assert with great firmness—"the place which belongs to the missionary enterprise is the central place of all." If we agree with this statement then we can reasonably expect the *pastor*, usually regarded as the key-man, to have knowledge of the missionary agencies of his church, and to show an interest in their plans. This interest can be shown by giving Missions their place in his public prayers and addresses. Inspirational information is the great need of the hour. He can show his interest also by co-operating with the missionary agencies in carrying out their plans. The attention of the church is being called at present to the proposed plan to make the coming Children's Day Service a memorial to Dr. Klein, and to use part of the offering in the erection of the Klein-Coulbourn memorial church at Nagoya College in Japan. Every pastor in the denomination ought to be greatly interested in this plan of the Union Board, and ought to leave nothing undone whereby this service and offering will be eminently successful.

Upon the pastor rests the responsibility to create and direct the missionary zeal of his church to advantage. The need for a missionary church is greater than for missionary societies in the church.

Laymen Needed

In our denomination the laymen somehow have not manifested the zeal in world evangelization that the laymen in several other denominations have shown. Great missionary conventions and conferences have been held by the laymen of other churches, but I can not recall any held by the men of our denomination. On November 16, 1906, in connection with the Centennial Celebration of the famous Haystack Prayer Meeting, the Laymen's Missionary Movement was formed. Its purpose was clearly stated by Mr. J. Campbell White, its first General Secretary, as follows: "The Laymen's Missionary Movement stands for investigation, agitation and organization: the investigation by laymen of missionary conditions; the agitation by laymen of an adequate missionary policy, and the organization of laymen to co-operate with the pastors and missionary boards in enlisting the whole church in the supreme work of saving the world."

Since its organization 20 years ago, the Laymen's Missionary Movement has produced wonderful results. Its history has been that of the wave—rolling far up the beach, and then receding. The time is upon us for the in-rolling again of this great movement. Let us pray for it.

The Changing Problem

The student of world-conditions today is impressed with the changes being produced by the seething spirit of nationalism, and the plea for self-determination. Very naturally our missionary enterprises are vitally involved in these changes, and adjustments will have to be made.

The situation in China is giving missionary agencies much concern. Personally, I am not greatly concerned, for the reason, that where injustices obtain the gospel always disturbs, and conditions in China at present are closely associated with the standards of personal, national and international justice, held up by the missionaries.

My candid opinion is that when internal political strife subsides in China, and a stable government is once more established, the evangelization of China will go forward by leaps and bounds.

In the meantime, we must be much in prayer, and much in preparation to take advantage of the new day that is coming for Chian.

God has answered prayer in providing us with a medical missionary for India. After a few months of additional preparation, Miss Lacy will go to Dhulia to take charge of our hospital there.

We are needing a missionary for Kalgan. When Rev. and Mrs. Soderbom leave nevt September for their furlough, our only missionary there will be Brother Horace S. Williams. Pray the Lord of the harvest to send us a laborer for this needy field.

J. C. Broomfield.

EASTER

The Sacrificial Envelopes

For many years the General Conference has designated Easter as a time when the Annual Conferences and local churches should make offerings for the furthering of the work of Home Missions.

Until a few years ago, this was a special offering and greatly aided the Board in its important work. The offering now can be applied by the local churches on the General Conference Budget. This Easter offering is still a great factor in the Board's financial plans. During the winter, the amount received from the General Conference Treasurer is small so that it becomes necessary to secure loans to meet the monthly obligations of the Board. It is therefore with deep interest and concern that we look forward to the Easter offering to replenish the treasury and aid in paying the indebtedness incurred. This year is no exception and we send out this earnest appeal to all our churches to come to our assistance by making just as large offerings on Easter Sunday as possible.

We have prepared and distributed to all the churches, as far as we have been able to reach them, Sacrificial Envelopes, by which daily offerings may be made by the individual church member, or friend as an expression of gratitude to their Lord and Savior, who not only suffered upon the cross for the sins of the world, but in His resurrection tiumphed over sin and death and brought light and immortality to light and imparts to every believer the blessed assurance, "because I live, ye shall live also."

I appeal to the pastors and others who may have charge of the Easter service to distribute the envelopes to both old and young, and explain to them how the envelopes may be used. Emphasize the sacrificial phase of the offerings to be made.

If any churches or schools may not be able to hold the special service, they can use the envelopes and have an offering. Send to me at once for as many as needed. All Easter supplies are sent free of charge.

J. M. Sheridan, *Secretary.*

516 N. Charles St., Baltimore, Md.

VACATION BIBLE SCHOOL INSTITUTE

One of the encouraging signs of the times is the ever-increasing interest in Daily Vacation Bible School work. Everywhere pastors, superintendents, teachers and other leaders in the field of religious education are awaking to the wonderful opportunity afforded by the summer vacation to give some continuous and constructive training to boys and girls who otherwise would be idle.

Last year we had five Daily Vacation Bible Schools in Methodist Protestant Churches in North Carolina. Already this year, inquiries for information and help have come in from *fifteen pastors* who are interested in putting on such schools on their charges this summer.

To give definite and practical aid to all who are interested in Vacation Church School work, we have arranged a three-day Vacation Church School Workers' Institute, to be held in First Church, High Point, beginning Monday afternoon, April 4th, and closing Wednesday night, April 6th. Sessions will be held afternoon at 3 p. m., and at night.

Leading Vacation School experts have been invited and workers have an unprecedented opportunity to secure practical assistance and information.

Watch for the program in next week's HERALD, and write me for further information.

Plan now to attend our *Institute for Vacation Church School Workers at High Point, April 4, 5, and 6!*

LAWRENCE LITTLE, *Executive Secretary,*
Board of Young People's Work.

Concord, N. C.

ENDEAVORERS IN SERVICE

One of the principles of Christian Endeavor is "Service for Christ." Its motto is "For Christ and the Church." It is not difficult to prove that Endeavorers throughout the Methodist Protestant Church are living up to the ideals of the movement. The following items gleaned from reports sent to my office during the last few weeks will give some idea of the extent of the service being rendered to the Church and the Kingdom by our host of fine young people in Christian Endeavor:

The Christian Endeavor Society of the Methodist Protestant Church of Alexandria, Virginia, supplied the church with fuel during the past season at a cost of approximately $100. The Sunday school recently purchased a new piano for the use of the school.

The Senior Society of Connellsville, Pennsylvania, has won superior recognition in the state and county unions for the past two years. Last year they won the Efficiency Shield presented by the county union for the best work in the county, and they are planning to keep this shield! Four members of this society are officers in the County Union. There are three wide-awake societies in this church, Junior, Intermediate, and Senior.

The Good Cheer Committee of the Adult C. E. Society of Hampden Church, Baltimore, Maryland, is supplying a widow and six children with coal this winter.

The Senior Society of Asheboro, North Carolina, makes regular visits to the County Jail and also to the County Home and holds services for the prisoners and inmates. This society has a total membership of 40, of which 38 are members of the church.

The Senior Society of Asheville, North Carolina, purchased a large bulletin board for the use of the church.

Doesn't this sound like real service, Attica, Ohio, Endeavorors sent two boxes of clothing to Alvan Drew School at Pine Ridge, Kentucky; held a lawn fete and used the money to send delegates to the Summer Conference at Sabina; held a sun-rise breakfast on World Peace day; appointed a committee to aid the pastor by ushering, taking the offering, passing hymnbooks, welcoming strangers, etc.; gave two pageants for the missionary society; and sang Christmas carols for the shut-ins of the community.

The Seniors of First Church, High Point, North Carolina, are a rather modest bunch! In a recent report, after mentioning a few things they had been doing, they rather timidly suggested that they had held the Banner given by the State Union for the best work done for the past two years! Among other things, this society pays $5 each month for the support of an orphan at our Children's Home; they have a membership of over 60, with an average attendance of 40; a monthly social is held with from 75 to 100 present on each occasion; and they gave last year to missionary causes over $150. The last state convention was entertained by this society.

Fowlerton, Indiana, Seniors have sent a gift box to our mission station at Dhulia, India.

Bloomingdale, New Jersey, Seniors raised money to help paint and repair the church and are now trying to get the money to purchase new pews.

Hollisterville, Pennsylvania, Seniors bought clothing for ten children from poor families so that they might attend Sunday chool.

This very fine tribute to the evangelistic spirit of Christian Endeavor comes from Rev. H. L. Crawford, pastor of our church at Eagletown, Oklahoma: Two members of the society gave themselves to Christ and began using their influence to bring their friends. Before their confession, not a member of the society had openly confessed Christ as their Savior. Now, practically all of the members are professing Christians.

Westheight Seniors of Kansas City sold 112 Scripture Text Calendars and used the proceeds for their society work. they presented a play called "Deacon Dubbs" and were called on to repeat it five times in the city, clearing more than $60 on this; they presented a pageant, "The Keeper of the Keys," to the church in which very forcefully were brought out the standards of Christian Endeavor.

The Endeavorers of St. Paul's Church, Inwood, Long Island, gave a play, "The New Co-Ed," last spring and turned over half of the proceeds to pay off the mortgage on their church. Six delegates went from this society to the State C. E. Assembly held at Montour Falls. At the New York State Convention at Saratoga Springs, a member of this society presided at the piano during the sessions.

Villars Chapel, of Clarksville, Ohio, has purchased a piano for the church and are paying regularly toward the pastor's salary.

Garwoods Church, of the Onondaga Conference, is indebted to their Endeavorors for money with which to finish paying for a basement built under the church building. A total of $118 was contributed by this society to this cause. They have also purchased chairs and a communion set for the use of the church.

Among other splendid services, the Lake Como, New Jersey, society is paying particular attention to the Allenwood Sanitorium and to the patients there, sending offerings, paying visits, and arranging for post-card showers. Just before Christmas last year, a gift of "Canned and Dry Goods" was made to this institution.

The Endeavorers of Luray, Missouri, arranged a special service and sent flowers to all the shut-ins in the community on Mother's Day last year.

In order to give the church in Wilsonville, Alabama, a new coat of color, the Endeavorers gave a box and ice cream supper and turned over the proceeds to the church officials. Members of the society also helped in the work of putting it on.

The very first society to reach a total of 200 points on the Standards Chart, published by our Board, was the Senior Society of Mount Vernon, Ohio. This entitles them to the first Blue Seal awarded. Congratulations, Mount Vernon! Rev. R. C. Tolbert, president of the Ohio Conference Union, is pastor of this live society.

LAWRENCE LITTLE, *Executive Secretary,*
Board of Young People's Work.

—After all, the things that unite Christians are not merely more than the things that divide; they are more important. They are the vital things. Pray for those unities, for a realization of them in our attitude toward fellow Christians. —*C. E. World.*

1926 STATISTICS—COMPARATIVE SUMMARY

Methodist Protestant Church

1925		1926
	NUMERICAL	
1,076	Number of Ministers	1,134
458	Number of Preachers	377
2,269	Number of Churches	2,257
1,114	Number of Charges	1,271
187,371	Members on Roll	188,878
	Number removed	5,339
14,896	Number professions	11,363
12,684	Number received	11,363
1,964	Number of Sunday Schools	1,988
16,100	Number of Officers and Teachers	17,495
179,694	Number of scholars	180,071
927	Number of C. E. Societies	980
27,718	Number of members	28,875
	Number of W. F. M. Societies	474
	Number of members	10,200
	Number of W. H. M. Societies	405
	Number of members	8,189
	Number of Ladies' Aids	357
	Number of Members	8,845
	PROPERTY	
2,150	Number of Church Buildings	2,257
$14,793,948	Value of Church Buildings	$15,063,855
1,210,018	Debt on Church Buildings	1,383,021
5,177,044	Insurance	5,898,605
740	Number of Parsonages	772
2,340,780	Value of Parsonages	2,449,377
135,801	Debt on parsonages	125,102
649,349	Insurance	838,300
249,347	Other Holdings	903,317
	Educational property	1,699,317
	Benevolent property	263,000
	Assembly Grounds	143,000
	Church Extension Funds	47,056
	Superannuate Funds	303,950
	Other Funds	18,001
	FINANCIAL—*Local Church*	
$ 1,032,753	Paid Pastors (including rent)	$ 1,144,164
829,111	Paid on Church Building	331,762
186,407	Paid on Church Debt	221,427
71,217	Raised for Church Improvement	131,790
440,844	Raised for Current Expenses	559,199
84,268	Raised by Sunday Schools	100,043
9,084	Raised by C. E. Societies	16,174
	Raised by Ladies' Aids	96,424
246,752	Unusual Expenses	282,493
169,860	Special Offerings	174,506
$ 3,070,395		$ 3,058,982
	FINANCIAL—*Annual Conference*	
$ 105,885	Paid on Annual Conference Budget	$ 116,711
24,225	Paid on Presidents' Salaries	19,781
1,966	Raised for Church Extension	13,936
2,372	Raised for Superannuates	11,535
$ 134,448		$ 161,963
	FINANCIAL—*General Conference*	
$ 188,161	Paid on General Conference Budget	$ 174,506
53,247	Raised by W. F. M. Societies	60,288
20,610	Raised by W. H. M. Societies	22,716
50,489	External Benevolence	13,628
$ 312,507		$ 271,138

1925		1926
	*Undesignated	$ 498,483
$3,517,350	Grand Total	$3,992,566

*Probably belongs in Local Church Finances.

C. W. BATES,
Statistical Secretary, General Conference.

THE DEAD AND THE ALIVE CHURCH

Jesus Christ appears to the church at Sardis as the One who had the seven Spirits of God and the seven stars. He comes, then, as the giver of life and light. This church had no heresies like Ephesus and Thyatira. It had no immoralities like Pergamos. The devil was not fighting through Jew or heathen; it had no persecutions. It needed none, for its present condition suited Satan. It was a dead church, and that is all Satan or the world desires. It had a name to live. It appeared active, and people spoke of it as such. But He who judges justly pronounced it unsatisfactory. The trouble was with its life. It was not absolutely dead. There were some things which still remained, but they were ready to die. In some of the very lower animals, muscular movement may be seen after life is extinct. A train may keep in motion after the steam or other power has been shut off. Some institutions keep up routine action after their vitality and spirit are dead. It is well for any church or any soul to note how much of its action is due to life and how much to routine and reaction.

What causes such a state as this? The Saviour gives us a suggestion when He says, "Except ye eat my flesh and drink my blood, ye have no life in you." Here is the cause of all spiritual deadness, separation from the life of Christ. Not feeding on Him, not eating Him. The cure is to return to Him, and thus feed the life that remains through personal relation with Him. These people of Sardis had a high reputation. But the keen, fiery eyes of Christ saw through it and behind it. The movement of mere enthusiasm without conviction; of machinery without life; of appearance without reality; of inspiration without knowledge, all meant nothing to Him. The remedy for this was to awake, watch, or else God would come as a thief in the night. There was a spark left which might be blown into a blaze. There were a few souls not altogether dead. To these appeal was made that if they awoke and overcame the slumber, their names would not be blotted out of the book of life. Spiritual death is a greater peril than any other evil.—*Dr. David S. Kennedy, in The Bible Champion.*

THE MODERN BALLROOM

Rabbi Wise, of New York, said (in 1914): "Nearly all men and women were shocked when the wretched modern dances were engaged in for the first time. If one were to enter a New York ballroom today for the first time after ten years' absence he would be struck dumb with disgust and astonishment at the degeneration which has come to pass within a little time." . . . . Dr. John Haynes Holmes writes: "Dancing today, even among our so-called 'best people,' is indecent. In watching a dancing party at a seacoast resort this past summer, we noticed all kinds of dances and postures which, in the settlement and community center dances in the New York slum districts, the chaperones are under strict orders to forbid as immoral. Nowhere in our social life today is there such evidence of degeneracy as on the dance floor. The music is barbaric, the dressing immodest, and the dances brutally sexual."—*From "Modern Religious Liberalism," by John Horsch.*

—During the year 1926 the public debt of the United States was reduced by $1,173,305,301 to $19,074,665,337.

OUR STORY PAGE

STANDING UP UNDER FIRE

"Cowards!"

"Fraidy Cat!"

"Mamma's nice little apron-string man!"

Such were the names flung out in the intensity of youthful scorn at the lad who stood there looking at his companions with flushed cheeks and flaming eyes, his whole being expressing defiance.

The afternoon sun shone through the wide windows of a large, pleasant room, the "den" of one of the older boys at whose home the club was meeting, and scattered about in different positions indicative of the different temperaments were boys of various ages, and all of whom considered themselves young men.

Just every-day, happy-go-lucky boys they were, that need only the right viewpoint of life to make the eyes of their mothers glow with happiness, and to cause each father's voice to echo his pride as he says, "This is my son."

Bright, open-faced lads they were, on whom the world had not yet left its mark. Their clear eyes met your own with all the frankness that had nothing of which to be afraid, nothing to hide, and this of itself is worth more than gold.

Today was the first meeting of the Up-to-Date Club, as it had been named after a discussion that took up the greater part of the session. They did not really know much about clubs, but they had heard older men and boys speak of their clubs, so they had decided that it would be great fun to have a club of their own. Besides, it was the proper thing to belong to a club. Hal Winston said so, and he ought to know, because his brother, Bert, who was working in the city, belonged to three and he had declared that any fellow who was considered anybody belonged to a club.

After the business of the club had been attended to, the boys had gathered in groups, chatting and laughing, some making ready to leave, when Hal Winston, the club's president, rapped for order. Turning, they saw on a table in the corner of the room, a bottle of wine and packages of cigarettes.

There was astonishment depicted on every boyish face at the sight, for all of the lads gathered here had been carefully raised, and the little village they had called home knew little of such city ways.

"Come, fellows, help yourselves," and Hal's voice rang out hospitably, as he selected a cigarette and proceeded to light it, his chest swelling as if that act had suddenly pushed him into manhood. Then he stopped and poured out a glass of wine, calling on the crowd to help themselves. "Got it in the city a few days ago," he explained genially.

The lads hesitated at first, looking blankly at the boy, then the wine and cigarettes, then, with a spirit of bravado, they all stepped forward to help themselves. That is, all but one young fellow.

He stood back, his lips set, his eyes flashing, as he watched his chums gather about the room, when Hal called out, "Come on, Roy. Don't be backward about coming forward. Come on and join the gang," giving another pull at his cigarette. Roy turned at these words.

"Is this a club or a saloon?" he demanded with withering scorn, his shoulders straightened, his lips curved over the words that he had said with such bitterness of inflection.

The boys, stopped midway in their acceptance of their host's hospitality, looked first at Roy, then at Hal. That boy himself stood, not knowing just what to make of it all, then responded hotly:

"Why, a club, of course, silly. Did you think it is a Sunday school picnic?" tilting his cigarette at a more acute angle, as he watched Roy.

"Well, if this is a club, you can just count me out. I belong to no club that patterns after a common saloon. Just cross my name off your list, please." Then as he heard a snicker, his cheeks flushed a deeper scarlet, but he did not waver. "Do I make myself plain?"

There was a moment's silence, then, "Hear, hear," called Hal in a loud, mocking voice, and echoed by several others, who wished to show their independence as well as to "stand in" with Hal, the son of the richest man in their town.

And now all were watching Roy as he stood, very brave to all appearance, yet wishing in his heart he could turn and run out of the doors. For he was only a "kid," just fifteen, with all a boy's dread of ridicule. Then it was that the names of "coward," with all the others, were flung at him, until the whole room seemed to echo forth and back the cutting words. Do you think it was a small thing to stand there and listen to the mocking, cutting words? You boys will know just how Roy felt, and you may even think it would be easier to face a cannon's roar than to meet such a battery of scorn and ridicule. Roy stood still for a long second, gazing straight into the faces of the boys whose mocking eyes seemed to pierce his very soul.

"Yes, mamma's boy, if you will," his voice ringing out defiantly. "But listen, I promised my mother, when a little fellow, beside the bed of my dying father, that I would never touch liquor in any form and to keep my lips clean from tobacco, and I am right here to say the fellow who will break his word to his mother is a cad. So there." His scorn now matched theirs, and the boys were awed in spite of themselves.

They all knew the story of how Roy's father, a brilliant man, had died from the effects of strong drink, and as they hesitated while the impulse for good strove within them, Hal again jeered: "So we have a parson among us. Be good, little boys."

Roy looked straight at the speaker, then turned to go, when Rex Dunham, the oldest of the group and the acknowledged leader of the "bunch," stepped to the lad's side, and laying his hand on his shoulder in a protecting manner, drawled in his usual lazy way:

"Parson, fellows? Well, then, you have two of them, and didn't know it, did you? So fire away. Two can stand it better than one, I guess." He looked at the astonished boys, a new expression on his usually smiling face. The boys, to use their own expression, were "paralyzed."

Rex Dunham, who had money to burn, or his dad had, which, to them, meant about the same; Rex, who was their leader in everything; Rex, who had never been known to "preach," now turned "goody-goody." Hal did not dare to turn his battery of sarcasm on Rex, so he just stood and waited for what might come next. Rex went on:

"I too, promised my mother, long ago, to let liquor, tobacco and cards alone, and, I, too, say that a fellow who will break his word to his mother is a cad of the worst kind. And, yet, soberly, I don't know that if it hadn't been for this kid that I would have said anything. Just let you go your way, while I should have gone mine—and a different way it would have been. But he fought for his principles and every one of you ought to honor him for it." Rex straightened until he seemed to the boys to be at least ten feet tall. Then—

"Well, fellows, which is it to be—a club or a saloon? If a club and the right kind, I stay with you. If a saloon, just cut me out. If a club, you will just have to cut that out, too," pointing to the wine and cigarettes. "Which is it to be?"

Hal turned quickly, gathered up the cigarettes, tossed them out of the open window, threw after them the wine bottle, and followed them with a pack of cards that had been in

a drawer of the table, all ready for the occasion. Turning, he faced the boys.

"Mothers win in this crowd, every time," his cheeks flushed from excitement and shame. "My mother did not know this, boys, I'll be honest enough to admit, and there would have been something doing if she had guessed, you'd better believe. Well, what do you say? Think we can run this club without any extras? Eh, fellows?" Every lad there agreed with him when Rex again spoke.

"By the way, why did you name this the Up-to-Date Club? Why the mystifying name?" He looked a bit amused, then smiled as Hal explained that his brother, Bert, had suggested that name.

"Huh, huh! And of course you fellows thought that, to be up-to-date, you must smoke and drink and gamble, eh? Well, if you keep your eyes open, you will see that the men who are really up-to-date, who amount to something in life, are the men who let liquor and tobacco and cards alone. They have to have clear heads and keen brains to compete with the rest of the world, and those things," pointing to where Hal's "entertainment" lay on the ground outside, "make success a very dubious affair. See?"

Then, as if realizing for the first time that he, too, had been taking the part of "preacher," he laughed in embarrassment.

"The parson has spoken, so let's go," and slipped his arm in that of Roy's, he turned away, leaving a "bunch" of very sober lads behind.

Afterwards when a name was proposed for membership Hal was heard to remark, "It takes a mighty clean fellow to get into our club. No gamblers or drinkers or cigarette fiends need apply."—*Florence Jones Hadley, in Baptist Standard.*

"COVER MY DEFENSELESS HEAD"

John Wesley's famous hymn, "Jesus, Lover of My Soul, Let Me to Thy Bosom Fly," has brought blessing and comfort to untold thousands. Many years ago a soldier in the Confederate Army in the Civil War spoke in public of the help this hymn was to him. He said: "I was a mere boy and had just been drafted to service. One night I was put on outpost duty in an advanced and lonely place. I was informed that the enemy was close by. I knew that my life was in danger; the bright moonlight made me plainly visible. To keep up my spirits and quiet my nerves I began to sing the hymn, 'Jesus, Lover of My Soul,' and by the time I came to the words, 'Cover my defenseless head with the shadow of Thy wing,' I had recovered myself. It seemed as if all my fears had vanished, and I paced my beat the rest of the time, until relieved, as fearless as if it were daytime. I felt that my prayer was answered."

This was spoken in public before a number of people who had gathered. While he was speaking, a man sitting near gazed at him with evident and increasing astonishment. When he finished his story, this second man exclaimed: "This is most extraordinary. That very night I was in that very wood on scout duty with a detachment of Federal troops. We knew that we were close to the Confederate lines. As we approached the edge of the woods we heard a clear voice begin to sing 'Jesus, Lover of My Soul.' We crept softly forward, not knowing what was there. Presently we saw plainly in the moonlight the solitary figure of a Confederate sentry, pacing his beat, and it was he who was singing. Instantly a dozen muskets covered him, waiting for my order to fire. Just then he sang with a feeling of trust and pathos, 'Cover my defenseless head with the shadow of Thy wing.' I ordered the guns lowered and said to my men, 'Don't touch that boy! We will go back to camp.' Then taking the ex-Confederate by the hand, he said, "That hymn saved your life that night. And your trust in God, your invisible protector, reached my soul and saved me.'"—*Our Hope.*

THE BEST GIFT

"I'm afraid—I haven't given you—the right kind—of gift." It was Christmas night, and the words, punctuated with sobs, came from my little eight-year-old girl.

"Why, yes, you have, dearie," I replied. "Didn't you give papa your love and a promise to be good and kind to all your brothers and sisters?"

"Yes, but I don't think that was enough. I ought to have given you something to show it."

In the morning she had climbed into my bed and as she snuggled up to me she said, "Papa, I haven't got you any Christmas present." I knew how little money she had had to spend, and so I said, "Well, you can give papa your love and that will be better than any gift." And she had dressed and gone down into my study and on a scrap of paper had written:

"Dear Papa: My Christmas gift to you is my love and to be a good girl and to be kind to the rest of the children. Yours truly, Maxine."

As I remembered that little note I felt a tightening in my throat and took her in my arms and said, "No, dearie, your love is more precious to papa than any gift you could have given.'

And then, like a flash, it dawned upon me that in this experience of my fatherhood, God had given me a vision of His own Father-heart.

If we really love Him, though our only manifestation of it be a love note on a scrap of paper, it is acceptable to Him.

—*Rev. H. L. Bailey, in Zion's Herald.*

THE LONG-EXPECTED MESSIAH

D. L. Moody

And she brought forth her firstborn Son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn.—Luke 2:7.

The natural human heart is like that inn at Bethlehem—no room for Christ! All true saints of God for four thousand years had been gazing out into the future, looking and listening that they might hear the footfall of the Coming One. Bible students think that when Eve brought forth her firstborn and said: "I have gotten a man from the Lord," she thought he was the Promised One. And right on for four thousand years the mothers in Israel had been looking for that Child. And now the time has arrived. He appears on earth; and the first thing we read is that there is no room for Him!

He came on no secret mission. He tells us what He came for: "to seek and to save that which was lost." He came to get His arm under the vilest sinner and lift him up to God; to bind up the broken-hearted and to comfort those that mourn. And yet from the time it was announced in Jerusalem that He had come, until He was put to death on the cross, the sword was not put back into its scabbard until it had pierced the very heart of the God-man.

CRITICS DENY BUT DO NOT DISPROVE

Modern naturalism has not disproved direct and specific Revelation: it simply denies it. Its fundamental conception of God and the world is simply the negation of the Biblical conception. It starts by assuming that the Biblical conception is fundamentally false, and then imposes upon the Biblical records a naturalistic and evolutionistic criterion before which the Bible, as it stands, is bound to be descredited. In order that this arbitrary theory may be satisfied, the Bible records are subject to such unheard-of mutilations that the process would appear more than farcical if it were not more than tragical.—*John Thomas, in London Christian.*

Our Task and Our Privilege

Paid A. C. B. in Full

Mocksville.
Porter.
Spencer.
State Street.
Liberty-Siler City.
English Street.

Churches:
Palestine, on Flat Rock.
Speights Chapel, on Whitakers.
Mt. Carmel, South Lexington Charge.

Paid on A. C. B.

Burlington	$250.00
Forsyth	129.18
Davidson	88.20
Whitakers	77.25
Anderson	70.00
Flat Rock	65.51
West End	55.00
Fountain Place	50.00
Mebane	50.00
Mount Pleasant	50.00
Randolph	48.00
Charlotte	42.10
Granville	40.00
Weaverville	36.09
Concord	34.00
Mount Hermon	33.87
Why Not	31.55
Friendship	25.50
Pinnacle	25.25
Grace	25.00
Lexington, South	25.00
Pleasant Grove	25.00
Gibsonville	25.00
Vance	20.00
Littleton	18.50
Saxapahaw	16.35
Rockingham	12.00
Midland	11.20
Cleveland	10.65
Thomasville, West	10.10
Randleman	10.00
Lincolnton	9.55
Bess Chapel	8.35
Mecklenburg	8.15
Denton	5.00
Haw River	5.00
Yarborough	5.00
Pageland	3.06
Melton's Grove	3.00
Democrat	2.00

Paid on G.C.B.		W.H.M.S.	W.F.M.S.
Th'ville Com.	$175.00	$.....	$ 26.50
Concord	108.01	.....	.....
Granville	70.00	117.06	80.62
Asheville	66.00	10.35	36.25
Liberty-S. City.	50.98	.....	.....
West End	42.00	53.40	39.60
Forsyth	40.65	30.72	36.74
State Street	40.01	.....	35.06
Winston, 1st	38.47	146.20	128.00
Henderson	36.00	174.18	221.62
Whitakers	32.05	.....	70.05
Randleman	28.71	19.90	6.00
Asheboro	28.60	82.65	40.06
Vance	25.00	20.00	.....
Calvary	23.43	40.00	57.10
Orange	20.00	94.20	15.05
Flat Rock	18.00	30.25	.....
Graham	17.56	.....	19.52
Mocksville	17.22	.....	.....
N. Davidson	16.81	.....	26.72
Gibsonville	16.23	30.00	.....
Pinnacle	16.17	9.55	10.00
F'view-G. Raven	16.15	.....	.....
Pleasant Grove	15.25	.....	.....
Charlotte 1st	15.00	6.00	47.31
Spring Church	14.87	.....	.....
Fountain Pl.	14.66	.....	.....
Lexington, S.	14.00	.....	.....
Randolph	12.07	15.47	.....
Mt. Hermon	11.58	8.86	.....
Friendship	8.91	.....	.....
St. Paul	8.61	.....	.....
Th'ville, West	8.25	.....	.....
Anderson	8.00	.....	.....
Bess Chapel	6.80	23.25	.....
Lebanon	6.75	.....	.....
Davidson	6.75	.....	.....
Saxapahaw	6.50	2.00	34.40
Moriah	6.50	31.80	30.76
Mebane	6.40	88.03	73.55
Alamance	6.00	19.00	58.23
Littleton	6.00	.....	.....
Lincolnton	6.00	.....	.....
Midland	5.73	.....	.....
English Street	5.10	.....	.....
Why Not	5.00	10.00	4.20
Chase City	4.50	.....	.....
Mecklenburg	4.20	.....	.....
Halifax	4.00	11.00	40.00
Rockingham	3.00	.....	.....
Pageland	2.00	.....	.....
Grace	1.00	177.92	408.06
B'lington, 1st	.....	193.00	128.06
High Point, 1st	.....	207.67	411.25
Mt. Pleasant	.....	44.36	69.66
Tabernacle	.....	31.44	.....
Enfield	.....	32.53	.....
West Forsyth	.....	10.00	16.70
Reidsville	.....	41.68	53.42
Th'ville 1st	.....	.....	15.00
Creswell	.....	5.45	.....
Graham	.....	.....	23.70
Haw River	.....	.....	60.80
Yarborough	.....	.....	10.00

Paid College Assessment in Full

Tabernacle.
Liberty-Siler City.
Grace.
Asheboro.
Burlington.
Concord.
Henderson.
High Point 1st.
Gibsonville.
Reidsville.
Fountain Place.
Mebane.
Spencer.
Albemarle.
State Street.
Haw River Mission.
Mt. Hermon.
South Winston.
Winston-Salem.
Yadkin College.
Charlotte, 1st.
Connelly Springs.
Chatham.

Churches.
Spring Hill, West Thomasville Charge.

Paid on College Assessment

Granville	$ 56.50
West End	27.00
Welch Memorial	25.00
Saxapahaw	18.46
Alamance	13.25
Thomasville, West	12.50
English St.	6.75
Lexington, South	6.25
Asheville	6.00
Ranrdeman	5.50
Union Grove	5.10
Rockingham	4.00
Mecklenburg	1.27
Friendship	.50

1 Per Cent on Budgets For Superannuates

English Street $. 50

Four new names are added to the A. C. B., Anderson, Pinnacle, Midland, and Thomasville, West. On the G. C. B. one new one is added, Community Church Thomasville, thus heading the list. On the College list three new names are added, Chatham, Connelly Springs, and West Thomasville.

Chatham, Connelly Springs and Charlotte charges and Spring Hill Church on Thomasville, West, go over the top on College Assessment. On the W. F. M. S. Haw River and Yarboroughs are new.

We most heartily welcome these new names and congratulate all those that went over the top on any budget. Not knowing what the assessments are for the Women's Societies I can't say whether any of these have gone over or not. But if they have not they soon will as their year soon ends, and they do not fall behind. As their year does not end with the Conference year so it is hard to say when they are over the top, but just after the Branch meeting we will try to get the list of all those that went over the top for the Missionary year.

English Street Church is the first to report on the 1 per cent on Budgets to be paid the Superannuate Permanent Fund.

Besides those that went over the top and the new entries there are two promotions on the A. C. B., Randolph and Saxapahaw; and Mt. Hermon's remittance helped them to hold their place. On the G. C. B. there is one promotion, West Thomasville. Two promotions on the College list, Granville made the largest gain and heads the list, West End goes up to second place. There were splendid gains made on the Home and Foreign Missionary Societies. See whether you got credit for your contribution.

Our treasurer, Mr. V. W. Idol, tells me that we are a little ahead of what we were last year this time. That is fine and very encouraging. He says however that we are behind on the A. C. B. what we were this time last year. We can soon change that. A number of our larger and stronger charges have not sent in any yet on the A. C. B. I am sure they will soon be attending to that. Now is the time to work. If it is left until the end of the year it will be hard to get and will not be a full year's work as far as working at the Task is concerned and we will be likely to fall short. Remember that what you do not collect will be missed in the Superannuate Fund and the Church Extension Fund. There seems no way of helping this to let's raise it all. That 1 per cent on church budgets goes to the Permanent Fund for Superannuates. This is a much needed work and we do hope that the amounts will be paid in from every charge.

Praying for all and trusting that this will be the best year with each one, I am yours in His dear service.

A. G. DIXON.

Our Children's Home

Offerings by Churches and Individuals

Concord Station, $33.38; Fair Grove Church, Haw River Circuit, $3.50; Mrs. Florence Guice, $5; Mrs. D. I. Gaster, Sunday Eggs, $2.75.

Sunday School Offerings

Pleasant Grove, $8.01; Philathea Class, Henderson, $13.75; Creswell, $3.04; Bethel, $2.17; Shiloh, Randolph charge, $5; North Davidson charge, $6.81; Mill Grove, $4.60; Haw River Mission, $3.40; Shoals, $3.55; Henderson, February and March, $16.08; Hickory Ridge, Forsythe circuit, $5.75; Bethany, Randolph circuit, $1.80; Midway, $6.30; Mebane, $11.95; Whitakers Chapel, Enfield charge, $19.58; Mitchell Grove, Guilford circuit, $1.75; Mt. Lebanon, Randleman circuit, $5.70; Beginners class, Harmony, Yarborough work, S. C., $2.00.

We appreciate very much each contribution. It means much to the Home in carrying on this work. May the Lord bless you in your giving. A few of our good women are giving the amount of their Sunday eggs. I am very forcibly impressed with this, and wonder if more of the women would not like to help in this way. I am sure they will receive a blessing in so doing. I am requesting that anyone sending contributions, from the various churches and Sunday schools, to please give plainly, the correct address, also the church or Sunday school and the charge from which it comes. We wish to send a letter of acknowledgement and thanks, and it is impossible to do so without this information.

E. F. ALLMAN, Superintendent.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$173,631.62
J. M. Cutchin, Jr.	200.00
Mrs. L. F. Durham	4.00
Charles W. Misenheimer	10.00
	$173,845.62

Endowment Insurance Fund

Amount previously reported	$7,430.61
Mrs. George F. Crutchfield	2.00
W. N. Pegram	50.00
	$7,482.61

HERALD SUBSCRIPTION RECEIPTS

Rev. D. M. Dew, $6; Rev. J. B. O'Briant, $1.50; Rev. G. F. Millaway, $1.50; Rev. J. B. Trogdon, $2; Rev. M. I. Crutchfield, $1.50; Rev. D. I. Garner, $4.50; Rev. C. G. Isley, $3.75; Rev. H. F. Surratt, $3; Rev. M. C. Henderson, $1.50; Rev. W. D. Reed, $1.50.

SUNDAY SCHOOL

Lesson for March 27—First Quarterly Review. Read Rev. 7:9-17.

Lesson for April 3.—Peter Becomes a Disciple of Jesus. Mark 1:14-18, 29-31.

CHRISTIAN ENDEAVOR

Topic for March 27—What Does a Missionary Do? Matt. 10:5-10.

Topic for April 3.—What is Real Christianity? Jas. 1:19-27; John 13:34, 35.

RALLY DAY

Missionary Rally Day was observed at Mt. Zion church, which is in the Eighth District. Mrs. T. L. Speas and Mrs. John Hunter are the District Chairmen. Mrs. Speas presided.

After the devotional period, conducted by Rev. A. L. Hunter, pastor of the church, the following program was given:

"Home Missions," Mrs. W. C. Hammer.
"Foreign Missions," Miss Eleanor Orrell.
"Young People's Work," Mrs. C. L. Whitaker.
"Stewardship," Mr. J. Norman Wills.

Rev. Carey Whitaker made a few appropriate remarks, urging the ministers and laymen to encourage and cooperate with the women in their missionary activities.

The program continued throughout the afternoon. A substantial luncheon was provided by the good women.

The meeting was well attended, and a great deal of interest and enthusiasm manifested on the part of the different churches represented.

E. L. ORRELL.

High Point College Items

S. Robinowitz, a Hebrew of High Point, is giving a medal for efficiency in oratory this year.

In the inter-collegeiate debate last week High Point College debaters won over both Lenoir-Rhyne and Guilford College debaters. G. W. Andrew and W. M. Loy met the debaters from Guilford College at High Point College and Elwood Carroll and O. C. Loy met the debaters from Lenoir-Rhyne at Hickory. The query was resolved that the United States should immediately recognize the Soveit government of Russia. On March the 31st these same debaters will meet debaters from State College. The affirmative will be upheld by Mr. Andrew and W. M. Loy at Raleigh, while the negative will be upheld by O. C. Loy and Elwood Carroll at High Point.

Keith Harrison will represent High Point College in an intercollegiate oratorical contest at Raleigh next week.

Commencement sermon will be preached on May the 22nd, in the First M. P. Church by Dr. Thomas H. Lewis; the commencement address will be delivered by Judge I. N. Meekings, on Monday the 23rd, in the college auditorium at 11 a.m. The Class Field Day exercises will precede the address.

The new catalogue will be off the press about the first of April. We are adding some new departments and several new instructors. Prof. C. R. Hinshaw becomes the head of the department of Education. Prof. Hinshaw has had several years experience in public school work. He served as superintendent of public school in Gates county, has been superintendent of several high schools, has his master's degree from the University of N. C. and is spending the present year at Teachers' College, Columbia University. Mr. Stanley Pugh of Findlay College, Ohio, becomes the head of our business school. Mr. Pugh is a young man, has had two years experience teaching. Is a member of the M. P. Church and comes with fine testimonials.

Miss Mary Todd of Missouri will teach expression or public speaking here next year. She comes highly recommended, has had valuable experience and is a young woman of fine personality.

Miss Bessie Battle, now Mrs. Chas. W. Moseley, taught art here this year and will return next year.

Prospects for a large enrollment next year are most encouraging. But few of the students now with us will fail to return and assurances of a large freshmen class greatly encourage us.

West End, Greensboro.—We began our revival meeting the first Sunday in this month and closed last Sunday night. The results were not all we had hoped for, yet it was a good meeting.

We missed some of our most faithful members who were kept away because of sickness in the families. The pastor did the preaching and an encouraging number of the members of the church were there at every service and worked faithfully throughout the meeting.

The choir was faithful and efficient, there at every service and on time and gave as inspiring music as it has been our privilege to listen to for some time.

As a result of the meeting a goodly number were converted and 22 members received into the church. Last but not least, the church was revived and many Christians made stronger and pastor and people encouraged. The following is a list of the names of the members that have been received into this church since conference, besides the pastor and family: Mrs. M. E. Yates, Clarence Edwards, Mrs. J. A. Black, Mr. J. A. Black, Mrs. C. W. Raulshon, Mr. C. W. Raulshon, Miss Freda Neville, Mr. Perry Stine, Mrs. Perry Stine, F. V. Black, Mr. H. W. Nigh, V. C. Nigh, Louise Hendrix, Pearl Hendrix, Mrs. S. E. Ratledge, Grover Morgan, Leona Morgan, Mr. T. J. Hicks, Mrs. T. J. Hicks, H. B. Hicks, Roy Hicks, Harrell Pugh, William J. Barbee, Miss Mae Dixon, Adelade Pleasants, Una Pleasants, Paul Leonard, Leonard Routh, Aline Routh, and Mrs. A. B. Stone.

J. D. WILLIAMS, Pastor.

—Mrs. G. F. Millaway was taken to Long's Hospital last Monday with serious sinus trouble. It is feared that an operation will be necesary . Dr. J. C. Broofield recently had an operation for similar trouble, but is out at work again. Such trouble seems to be due to influenza or grippe in many cases. We hope that Mrs. Millaway's trouble will yield promptly to treatment.

—Rev. W. D. Reed has our sympathy. He has had great trouble. He was called from the sick bed of his wife to go to Lincolnton to see his daughter, Mrs. Lackey, who was also sick, and arrived just in time to see her breathe her last.

—West End meeting lasted two weeks, closing last Sunday night. It was a good meeting with several converts to be numbered as one of the results.

—On April 26, 27, and 28, Burlington is to be host to a large number of Sunday school workers from all parts of the State who will be in attendance at the Annual Convention of the North Carolina Sunday School Association.

—"I have always taught, and do teach, and shall teach, I doubt not, till I die, that in resolving to do our work well is the only sound foundation for any religion whatsoever."—Ruskin.

FROM PASTORS *and* PEOPLE

AN APPRECIATION

A note in the Herald of last week stating that N. M. Harrison, Sr., had passed away and only those who had lived in that community could realize how much he would be missed, is certainly true. Having been the pastor of this good man for seven years and neighbor to him all that time, it is easy to speak of his virtues as they were outstanding.

I do not know that I ever sat in the pulpit of any church during the funeral service of any person that caused me to have such mixed emotions as the other day when Brothers Stubbins and Spencer were performing the parts assigned them. I could think of so many times that I had seen Brother Harrison in the services there in both church and Sunday school and of his faithfulness. I would rejoice that I had the privilege of being associated with him so long and then the thought would come that in front of me were the remains of all that was mortal of him and it was so sad to me.

Brother Harrison was an unusual man to his pastor. He was just as good to him in the last days as the first. Not always true of some of our good church people. Sometimes we differed as to the best thing to be done in certain cases, but when the pastor decided to go ahead and do what he deemed to be best, Brother Harrison would not stand off and say, "Well, if you want to go against my judgment, make it go if you can; I will have nothing to do with it," but he would help you just as much as if you had followed his plan. It takes a great soul to boost a thing when you doubt the wisdom of it. But such was the loyalty of this man that he did not let petty things keep him from his duty.

It was good, too, to be in his home, for he loved him family and spared no pains to do everything for them that would help them to make a life. He succeeded in that, too, as all know that with the help of his good wife they raised a family of children that are loyal to the Kingdom and they are regular standbys for the pastor at the home church. For the number I never served a more loyal family anywhere. God bless them in their loss, for it is great.

Brother Harrison was a great business man. Any man that can do business in a community for 50 years and never make an assignment of any kind is a fine manager. He did much for the poor. It was a touching sight to see the colored folks file in and out to view his remains. They knew that they had lost a friends.

He was an enemy to all things that would have a tendency to hurt the morals of the community in which he lived. He was outspoken against evil in any form. Yet he was one of the gentlest of men. Kind, courteous, a typical Southern gentleman. Words fail me as I think of this "great man in Israel that has fallen today." I cannot think of any man that will be missed in more ways than this one in his church, home, and community, for he was a man of affairs.

May the God of all grace sustain the dear ones at home who feel this bereavement so severely. May the church find in someone who is left a leader that will take up the work in a measure at least that the cause that Brother Harrison loved so much may not suffer for lack of leadership. And may we all who knew this man and loved him find an inspiration in his life that will lead us on to greater faithfulness and service in the Kingdom of God. N. G. BETHEA.

PHILATHEA MEETING

The Mizpah Philathea class held its regular business meeting Sunday at the church. The meeting was called to order by the president, Mrs. H. J. Jones; minutes read and roll called by assistant secretary, Miss Annie Tate. The president then reminded the different committees of their duties. As there was no further business, the meeting adjourned to meet again in April. REPORTER.

Albemarle.—The Ladies' Aid Society held their monthly meeting at the home of Mrs. C. W. Hatley with 24 members present. We are proud to see so many interested in this work. The committees all had good reports, showing that much progress is being made. The visiting committee reported 104 visits. Ways and means reported that plans are being made for putting on our play in the near future.

It was decided that we have a "dollar social" next month, each member to earn a dollar and report at the meeting how it was earned.

We have decided to discontinue our plans for putting improvements in the church and save all our money to go toward a new church which we hope to start as soon as necessary plans can be arranged. We have a beautiful location for a church, where the parsonage now stands, and a beautiful brick church on this lot is our aim.

At the conclusion of the meeting, the hostess, assisted by Miss Bertha Hatley, served delicious refreshments consisting of brick cream and cake.

MRS. JOHN U. WHITLOCK, Cor. Sec.

Harmony, Yarborough Ct.—The W. F. M. S. met at the church for our thank-offering service with our usual number of active members taking part. We were glad to have our pastor, Brother Cowan, with us; he gave an interesting, helpful talk on missions. We have changed the date of our regular meeting from Thursday to the fourth Saturday afternoon, February 1, in order to have Mr. and Mrs. Cowan with us. We have seven active members and seven honorary members. Our thank-offering contribution was $10. We are glad of so good an offering in our small society. Only the active members took part.

INA WOOD, Sec.-Treas., W. F. M. S.

March 14, 1927.

Democrat Charge, Pleasant Gap Church.—Our pastor filled his appointment Sunday with a great message, which was enjoyed by everyone. The attendance was good.

We think lots of our new pastor and his family. We think Mr. Bell is a wonderful man.

He also preached another wonderful sermon at Democrat in the afternoon, after which the quarterly conference was held.

Our consolidated Sunday school at Democrat is coming on fine. Since our class at Pleasant Gap is small in number we have united with them. Everybody seems to be interested and is working hard to make the school a success. The attendance is good considering the season. We believe it will be better when the weather moderates.

PEARL HENSLEY.

Shoals, Pinnacle and Mt. Zion Circuit.—Sunday, March 13, was a fine day. Our pastor, Rev. A. L. Hunter, gave us a wonderfully good sermon as he usually does, and I believe all who missed it lost a great feast for the soul.

We have had quite a lot of whooping cough and some other sickness in our community, but we are glad that that is almost over now.

Our Sunday school is doing very well at present. Of course, there is lots of room yet for improvement. We believe when spring is fully come there will be much more interest taken in the Sunday school. We heartily hope so. Love and best wishes to everyone.

REPORTER.

Union Church, Halifax Charge.—Although we had the largest snow on record for many years recently, it did not prevent the holding of our regular appointment Sunday afternoon. We also had Sunday school, but the attendance was small. We find consolation and encouragement in these words of our Master, "Where only two or three are gathered together in my name, I will be with them."

Our congregation showed some results of the severe weather, but there was not a very large decrease in the attendance. I sincerely believe that good seed were planted in the hearts of those present by our pastor, Rev. C. L. Spencer. Surely those seed will bear much fruit for the kingdom of God. The good influence of Mr. Spencer during his work on Halifax Charge has indeed led many sinful hearts to that safe Anchor of all troubled souls, Jesus Christ.

RUTH LEWIS, Reporter.

Asheboro.—The Woman's Foreign Missionary met with Mrs. W. F. Redding Monday afternoon, March 14th.

The president, Mrs. J. S. Lewis, called the meeting to order and conducted the devotional. Then the meeting was turned over to the program leader, Mrs. Clyde Hendricks. Mrs. Hendricks discussed the fifth and sixth chapters of "Moslem Women," our study book for the year.

A tribute of respect and love for Mrs. R. R. Ross was read by Mrs. W. C. Hammer, Chairman of the Resolutions Committee, and was approved by the society.

A goodly number was present and much business was transacted. This being the time for the election of officers, they are as follows: President, Mrs. J. S. Lewis; vice-president, Mrs. W. C. Hammer; recording secretary, Mrs. Earl Bulla; assistant recording secretary, Mrs. C. E. Davis; corresponding secretary, Mrs. John Swaim; treasurer, Miss Esther Ross; assistant treasurer, Miss Lollie Jones; auditor, Mrs. Hal Walker; record agent, Mrs. Clyde Hendricks; thankful boxes secretary, Mrs. W. M. Ridge; secretary Young People's Work, Mrs. J. T. Pugh.

Delegates to the annual Branch meeting, which will be held in Henderson April 19-27, are as follows: Mrs. J. S. Lewis, Mrs. John Swain, Mrs. J. E. Pritchard, Mrs. W. R. Hamlin, Mrs. Earl Bulla and Mrs. C. E. Davis. We were dismissed by prayer by Rev. J. E. Pritchard.

MRS. JOHN SWAIM, Cor. Sec.

Denton Church.—Our Sunday school was in charge of the Junior Baraca and Junior Philathea. The Bible reading was by Robert Loftin. A quartet was composed of Miss Blanch Hoover, Jewell Lanier, Kate Sexton and Sallie Maie Frank. They sang Held By His Hand.

Attendance yesterday, 27; attendance year ago, 52; offering yesterday, $3.45; offering year ago, $1.38.

Our good pastor filled his appointment here yesterday. His sermon was a great one and the people enjoyed hearing him.

Our Christian Endeavor was in charge of Mr. R. C. Powell, this service was well attended. After this we are glad to say that Canaan choir came and took charge in the place of Denton choir for preaching.

Just before Mr. Henderson read the Bible reading, the Ridge quartet from Canaan sang "Jesus, Savior, Pilot Me."

At the close of the service the Ridge quartet sang "Whosoever Will May Come." The house was full and some didn't get in.

We were glad to have Rev. C. E. Ridge with us.

REPORTER.

Friendship, Stanley.—Sunday was a great day for the people at Friendship. Each service was enjoyed by all, especially the singing by the old folks.

At 11:00 o'clock our pastor delivered an excellent sermon.

We were indeed glad to have with us Rev. Mr. Anderson of Albemarle, yesterday. Mr. Anderson preached a thrilling sermon to an audience of attentive listeners.

We had a wonderful prayer meeting last night conducted by Mrs. Hill. Mrs. Hill preached a real sermon. The many testimonies were an inspiration to all present.

The Ladies' Aid Society of this church is doing a good work. We hope for them a great success.

REPORTER.

Henderson.—Our work is moving on in such a splendid way that I hesitate to write each week; however, if there is not room for the report, truly we will take no offence if it is carried over. But I feel that such progress and interest shown in our Lord's work needs comment, and I also feel that if spurs our leaders on to greater things. Our Sunday school is increasing in attendance each Sunday and we are hoping to continue. Several classes had a perfect attendance yesterday and the work of the Junior Philathea is attracting attention.

Rev. R. A. Hunter continues to preach the simple truths from Sunday to Sunday and their effect and influence is felt and seen by the attentive congregations which worship at our church.

The Ladies' Aid Society met last Monday afternoon, March 7th, with Mrs. T. H. Hight. The president, Mrs. S. R. Watson, conducted the devotionals, after which the necessary business of the society was transacted. They voted to buy eight screens for the primary department to use in the basement. Also many plans and suggestions were discussed concerning the entertainment of the delegates for the Branch meeting. Following this Mrs. Walter R. Grissom gave a very interesting sketch of the life of Annie Howard Shaw. The meeting closed with prayer and the hostess served refreshments.

On Thursday night, March 10th, the Philathea class held their business meeting at the home of Mrs. C. F. Tanksely, Jr., Mrs. H. A. Jordan, assistant hostess. The president, Mrs. C. F. Tanksely, presided. After the general business routine and collections of dues it was learned that our treasurer would be able to pay all outstanding bills and also give a check of $13.75 due the Children's Home for support of an orphan there. The program committee gave a splendid report in which Mrs. J. B. Martin favored the class with several piano solos, which were greatly enjoyed. Mrs. Chas. E. Ellis then gave two very witty readings, which were entertaining indeed. After adjournment the hostesses served delicious refreshments.

MRS. CLYDE L. FINCH.

New Hope, Why Not Circuit.—Our pastor, Rev. D. I. Garner, filled his appointment last Sunday p.m. with a splendid sermon.

We were glad to have as visitors Mr. and Mrs. Dwight Presnell of Asheboro.

Our Woman's Home Missionary Society held a short meeting Sunday afternoon; received two new members and finished paying up on dues for this part of the year which amounted to $10.60.

Our Sunday school is progressing nicely under the management of Mr. B. C. Presnell.

We hope as spring opens up our number will continue to increase.

We are planning to hold Easter service for which we will begin to make preparations next Sunday.

Our pastor conducts a service each Friday night at the home of Mr. J. B. Presnell for the benefit of the officers and teachers of the Sunday school and others that wish to attend. All that can should take advantage of this as they are sure to be benefited by attending.

Our hearts have been made sad recently by the death of the oldest member of our church, Brother J. T. Williams. Grandpa Williams was a good man and will be missed so much although he had been in declining health for about three years and not able to attend church often during that time.

He bore his afflictions patiently although he wanted to get well, but the Lord saw best to take him home. He fell asleep in his rocking chair shortly after trying to sing.

I am going home
I am going home
I am going home
To die no more.

REPORTER.

First Church, Burlington.—Yesterday was Baraca Day with us, and hard work and a good program brought out a large attendance, especially at the morning hours. The Sunday school record showed 490 present, and we are sure that there were enough late comers to run the number up to 500. A large congregation assembled also for the preaching service at eleven o'clock. Prof. T. C. Johnson and the college orchestra were down for these services, and both the music and the sermon of Prof. Johnson were highly enjoyed. A pleasing feature of the morning service was a solo, "The Lost Cord," sung by Mr. Roy Bethune, with orchestra accompaniment.

We are indebted to these college friends for their splendid help in these services, and we shall be glad to have them come our way again. Prof. T. C. Amick and his family, from Elon College, worshiped with us in these services, and Prof. Amick, by special invitation, taught the Baraca class. He is a former teacher of this class, and they are always glad of an opportunity to hear him. There were many other visitors in these services that we were glad to note, and to have worship with us. The night attendance, though not so large, was very good. With this service we begin a series of Sunday night evangelistic services—harmonizing with a city-wide program—to terminate with Easter. Through these special services we hope to stimulate the spiritual life of the city, and to reach some, at least, of the unsaved of the community. We have now in our church here an interesting group of our children that we are meeting from Sunday to Sunday in an effort to prepare them for church membership. We hope to receive them on Easter Sunday, and others, we trust.

Our recent effort to enlist tithers has resulted thus far in the enrollment of 31. We are still working at it, and our hope is to considerably increase this number.

Our missionary organizations are meeting to night to close the work for this missionary year. They will go to the branch meeting in April with their budgets paid in full, and a good report for the year's work. Every organization that the Home and Foreign Societies provide are on our missionary program, and functioning well. But here, and along all other lines, there is so much to be done, and we are doing so litle! so little! The Lord help us, and fit us for larger things in his service.

S. W. TAYLOR.

Dulin's, Mocksville Charge.—Our work does not seem to be progressing very fast at this time but since spring is opening we hope the work will move along a little faster.

Our pastor, Rev. J. T. Sisk, filled his appointment yesterday at 11:00 o'clock with a splendid sermon.

The Sunday school is preparing to give an Easter program Easter Sunday morning at 10:00 o'clock, April 17. The second quarterly meeting will be at Union Chapel Saturday before the first Sunday in April.

REPORTER.

Fountain Place.—We had a good day yesterday, March 20th. We had two fine sermons by our pastor and one of the best if not the largest attendance at our Sunday school that has been known in the history of the Baby Church. We had 93 present. Our Sunday school is growing; every Sunday we are adding new members to our roll. The Christian Endeavor is doing some very fine work. The Intermediate Society is planning a special program for March 27th, which will be a Missionary program.

The Ladies' Aid and Missionary Societies are doing some very fine work. The misionary society will give a supper in the basement of the church Saturday evening, March 28th and at the same time will sell a quilt. This will be for the benefit of the missionary society. Mrs. Charlie Amick, the wife of our

Sunday school superintendent, who has been sick for several weeks, does not seem to improve very fast. Our prayers go up in her behalf, that she may soon be restored to health again. MRS. J. W. SHARPE.

Asheville.—The March meeting of our Brotherhood was held at the parsonage, and was well attended.

Our Missionary Society held a good meeting last week. Mrs. Hayes, of Brazil, South America, made a most interesting address on conditions in that country.

Brothers E. C. Fawcett and E. H. Pratt attended the Laymen's Conference at the Asheville school last Saturday and Sunday.

Our new ushers are: Brothers G. M. Foster, Ralph Beacham, Richard Hanner, and L. S. Neville.

Mrs. Ceris Pickens, mother of Mrs. C. W. Bates, is recovering from a fractured arm which she suffered by a fall a few days ago.

A number of our Sunday school children have measles. The attendance is thereby cut down. Preparations for our Easter service are under way. REPORTER.

State Street Church.—On Thursday night of last week Brother Ballard, assistant pastor of First M. P. church High Point, gave us an entertainment of rare enjoyment and instruction in the form of a picture exhibition of scenes from his recent trip to Palestine. His lecture in connection with the pictures and two songs that he sang in his splendid way made the evening most interesting and helpful. A silver offering was taken which will go on the fund for a piano for the primary department of the Sunday school. Brother Ballard gave his fine program entirely free, would not take even his expenses from the offering, so we are indebted to his generosity, for a liberal sum on the piano fund.

Dr. Owens, pastor of the First Baptist church here, asked Brother Bethea to bring his congregation over to the Baptist church Sunday night and preach for both congregations, Dr. Owens being engaged in revival services in Albemarle. Quite a large audience attended from both denominations and also many visitors.

Our revival meeting will begin the first Sunday in May. Brother Gerringer of Calvary church, Greensboro, will conduct our meeting. This will be the second time Brother Gerringer has been with us and we are looking forward very hopefully to this meeting.

Misses Rose and Anna McCanlas of Pennsylvania spent part of last week with Mr. and Mrs. Bethea and were with us in all the services Sunday. Of all the legion of delightful visitors that have been to visit at the parsonage none have excelled these ladies. Surely Mr. and Mrs. Bethea should be congratulated on the number and quality of their friends and the frequency with which they come to see them. This is a natural result of the fine hospitality of Mr. and Mrs. Bethea.

REPORTER.

Oak Grove.—Everything seems to be moving along very nicely with us.

Our Sunday school is doing splendid work this spring, and is still improving.

We now have a large number on roll and are expecting more this summer.

We are very glad to have back with us Mr. and Mrs. E. O. Peeler who take a great interest in Sunday school work.

On Sunday afternoon, March 13, we had with us Mrs. Dixon who gave to us a very interesting talk on Foreign Misions.

Our Christian Endeavor society is moving along nicely. Last Sunday night several interesting talks were made by the members.

The intermediate class gave a debate. Resolved that a college education is worth a million dollars, the affirmative side winning.

REPORTER.

Yarborough Chapel.—Indeed the past week has been a week of wonderful activity with us here at Yarborough Chapel. On Tuesday night the Church Trustees met at the parsonage with all members but one present; every item of interest to the church was gone into; they voted to take more insurance on both the church and the furnishings of the church, and truly, friends, we have a very valuable treasure in the handsome furnishings of the church here, and we are very proud of it indeed. The reports of the trustees read were very interesting and very encouraging. On Wednesday night the stewards met at the parsonage for their monthly meeting with only one member absent; the reports were unusually good they say, and since a sermon on tithing, the stewards report that some of the members have doubled their pledge which had already been made, a partial report was made from the every member canvass which has not been completed yet, but the report so far is much better than any that has been given for the same length of time in several years. The ladies met with us on Friday night and reorganized the Ladies' Aid Society; this was a very enthusiastic meeting; they have plans on foot to repair, clean, and varnish the furniture in the parsonage, and also to clean and polish the furniture at the church, with the love and good will of this loyal group behind us I am sure that the parsonage will be well cared for in the future. Owing to a resignation on the board of parsonage trustees their meeting which was scheduled for Thursday night of last week was called off until one night this week in order to elect another trustee to fill the vacancy on Sunday morning which was done, so the trustees for the parsonage will meet this week; we have all departments of the church well organized at the present and everything is going nicely.

Many, many thanks to the ladies for the nice new set of China which was christened while Dr. Dixon and wife were our guests. The Christian Endeavor Society met Sunday evening with Miss Gladys Wilson as leader. It was one of the best Christian Endeavor meetings that it has been my privilege and pleasure to attend; this group of the church is marching steadily on. They are planning to give an April Fool party on Friday evening, April 1st, at the parsonage, and I am sure that an enjoyable evening is in store for all that will come.

Indeed the progress here so far has been far beyond our fondest hopes, as the difficulties seemed almost beyond us when we first arrived on the field, but with the help of God and a faithful and loyal few, we have overcome and are well on the road to a far better year than has been here for some time. Really we are told the outlook here is the best for many years in spite of the hard times for the past two or three years, and we thank God for it. Our church has decided to work (in place of the three acres as Dr. Dixon mentioned in the last isue of the Herald) five acres. So you see that is better still. Now for the good news we have been wanting to tell since we began writing this letter; a nice Ford Coupe was seen driving into the parsonage yard on this (Monday) afternoon, and what JOY we had when the news finally reached us that it was ours; this was made possible as a token of love and appreciation (of the greater part of our congregation here) for our work since coming here. I cannot find words to express our appreciation, and the joy it gives us to know the spirit of the people who love us to this extent, may God help me to serve them well in return is my prayer, and may God in His love repay them doubly for their kindness to us. Truly our hearts are made glad to be able to labor with, and for these good people here and may we serve them faithfully and long.

The good things we receive from time to time are so much appreciated and welcomed also, and the royal entertainment we receive from the folks here we know comes from the heart, and we are very grateful for it.

Next Sunday being the regular appointment at Harmony church, we will give you a report from there later on. I fear that if I should give it now some of the brethren might want to take my field from me, so will write again.

E. G. COWAN, Pastor.

Palestine, Flat Rock.—Sunday was a good day for us. The house was mostly filled. Good attendance at Sunday school, interest good, and seems every one enjoys it.

Dr. Dixon, president of our N. C. Conference, was with our pastor and preached as sweet a sermon as this writer has ever heard. It was a delight to hear him. Dr. Dixon explains the truths in such a simple and plain way that even a little child could understand. May each one of our members be led to know his or her place as God would have them know it, and then do the work that our Lord and Master would have us do by His help.

We hope our President will not wait so long to visit us again.

Pastor Trogdon's planning a circuit rally to be held at Gideon's Grove some date this spring. We shall look forward for a great day, and hope it may so unite the entire circuit that all members may be brought closer together and closer to God, as a church and people.

Garrett Young, one of the noble young men of our church, will give weekly, semi-monthly or monthly report of our Sunday school hereafter. Watch for his reports.

The reporter will try to report every two months as usual. More of our people are taking the Herald than usual. Wish it could go in every home in our church. It's just like a letter from loved ones and friends, full of cheer and helpfulness.

Uncle John Landreth has returned from Penna. where he visited his son. He was at church Sunday. Hutton Tucker, who underwent an operation in High Point Hospital, has recovered and was at church Sunday.

The reporter and her father have recovered from an attack of flu.

The Stokesdale club will hold service at Palestine first Sunday in May, immediately after Sunday school.

Best wishes to Herald and readers.

GRACE R. TUCKER, Reporter.

Mt. Hermon, Mt. Hermon Charge.—The first Sunday afternoon the pastor preached to a very good congregation.

Rev. and Mrs. H. L. Isley and Miss Bessie Holmes worshiped with us. The pastor was with the Christian Endeavorers that night and told a very interesting story. The Juniors have been hoping he will come again and tell another story.

A large congregation was out the third Sunday. Some said the pastor beat himself, but how do they know? his sermons are all good.

A committee of girls, Ruby Isley, Mary Wood, Viola Thompson, Mable Crabtree and Cora Loy were appointed to collect money to paint and make some repairs on the church.

The Woman's Home Missionary had a called meeting after preaching. Miss Annie Livengood spoke about the work of the organization.

We were glad to see Mr. and Mrs. George W. Vestal at church for the first time since the cyclone.

Now that spring is here and the mud is drying up the attendance at Sunday school is increasing, but there is room for more and some faces are still missed from among us. I wish more of the older people would come, especially those who have children, it is better to bring your children.

REPORTER.

Mebane.—Last Sunday morning we had an attendance of 186 for Sunday school, and fairly good for church service. Our pastor preached especially to the young men in the congregation at eleven o'clock. This message was very inspiring and helpful. On the first Monday afternoon in this month at three o'clock the Ladies' Aid society held an interesting meeting at the home of Mrs. Charlie Jobe. Thirty-four present. Three visitors. Collection, $14.30. Devotionals were led by Mrs. George Wyatte and Mrs. J. E. Barnette. After the business meeting Mrs. Jobe served fruits and candy. The April meeting will be with Mrs. George McAdams. At the school auditorium Friday evening of last week under the auspices of the Foreign Missionary society, Rev. E. Lester Ballard presented pictures of the holy land and explained in a forceful and interesting manner the different scenes as they appeared. Something around $40.00 was taken in at this time, the Foreign society receiving as their part $20.85.

The Home and Foreign Misionary societies met jointly at the parsonage with Mrs. Suits Monday evening at 7:30. Twenty eight present. The program was in charge of the Home society. One new member was received into the Home society and one into the Foreign. Total collection $55.60. Pleasing reports from the William Nicholson Mission Band, Buds of Hope and Precious Jewels were given at this meeting. Officers for another year were elected. Delegates to the Branch meeting were also elected at this time, Miss Mary Jobe and Mrs. J. E. Foust from the Foreign society, Mrs. Edward Suits and Mrs. Hyfill Jobe from the Home society. During the social hour Mrs. Suits served fruits and candy.

Our April meeting will be with Mrs. June Smith. Misses Elizabeth and Edna Nicholson, students at High Point College, were at home the past week-end.

REPORTER.

High Point.—At the 11 o'clock service last Sunday Prof. P. E. Lindley delivered a strong sermon on "The Spirit and Power of Unity." The choir rendered a beautiful anthem, "The Path of Life," and Mr. Clarence Schultheiss, whose voice is much admired by High Point people, sang "The Lord is My Light," by Speaks with fine effect. At the evening service Rev. Lester Ballard gave the message, "Looking at Jesus," which was the first of a series of sermons he plans to present to the congregation. The anthem was well rendered, "Lift up Your Heads," by Hopkins, and a beautiful duet was given by Mrs. Hobart Allred and Clarence Schultheiss.

The Junior Christian Endeavor Society, which has been reorganized with Miss Myrtle Davis as leader, is progressing nicely, and meets on Sunday afternoon at 5 o'clock.

The second quarterly conference will convene on Wednesday evening after prayer meeting. Every member is expected to be present, and all officers of the boards and different organizations are urged to bring written reports of all work since November 1.

The young people's Christian Endeavor Society is meeting this (Monday) evening with Miss Pearl Leonard leader, and the topic is, "How Can We Improve Our Minds?" These young people are doing splendid work.

The sympathy of a large number of friends is extended to Dr. R. M. Andrews in the loss of his brother, Mr. Lee Andrews, of Burlington, who passed away last Tuesday after a long period of invalidism. Dr. and Mrs. Andrews and children and Prof. P. E. Lindley as a representative of the College attended the funeral on Wednesday at Burlington.

We are pained to announce the death of Mrs. Henry Koonce of Lexington, the mother of Mr. A. J. Koonce. She was 81 years of age, and was buried at Beulah Reformed church, near Lexington last Friday. Much sympathy is expressed for this highly esteemed family, who are very loyal members of our congregation.

We are delighted to see Capt. A. M. Rankin at home from a stay of a few weeks at Hot Springs, Ark. He is much improved in health.

Mrs. O. O. Young and daughter, Eleanor, of Henderson, came over to spend Saturday and Sunday with Miss Mary E. Young at High Point College.

Mrs. W. C. Hammond, the efficient secretary of the Board of Public Welfare, went to Richmond, Va., last week on business.

Earl Teague, who holds a position at High Rock, spent Sunday with home folks here.

Mr. and Mrs. Reid Sarratt of Charlotte, motored here Sunday and spent the day with Mr. and Mrs. June Gray.

Delegates to Branch meeting at Henderson, N. C., April 19-21 have been elected from Woman's Foreign Missionary Society as follows: Mrs. C. L. Whitaker President and Mrs. H. U. Oakes Secretary by virtue of their office, Mrs. H. A. Garrett and Mrs. S. D. Shelton, alternates, Mrs. W. P. Pickett and Mrs. E. L. Douglas. From the Home Missionary Society the delegates are Mrs. E. L. Ballard President and Mrs. R. T. Rickens Secretary by virtue of their office, Mrs. J. H. Walker, Jr., and Mrs. W. M. Crouch, alternates, Mrs. P. T. Crawford and Mrs. H. A. Moffitt.

Mt. Hermon Charge.—Mr. and Mrs. J. C. Payne of Graham reunited with Cedar Cliff church, March 13. For several years they have been members of the Reformed church of Burlington. We are glad to have them return to their old home church.

The members of Bellemont church have paid for their electric lights. They have also paid over one hundred dollars on the recently purchased property. The young Christian Endeavor at Bellemont has celebrated its fourth meeting and is progressing nicely.

Miss Annie Livengood, a student at High Point College, addressed the W. H. M. S. at Friendship church, March 19. Much business was transacted previous to Miss Livengood's speech. The Christian Endeavor at Friendship has created much interest and has caused the purchase of three lamps. Mrs. Polly Isley, one of Friendship's oldest members, died March 13. A full account of her death will appear in this paper.

Mt. Hermon members have been warmed up and are on the road to church improvement. A number of young people were appointed to solicit funds which will be used towards the erection of Sunday school rooms and the paintings of the entire structure.

J. ELWOOD CARROLL, Pastor.

First Church, Spencer.—Our second quarterly conference met Saturday evening in an interesting session. Official members present gave good reports. Sunday 11:00 a.m., our pastor, Rev. T. G. Madison, gave us a good sermon. Subject, Training Our Young People. He brought to us the great responsibilities of training our young people for service for the church. We had a good congregation. Following the preaching service the Lord's supper was administered at 7:00 p.m. Evening service his subject, Overcoming Temptations. Both sermons were helpful and inspiring. Brother Madison is doing good work here. Our people like our pastor.

Our Sunday school is still growing both in interest and number.

Our Christian Endeavor is doing good work. We ask the prayers of the Christian people that we may grow and become a stronger church and that we may soon have a building of our own to worship in. The little chapel will not hold our congregation much longer if we still continue to grow as we have for the last few weks. We have a large number of children in Sunday school and Christian Endeavor. Preaching services the first and third Sunday at 11 a.m. and 7:30 p.m.

MRS. A. L. MOORE.

Tabernacle, Tabernacle Charge.— The missionary societies held a very interesting meeting with one of the members, Mrs. C. A. Smith, Wednesday afternoon, March 16. A financial report showed that we almost have our budget raised and we hope to be able to report it paid in full by 31st.

Officers for the new year were elected. Delegates to Branch meeting were elected after which the literary program was given.

The Clay township Sunday school convention will be held in this church next Sunday afternoon, March 27th.

Mr. Thomas, president of Guilford county Sunday school association, will be with us and other speakers will be Rev. E. Frank Lee of Greensboro and Miss Ida Millis of Guilford College.

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Our young folks are preparing the pageant, "There is Hope of a Tree," for Easter.

Attendance at church services was very good Sunday.

With the opening of spring we hope to have an increase in attendance and interest.

One of our members, Brother Harris Heath, who has been a patient in a Greensboro hospital is at his home now, but improves slowly.

REPORTER.

Orange Chapel, Saxapahaw Circuit.—The Myra Crawford M. C. held their Thank-offering service last Sunday with a short program of recitations and songs by the children and a sermon by the pastor. Collection amounted to $5.70. These children have done a good year's work and are planning better things for next year. We were glad to have a good many visitors from a distance worship with us Sunday; among them we found the Misses Maynard and Mr Turrentine of Salisbury, the Misses Maynards of Greensboro, Mr. and Mrs. Shuemaker of University Station, Mr. Henry Isley and family and Mr. D. M. Lewis of Burlington, Mr. and Mrs. J. I. Lewis of Graham.

REPORTER.

Midway, Haw River Circuit.—Our Sunday school was well attended yesterday, and we are glad to say that we are improving in interest as well as attendance. We now have an attendance banner and it is interesting to see each class work for the banner; our two smallest classes won yesterday.

Our Christian Endeavor Society is also growing; we have fifty or more each Sunday night and every one seems to enjoy the meetings very much. It is so encouraging to see our boys and girls taking an active part in these meetings. Last night the meeting was led by Howard Apple. On next Friday night, March 25th, our Christian Endeavor Society will give a play, "The Deacon's Courtship." The proceeds will be used for our building fund for our new church. Come everybody, and have two hours of fun and at the same time help a good cause.

Prayer meeting yesterday was conducted by Brother Henry Wilson, and in the afternoon a large majority of our Sunday school went to Sharon Baptist church to the country Sunday school convention. We are sorry to report that our pastor's wife is sick. We hope for her a speedy recovery.

I have just received a message over the phone that our dear pastor and wife have lost one of their daughters, they have our deepest sympathy. May our Heavenly Father comfort their broken hearts, is the prayer of one who knows by experience how to sympathize with them.

Best wishes to the Herald.

MRS. G. W. APPLE, Reporter.

—War in China goes on. Monday morning's report was that Shanghai had been captured by the Cantonese troops. It looks now as though the south would win over the north. The south is the more democratic section.

—A son of Rev. E. G. Cowan is employed by the Public Service Company in Greensboro.

—Brother J. A. Cox of Greensboro has been called to Asheboro several times recently to see his youngest brother who has had to undergo a serious operation in the hospital.

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A Two-Sided Question

We open our columns to a discussion of a question of missionary policy, whether the women should have a separate missionary board. We gladly do so because it is an important question and because it is an unsettled question. In the present state of thought concerning it, it is a two-sided question. One may find himself in good company whichever side he is on. But we should not be satisfied with being in good company: we should earnestly desire to be on the side of right.

It may be argued on the one side that the women as well as the men are represented in the church board elected by the General Conference. Objection may be taken to the practice of speaking of this board as the "men's board," since it represents the whole church. It may be urged that it would be fairer to speak of the "whole church's board" and "part-of-the-church's board," in comparing the two organizations.

But even so, this does not settle the question of the right of the women of the church to form and operate a supplementary missionary organization. All citizens are taxed to support our state universities and all citizens theoretically exert an influence in shaping the policy of these institutions of higher education. But this fact does not exclude religious denominations from the right to build and maintain denominational colleges. Churches do build denominational colleges because they wish to exert a stronger moral influence than is exerted in the state universities or because they wish to teach some phases of truth not taught by the state universities. Few intelligent people question the right of the churches to conduct church schools. Intelligent churchmen recognize the need of church schools so keenly that they feel that the church must have its schools, even at great sacrifice.

In missionary work the same sort of a situation exists. We have denominational missions doing important work. The means are obtained by appeals to both men and women of the church, and both men and women contribute—a little. These offerings aggregate enough to accomplish much good, but still there is need of much more work and of some kinds of work not done or even attempted. Women have felt moved to bestir themselves in behalf of women and children especially, and against great odds and at much personal sacrifice on the part of many have for years persisted in their efforts. We believe that if the whole truth could be told, the members of the Woman's Foreign Missionary Society would appear as the leading misionary workers of the church. They have worked because they realized the distressing need of their work and because they felt free to direct their help to the relief of the need they so keenly and painfully sensed. Shall we take from them this freedom and reduce them to mere earners and collectors of means? Would they be likely to be as efficient in that capacity? It is contrary to human nature to believe that they would. We may exhort them to "pray, pay, and obey," but women are "folks" as really as men are, and when they feel called to serve in a particular way in Christly work, does not ordinary respect require that we not only give them liberty, but that we give them our Godspeed and our financial help. I am ashamed of some of the restrictions that our General Conference has put upon the Woman's Foreign Missionary Society.

Another Lesson From the Birds

Jesus drew a lesson from the birds. A lesson for anxious men and women. For men and women anxious about food and raiment. "Behold the fowls of the air," said he; "for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

But men and women have another great anxiety. An anxiety about the great journey that begins at the end of this life. How dreadful it seems. The chilly darkness holds for us we know not what terrors. Who will guide our flight through that perilous night? We timid mortals shrink back at the very thought of it. But the birds of the air may give us assurance here. They on the approach of winter leave the icy north and make their way to the sunny southland. Who guides them? What power sustains them in their marvelous flight? They move in order. Their migration is a well planned and well executed achievement. There must be in it an Intelligence greater than their own.

Mr. Archibald Rutledge, of our own State, a life-long student of the birds, in an article in the *American Magazine* for March, points out the lesson the migratory birds may teach us human creatures regarding our own migration to the land prepared for our future habitation. We quote here a paragraph or two regarding the tiny humming bird familiar to us all:

"It is the first of October. As yet there has been no frost. The flowers are brilliant with those poignant colors of farewell that flaunt triumphantly, flouting the dread of winter. Most gaudy are certain gladioli; and about these a single ruby-throated humming bird is, in his dainty fashion, exceedingly busy. He is wholly concerned with the wild honey dew in those gorgeous bells, hanging to him, like a huge carolin from the swaying spire of the stem. Yet this tiny fairy, as frail as thistle down, is on the eve of a prodigious journey, such a one, indeed, as might appall the oldest traveler. He is starting for Central America tonight. Yet he seems joyously unconcerned, probing with ecstatic bill the iridescent depths of the mighty bells. He does not appear to be buying travelers' checks. He isn't rushing around packing luggage and purchasing tickets. Something in his heart tells him that the time has come; but he knows that all is well. He has something to sustain him besides his wings. Perhaps it is what all of us must have. Into the air he vanishes. . . . But my thoughts are with the tiny traveler, somewhere out in the vast twilight settling over the world. I cannot be beguiled away from the thought of him.

"The winter is past. Spring is here, bringing me into the garden again. Perched on a twig of a lilac bush is my faerie adventurer. Safely he had come that immense journey. He had had no compass. He had traveled in the darkness, by the air route. Who had taken care of that tiny spark of life? Who had buoyed up those gossamer wings? Who had charted the course for this tiniest of aerial mariners? Who had sustained that palpitant elfin heart? I have but one answer; and the more I study migration, the more I am

(Continued on Page Four)

"WHY TROUBLE THE WOMAN? FOR SHE HATH WROUGHT A GOOD WORK"

By Lee Anna Star

To Reverend David Abeel, a godly missionary from China, belongs the honor of having first organized Christian women for the redemption of their sisters in benighted heathen lands. His soul was burdened over the appalling degradation of the sex throughout the Orient, and he determined to arouse Christian womanhood to a sense of its duty in this matter. He visited England and organized a Society for the Promotion of Female Education in the East. In 1834 he came to the United States and was a guest in the home of Mrs. Thomas Doremus, of New York City. We quote from an address delivered at Northfield, commemorative of the efforts of this godly man:

"Long and earnest recitals of his missionary experience revealed the deplorable condition of Oriental women: circumscribed in their lives through customs, hoary with age, considered the slaves or chattels of men, yet yielding in their restricted power, a baneful influence on the life of the nations. The conviction deepened in his soul, that the only way to transform these pitiable lives, was through a special service of Christian women, who in the strength of perfected ideals, should echo the Master's words: 'I say unto thee, arise.'"

Mrs. Doremus' ardent soul was stirred; she caught the inspiration and exclaimed: "Lead! and I will follow." Kindred spirits responded, and a society, "eager to carry life and light to the darkened homes of heathen women," was formed.

But now a difficulty arose. A chorus of protests went up from the mission boards of the churches. These boards were made up of men, and men only. They did not look at this movement from the women's viewpoint. Instead of welcoming these new recruits as allies, they rated them as rivals. We quote again from the Northfield address:

"The arguments put forth were old: An independent society of women was not needed; women were stepping outside their legitimate province, and interference at this initial stage of missions would complicate their management, and diminish financial help."

The last named argument was, to the minds of the objectors, the most serious. If these women had been content to carry out an educational programme, under a directorate of men, it might not be so objectionable; if they would gather funds for the church boards, accepting such allowance as the men deemed advisable, a woman's organization might be tolerated, but to associate themselves together with a view to manage their own affairs and to control their own finances, was not to be considered.

Dr. Abeel, with his years of experience as a missionary, and with full knowledge of conditions, was convinced that women would know best how to approach their own sex, especially so in heathen lands where custom decreed the seclusion of women. Further, he believed that there would be more interest and enthusiasm on the part of Christian women, and larger results achieved, if they were permitted to manage their own affairs. His appeals had no weight with the boards, and his efforts were futile.

With a heavy heart Dr. Abeel returned to the waiting women and reported failure. He stated the objections offered. Well he understood that, for the time being, these meant disaster to the enterprise, but with faith in the ultimate triumph of the right, he uttered these prophetic words: "Never give up the idea, and in the Lord's own time, it will be realized."

Twenty-six years went by; an entire generation of heathen women had passed into the unknown future, without a Christ, without a Savior; without an opportunity to hear the story of his love, but still the boards were obdurate. An independent organization of women was not to be tolerated.

These astigmatized boards could not see that an educational programme, one of the features of the Woman's Foreign Missionary Society, would make new converts to the cause of missions, and thereby increase the income of the church boards, as well as finance the work of the woman's society. We are safe in affirming that an examination of church records will verify this statement. Convert a wife and mother to the cause of missions, and ninety-nine times out of a hundred you have converted the husband and the young people of that home also.

The writer wishes to make plain her position in this matter. We are not calling in question the integrity of the men who sat in these boards, we are not impugning their motives. No doubt but they were God-fearing men. They had a zeal for the advancement of Christ's Kingdom, but "not according to knowledge." They were convinced that the surest way to achieve large results was for the women to work under the supervision and control of the men's boards. Their motive was right, but their method was wrong. We say this in anticipation of much that will follow.

In the spring of 1860, in the providence of God, a returned Baptist missionary, Mrs. Frances B. Mason, came to the assistance of the faithful women who had waited and prayed so long. She addressed the New York Female Bible Society, and gladdened the hearts of her eager listeners by announcing that now, for the first time, the zenanas were open to outside influences. She urged them to send Bible readers into these human prisons. Even as she spoke, there came to her as an inspiration, this question—Why not organize the women on the plan urged by Dr. Abeel, and make such organization independent of the denominations? The women who waited on her message caught her inspiration and responded to her call. The result was the organization of the Woman's Union Missionary Society.

It is aside from our purpose to rehearse the successes of this enterprise, further than to say that women from various denominations flocked to its standard. Branches were established in Boston and in Philadelphia; missionaries were sent to distant lands; mission homes were established in India, China and Japan. Around these homes clustered every form of mission work for women and girls—orphanages, boarding schools, and evangelistic teaching. Medical work was inaugurated and women physicians were sent to India and the Far East. A number of hospitals were erected; one in Calcutta and another in Shanghai, China. In the latter alone, eight hundred thousand patients have been treated.

When the church boards saw that further opposition was useless, that the women had discovered an outlet for their zeal, that they had found a field outside the denominations and were laboring therein, and contributing money to the Woman's Union Missionary Society's enterprises, they decided it would be the wiser plan to allow them to organize within the various denominations where they could be kept under the surveillance of the men's boards.

We use the term "men's boards" in preference to the usual designation, in order to avoid confusion. A multiplicity of titles, such as "Foreign Missionary Board, Foreign Missionary Society, Union Board, Executive Committee, Joint Committee, General Executive Board, ets.," make it difficult for the general reader to keep in touch with the situation.

The brethren should not take exception to the expression "men's board." Such boards are composed of men, and men only. They are elected or appointed by ecclesiastical bodies where no women are seated. This was true of the time of which we write, and with very few exceptions, is the case today. Furthermore the work of these boards in heathen lands, is, in the main, among men and boys. They have almost exclusive control of this line of service. The women's boards on the other hand, have charge of the work among women and girls.

The Woman's Foreign Missionary Society of the Methodist Protestant Church was a direct outgrowth of the "Woman's Union Missionary Society." For some time prominent women of our denomination had been actively identified with this organization. Mrs. Eliza Sands and Mrs. Martha Booth Claney had gathered money, and distributed the publications of this society from year to year. Reverend Dr. Collier, stationed at Connellsville, Pa., raised funds in his Sabbath school for the education of girls. Rev. C. H. Williams, corresponding secretary of the Board of Foreign Missions, followed his example, and in time we had seventeen girls in the home of the Woman's Union Missionary Society at Yokohama, Japan.

In 1879 Miss L. M. Guthrie, a missionary in the employ of the Woman's Union Missionary Society, came to Pittsburgh. She had labored in the home at Yokohama, where she was brought into close touch with the girls the Sabbath schools of the Methodist Protestant Church were educating. She sought the acquaintance of the women of our denomination residing in Pittsburgh and its vincinity. A meeting was called. The result was the organization of the "Woman's Foreign Missionary Society of the Methodist Protestant Church." It is needless to recite in detail a story so familiar to that portion of our readers who are interested in the question under discussion. The receipts of the new organization for the first year were only $318.16, but with faith in God, and zeal for the enterprise, the heroic women engaged Miss Guthrie to serve as their first missionary. The receipts for the second year were $1,380.16. Leading ministers of our denomination lent their encouragement to the undertaking, but others stood aloof. Reverend C. H. Williams, corresponding secretary of the Men's Board, was especially sympathetic and gave his approval. It was doubtless through his influence that an agreement was entered into by the two organizations. The men's board would pay Miss Guthrie's passage money, if the woman's society would be responsible for her salary.

The sudden demise of Miss Guthrie on reaching the Pacific Coast will be recalled by all who are familiar with the history of the Woman's Foreign Missionary Society. In their disappointment and grief the young society turned to Miss Brittan, a former colaborer with Miss Guthrie, and a missionary of the Woman's Union Missionary Board in Japan. Satisfactory arrangements were made, and in a few weeks Miss Brittan was on her way to her new field of labor. On her arrival she rented a building and opened a school. The record says: "She was very successful, and in a few weeks was obliged to rent a larger building." Later it was necessary to furnish her two assistants.

The General Conference of 1880 accepted the Woman's Foreign Missionary Society, recognized it as one of the boards of the church and placed it on an independent basis. This was very unsatisfactory to the men's board, which desired it to be made an auxiliary. With the increase of receipts in the women's society, the dissatisfaction grew.

Up to this time there had been harmony between the two organizations, but during the third year, 1882, the storm broke. We quote from "The History of the Woman's Foreign Missionary Society," pages 54 (1919):

"It was during the third year that a storm of protest arose because of the independent relation granted the Woman's Foreign Missionary Society by the General Conference in 1880. The Board of Missions desired to have the young society as its auxiliary, and to have all its funds paid into its treasury. To this the society would not agree. Difficulties multiplied when the society proposed to buy or build a home for the work in Japan. The question in dispute created a war of words for some time, even reaching the point where the Board of Missions suggested that it might be better for the woman's society to retire from Japan. The society intimated that they might take up independent work at some other point in Japan. It was some time before the misunderstanding was adjusted."

The history by Mrs. H. A. Miller (who was one of the early workers in the society and in close touch with the situation) records as follows:

"This, the third year of the society, had been one of great trial and perplexity to the office bearers. Considerable friction had arisen between the Board of Foreign Missions and the society. The independent relation given the society by the General Conference of 1880 was not well received by some of the brethren. . . It was the wish of the board that the society be simply an auxiliary to it, paying all moneys into that treasury and having no further responsibility as to its funds or administration. An offer from the board, proposing a union on this basis, had been presented to the executive committee of the society, but after most careful consideration was declined.

"Afterward, the Board of Missions, not having enough money to purchase the property selected by Miss Brittan, desired the society to make over to it the 'Brick Fund.' Decided opposition was expressed, and the society felt that as its own distinctive work among women and children was to be maintained, it must adhere to its original purpose, and for that reason it refused to yield to the offer for union, or to relinquish the independent position given by the General Conference. Its purpose was to have its own building, so that when the Board of Missions would commence evangelistic work, by sending out ordained ministers, the society could then take up all the work which was being done among women and children and carry on its work on its own specific lines.

"The difficulties which the society experienced at this time in its purpose to control its own funds, were somewhat similar to those of a sister denomination while attempting the same thing. 'Rivals! Rivals!' cried the parent board, 'We can not allow our field to be thus intruded upon. If they want to work, let them gather for our garner; no need of two barns for what can be put into one.'"

But this was not all. Two years later the men's board objected to the woman's board taking up work among the Eurasian children. These were neglected children of socalled Christian parents. According to the record, they were brought up in a condition far worse than the poor heathen around them; "the heathen are taught some form of religion, while these poor children are taught neither religion nor morality." The opposition of the men's board was such that Miss Brittan severed her connection with the Methodist Protestant Mission, and carried on the work independently. This cost the woman's board the loss of a valuable missionary, "after serving very successfully for five years, leaving a good record of work well done."

When the General Conference of 1884 convened, the Woman's Foreign Missionary Society presented a petition. Among other things, it desired the right to control its own funds. It also asked that the society be given the right of "carrying on all internal arrangements of their departments in such a way as was deemed best by the society to secure success."

The General Conference accepted the petition, congratulated the women on their achievements, commended them for the business-like manner in which the work of their board had been transacted, etc., etc. At this point we quote from Mrs. E. C. Chandler, as given in her "History of the Woman's Foreign Missionary Society," pages 63 and 64:

"The conference, in its consideration of the petition from the society, proceeded in a manner rather unusual; that gave evidence of lack of information on the part of many of its members, at the same time indicating well laid plans on the part of a few.

"The Committee on Foreign Missions, after considering the petition as presented by our society, accompanied their report to the General Conference with seven distinct recommendations, which were styled 'Rules for governing the Woman's Foreign Missionary Society of the Methodist Protestant Church,' but which were in reality a new Constitution. No time was allowed for discussion. The conference adopted the recommendations, acting under the impression that the foreign work would thus be best preserved and promoted."

Time and lack of space prevent our recording these seven rules in detail. We quote Mrs. Chandler's comment on the fourth, "and most vital:"

"The liberal Constitution under which the society had been working, would be taken from it, and it was to be placed under the Board of Missions, the society being simply an auxiliary of the board. All power was taken from it. Even the appointment of its missionaries, and their remuneration, and the designation of their fields of labor. All appropriations, and all official acts were to be presented to the Board of Missions before they could be legally carried out. Thus the "Independent Sovereignty," which for about four years had rested like a mighty incubus on the minds of certain conservative brethren, came to an untimely end."

When the woman's society became acquainted with this action of the General Conference, there was great disappointment. Two years later, at the annual meeting in Pittsburgh, we find the women discussing this question: "Is it wise, in consideration of our increasing expenses, to pay from our auxiliaries moneys into the treasury of the Board of Missions?"

When the General Conference of 1888 convened, the woman's board again presented a petition, asking for a restoration of its former independence. In a large measure the request was granted, but it wrote in the rules for the government of the society the following provision: "The society shall work in harmony with, and under the advisory supervision of the Board of Missions of the Methodist Protestant Church."

We call attention to the fact that the Woman's Foreign Missionary Society and the Woman's Home Missionary Society are the only boards in the church that have been placed under the supervision of other boards. All others are amenable only to the General Conference. Even the Board of Young People's Work, the latest born of our denomination, was not placed under guardianship. We ask, Why this discrimination? Are these women inefficient? Are they incompetent? Are they incapable of managing their own affairs? We are told that for every effect there is a cause, and we are wondering what is the cause of these two women's boards being placed under surveillance. Is it assumed that men are endowed with better judgment in such matters? Let us review the work and see where the women have blundered:

The Woman's Board purposed building a home for the work in Japan. The men's board opposed, to the extent of suggesting that the women retire from the field, although they had pioneered the work. The women carried out their plans and success crowned their efforts.

The woman's board decided to take up work among the Eurasian girls. The men said, No. The women went ahead, and results justified their decision.

The Women's Board resolved to open upon mission work in China. The men's board disapproved. October 5, 1909, the Reverend Charles S. Heininger sailed for China under the auspices of the Woman's Foreign Missionary Society of the Methodist Protestant Church, and today we have in China a mission plant of which the entire denomination is proud. During the controversy over taking up work in this field, the writer was pastor at Canton, Illinois. The annual conference that year was held in the church of which the writer was pastor. The executive secretary of the Board of Foreign Missions was in attendance and delivered an address. In the course of his remarks he expressed the board's disapproval of the enterprise, and added: "I have been asked to put my foot down on it." The thought in the writer's mind at that moment was—that would be a bad thing for your foot.

The Woman's Home Missionary Society felt called to build a Children's Home at High Point, North Carolina. The Men's Board of Home Missions shook its head, but the Woman's Society pursued the even tenor of its way, and today the Children's Home at High Point is valued at $250,000.

HOME MISSIONS—S. O. S. CALL

From whom does this call come!

From the Board of Home Missions which is making a heroic effort to have the greatest Easter celebration on April 17 in the history of the Methodist Protestant Church. Easter is less than three weeks off and what is to be done by the churches and Sunday Schools must be done quickly.

To whom is this urgent call sent?

To the many pastors and churches scattered over twenty-six states of this great country that have not sent to the Board of Home Missions for Programs and other material necessary to make an interesting and profitable service in all of our churches. Every song, recitation, in fact every part of the service bears on the Easter season and the triumph of our risen Lord over the grave and sin.

This call is to remind the pastors and churches to send their orders to the office of the Secretary of the Board of Home Missions without another hour's delay, otherwise the churches, and particularly the people, will be deprived of having a part in this great festival of the christian church. It should be our prayer that on Easter Sunday hundreds of young people, and others, who have postponed their acceptance of Jesus as their personal Savior should do so, and unite with the church, also present their offerings commensurate with their ability for the extension of our Lord's Kingdom.

It becomes both the duty and privilege for every church large and small, in the city, town and country, to make Easter a day of joy and triumph. If it is now so late that you can do nothing more, send for Decision Cards and Sacrificial Envelopes and use these in the Sunday Schools and churches.

J. M. Sheridan, Secretary.

516 N. Charles Street, Baltimore, Maryland.

Another Lesson From the Birds

(Continued from Page One)

inclined to give it. God is in the night. And when the time comes for our migration hence to a land unknown, through a misty darkness, He will not desert us. In the huge rainy night, in that cavernous and monstrous dark, the frailest abide secure. In that flight amid other spheres than ours, I believe we shall know what it means to be sustained by Everlasting Arms."

WHOSE HOUSE

My father came into our house soon after I was married and looked around. We showed him every room, and then in his rough way he said to me: "Yes, it is very nice; but nobody will know, walking through here, whether you belong to God or to the devil." I went through and looked at the rooms again, and I thought: "He is quite right." So we made up our minds straightway that there should be no room in our house, henceforth, that had not some message, by picture or wall text, to tell that we served the King.—*Selected.*

A DAY WITH THE GIRLS AT THE SCHOOL OF MANY FRIENDS, LINTSING, SHANTUNG, CHINA

ETHEL M. LONG

Ding! Dong! goes the rising bell at six-thirty, which means that Golden Fragrance is awake and at her job of bell-ringing. Some of the girls are earlier still and are busy in their rooms or are out in the yard studying their lessons—too often, alas! for the quiet of the neighborhood, they study aloud in the good old Chinese way, although in these days lessons are not supposed to be memorized.

Here comes Autumn Fragrance with her heavy quilts over her shoulder, going to the line to spread them out, for those in her room air their bedding today. Other girls are bringing hot water from the kitchen for washing face and hands; the two cooks have been up four hours getting the morning millet on, and they have water already heated. Six of the girls are out in the yard with big brooms, (made of a tall, stiff weed that grows in our school-yard), sweeping the ground around the dormitories and school building, while others are inside the school rooms mopping floors and dusting. Precious Orchid has a broom almost as large as herself, while Bright Virtue runs around with a cloth dusting off the seats around the big trees.

If we look into the bedrooms we see various "big sisters" combing the hair of room-mates who in their turn will do the same thing for others. This task is a time-consuming one, for the hair must be combed out very carefully and a string held in place behind while the hair is braided, and then a bit of yarn is wound around most carefully a dozen times or so, until there is about an inch and a half of bright color at the top and bottom of the braid. Finally the first breakfast bell rings calling the group whose turn it is to get the food onto the tables.

There are six long tables in the dining room for fifty or so girls, and a square one in the center for the four Chinese teachers. A pair of chopsticks is put at each place then a bowl of millet gruel and later a plate of steaming millet bread and a pail of extra gruel, along with saucers of salted vegetables—they get their salt by eating this salted vegetable along with the other food they eat. At the second bell the girls come trooping in scattering to their particular tables, They ask the blessing in song before sitting down. There are a few older girls at each table to look after the younger ones and they all stay at the table until the teacher in charge permits them to leave.

The Chinese as a rule do not talk much at table, but our girls are getting the habit and sometimes they can be heard at the foreign house next door where the unmarried women missionaries live, so very cheerful is their conversation! After the meal is over another group clears away the dishes, which doesn't take as long as in America. The bedrooms are put in order next and there is time for more study or play before the bell rings for prayers at half-past eight. From then on until 12:30 the girls are in school except for ten minutes in the middle of the morning. Their lessons are much the same as in America but of course everything is in Chinese, since ours is only a six-grade shcool and we have no English, so that the numbers in arithmetic and the maps and the staff for music are all that would look familiar to an American boy or girl who might happen into the class room.

The last period of the morning is hand-work, and that they like the best of all. Those who earn money by crocheting are busy with that work, while the others embroider, or do tatting, or make fancy things of paper, etc. Just now the older girls are making ends for their long round bed pillows, covering paste-board with white cloth, writing a character on it, and then filling the character with beads or embroidery. They are very skillful with their hands and enjoy nothing better than to be allowed to do hand-work.

Dinner comes at 12:30 and the menu is much like breakfast with the addition of vegetables and sweet potatoes in season. Cabbage is a great stand-by and egg-plant is much enjoyed in the fall. Bean sprouts are a treat and bean curd and bean strings are bought once in a while for a change. Twice a week they have meat or eggs put into the soup, and once a week thy buy bread made of white flour. Their diet is very simple: we wish they might have more, but the fourteen dollars they pay a semester for food seems like a good deal to them and with food so high we can't buy other things for that amount of money. The teachers have charge of the food money and make it go as far as they can.

School starts again at two in the afternoon and lasts until 4:30 when the pupils go out to the courts for games. In the fall term basket ball, volley-ball, tennis, and circle games are popular, while in the spring much time is spent on drills and folk dances and singing games. We are fortunate in having a large yard, the west part of which is given over to courts and play-ground apparatus, and these courts are a lively place from four o'clock on. The day school children of the first and second grades come over from their building near the church and one of our older girls, with the name that translates best "Bravery in Action," helps the teacher lead them in games; at the same time the women from the Bible Training School come over and exercise under the direction of Miss Murphy, our new evangelist. Then the third, fourth, fifth, and sixth grades come out and have a merry time, getting as much exercise for their lungs and throats usually as for their bodies. The swings, teeter boards and giant stride add much to the enjoyment of school life and much to the health of the children. After exercise come baths for eight or nine girls a day, in the little bath-room with primitive stone jars arranged along both sides of the room. The jars have holes bored to let the water out, and here are big kettles next door from which the hot water is poured into one of the tubs. While these girls are getting baths, "between the dark and the daylight," the other children are often in the yard playing games—kicking a shuttle-cock made of a cash with a piece of sheep-skin fastened to it, or throwing jack-stones made of pieces of broken water-jars rubbed smooth, or catching the balls. The older girls keep at their sewing—shoes or garments—or crocheting as long as possible and often beg the teacher to turn on the lights so they can work a bit longer before supper time. The teacher is wise and usually thinks it is better for them to play a while and not to be bending over work all the time. Electric lights in the dormitories are just new this semester and we are so glad for the friends who made it possible for us to have them. Our lights were always poor at best and it is like magic now to be able to turn them on and off at will.

Supper comes at six o'clock, and about the same food is served as at breakfast. Study period is from seven to eight, with a short service of worship at the end. Then the day closes, as it began, with the ringing of the bell by Golden Fragrance at eight-thirty. Then lights out and another day of work and play is ended bringing, we hope, the Kingdom a little nearer to us here in China.

—A very young reporter complains because we omitted parts of her report. We regret to have to do that, but sometimes we are compelled to leave out parts of some reports in order to find space for parts of other reports. Surely our young friend would not have us leave out all of somebody else's report in order that all of her report may go in, including the least important parts.

—Form no friendship that can bring you into degrading associations.

The WORK *and the* WORKERS

Liberty

Sunday morning, March 27th, dawned bright and beautiful, and at a reasonably early hour I was on my way to Liberty to serve as pastor for one day in the place of our young Brother F. L. Gibbs, who is taking the course in Westminster Theological Seminary in connection with his pastorate on Liberty and Siler City Charge. When I reached our church in Liberty the Sunday school was in session, and a very interesting Sunday school they have. Young Brother Reitzel is the superintendent, and he is doing his best to make his a progressive, front-line Sunday school. They have set for their goal 225 in Sunday school, and they are hoping to reach that number within the next month.

Both the morning the evening congregations were good, and it was a pleasure to preach to them. This church has already paid their A. C. B. and College Assessments in full for the year, and they give assurance that the G. C. B. will be paid in full. The people of Liberty as well as those of Siler City are very much in love with their young pastor, and are anxiously awaiting the first of May, when Brother Gibbs will be with them full time.

On Sunday afternoon I had the pleasure of meeting with the Workers' Council. In this meeting the reports from every department of the Sunday school were good. At 6:30 I met with the C. E. Society and participated in a splendid program. It was a full day, but a very pleasant day. The church is well organized, and the organizations are actively working in Kingdom service.

Mr. A. S. Pickett, who has been very ill, is much better and gives promise of being up again now soon.

Mrs. George F. Millaway is at this time in the Wesley Long Hospital here in Greensboro, and is very sick. I have not heard from her this morning, but was in to see her for just a few moments Saturday afternoon. She seemed to be suffering very much. Her many friends, and the many friends of her devoted husband, Rev. George F. Millaway, will earnestly pray for her speedy recovery.

The Budget Reports

Some very good reports on the budgets are in hand this morning, but we will not undertake to publish them this week. Mrs. Dixon very kindly works out those reports for me each week and gets them ready for publication, and just at this time she is in the High Point Hospital for a few days' treatment. We trust that by the time this reaches our readers she will be back home and getting along all right. If nothing prevents, we will run the budget reports next week.

The High Point College

Please Note—The High Point College is putting on a Business Course this Fall, so if any of our young people are contemplating taking a business course they will do well to get it at High Point College.

Also, please note the College is in need of the amount of College Assessment laid by the Annual Conference on each charge. This amount in each case is small, and it is to help meet this year's expenses at the College, so please send this amount from your charge to Mr. V. W. Idol, High Point, N. C., as early as possible. Several charges have already done this; let the others respond soon, please.

The College is doing fine work. Let us show our appreciation by standing back of it in every way.

Last week we reported that our High Point boys had won the debate over both Guilford College and Lenoir-Rhyne College. Following that it gives us pleasure to report that last Friday night in Raleigh, Keith Harrison, representing the High Point College, won the first annual state oratorical contest of the North Carolina Inter-Collegiate Forensic Association. Keith Harrison contested against a representative from Wake Forest, one from Elon and one from State and was "easily the winner."

That Easter Service

Are you getting ready for that Easter Service? Easter marks one of the most important events in the history of the development of the Christian Church. It should be appropriately celebrated by each church and Sunday school. Our General Conference asks all of our churches to observe it with appropriate services, and an offering for Home Missions. It is now perhaps too late to order the programs and get ready for the regular program; but it is not too late for each church and Sunday school to plan to make a worthy offering for Home Missions. And it is not too late for each church and Sunday school to plan for a Decision Day service on or near Easter Sunday.

Institute For Daily Vacation Bible Workers

Lawrence Little, general secretary of the Board of Young People's Work, and Mrs. H. W. Maier, superintendent of Children's Work of the same Board, are announcing a very important Institute to be held in our First Church, High Point, April 4 to 6. This Institute is for the benefit of our workers who have been wanting to get first hand information on how to conduct a Daily Vacation Bible School. You will do well to have representatives at this Institute.

Sparkles From the Field

Roberta—"To date we have had 61 professions and reclamations in our revival services."

Burlington, First—"Four hundred and ninety present in Sunday school last Sunday, and late-comers ran the number up to at least 500. Our recent effort to enlist tithers has resulted in the enrollment of 31. We hope to enroll others yet."

Fountain Place—"Our Sunday school is growing. Every Sunday we are adding new members to our roll. The C. E. Society is doing fine work."

Mount Hermon—"Mount Hermon members are on the road to church improvement. Funds are being solicited for the erection of Sunday school rooms and to paint the entire structure."

Spencer—"Pray for us that we may soon have a building of our own to worship in. The little chapel will not hold our congregation much longer if we continue to grow as we have for the last few weeks."

Why Not—"Our pastor conducts a service each Friday night for the benefit of the officers and teachers of the Sunday school and others who may wish to attend."

Albemarle—"We have decided to discontinue our plans to improve the old church building, and save all our money to build a new church as soon as plans can be arranged. We have a beautiful location for a church, where the parsonage now stands, and a beautiful brick church on this lot is our aim."

Yarboroughs—"A nice Ford coupe for the pastor and his family, the gift of the people of the charge."

Appointments

It is rather a disappointment to me that I cannot get appointments made a little farther in advance; but, after all, it need not make a great deal of difference since pastors always know in good time when I am to visit their charges.

Sunday, April 3rd, Guilford Circuit.

Faithfully yours in His service, A. G. Dixon.

OUR STORY PAGE

IF YOU PLEASE

"No," said Mother Watson, firmly. "Becky shall go and nobody else."

"Why? Why? Why?" demanded three disappointed voices.

"I hate to tell you," replied Mother Watson, "but since you insist—it's because Becky is the only one among you who has any manners."

"That's right!" sighed John, the oldest boy. "Becky is the politest one."

"But I could be polite if I wanted to," said Bob, the youngest.

"So could I," put in big sister Bert.

"Well, you aren't and you don't," replied their mother. "Becky has naturally a polite disposition. She'll be a credit to the family, so I'm going to let her go."

There was nothing more to be said. Aunt Paula had offered to take one of the children down to Florida with her for the winter. There would be swimming in the ocean every day, and flowers instead of snow and sleet! Besides Aunt Paula was a very delightful person, who liked children better than grown-ups.

Becky was the smiling one during the days of bustle and excitement that followed. She had to have thin clothes to wear. She was going to school in Florida, so she stopped going to the old home school, and that was like having another vacation. The others noticed that she got more and more polite. In fact, she said, "Excuse me" so much that they began calling her "The Elephant's Child," after the Elephant in the story book.

It was just too wonderful for anything when at last the little girl found herself in Florida. And the ocean was real warm.

"Why, last summer in Massachusetts, the water was so cold it made our legs ache when we went in for our swim!" she told her Aunt. "I like this warm water. I must write and tell Bert about it and 'splain about the Gulf Stream and all that."

"Did you learn to swim last summer?" inquired a kindly gentleman from their hotel, who was standing in the water nearby.

"Oh, yes, a little. I can paddle about three strokes at a time, but I like to keep one toe on the bottom, because—well, you know, it sort of makes you feel safer," answered Becky.

"It would," agreed the gentleman, winking at Aunt Paula. "How would you like to try this life-belt? Then you'll feel safe without keeping one toe on the bottom."

Becky thought it would be great fun and thanked the gentleman very prettily when he put the life-belt on her.

"Now you can go out as far as you like, for you can't sink," said the gentleman.

Becky thought he seemed anxious to have her try out the life-belt, or was it that he wanted to speak to Aunt Paula without anybody hearing what he said? Becky thought it would be polite to wade away, so she said, "Thank you. Excuse me. If you please." And began to wade out.

The gentleman turned and began to talk to Aunt Paula who seemed pleased. In fact, she soon found out that the gentleman had been a college friend of Becky's father and knew a lot of people Aunt Paula knew. They were so interested in what they were saying, that they hardly notice a small voice cry: "Please!"

In fact, sad to say, Becky would have drowned then and there if some of the swimmers had not gone to her. What happened was this. Becky was only ten and very slim, as ten-year-old girls really should be. As she walked out with the life-belt, it began slipping down, until it circled her hips instead of being right under her arms. Suddenly a big wave came swelling along. It was a gentle wave, but it was big. It lifted Becky right up, and the first thing she knew, her head was going down and her feet were going up. You see, her head and upper part of her body were so much heavier than her legs, and the life-belt had slipped down so far, that instead of floating head-up, she was feet-up. Just as her head was going down, she managed to cry: "Please help me!" but the "please" was the only word heard, for by the time she had reached "help me" her head was under water.

She held her breath and saw the green water swirling around. She was sure Aunt Paula would be grabbing her in half a second.

"I mustn't forget to thank her," thought Becky.

Just in time, as the poor little girl got ready to take a breath anyhow even if she'd be breathing in the sea, somebody grasped her feet and in a moment she was right-side-up.

"Sputter! Sputter!" went Becky. "Th-th-thank you!"

"The poor child's almost drowned!" cried an indignant voice. "It's a wonder her mother wouldn't take better care of her."

"Where's this little one's mother!" called someone else, and Beck felt herself being towed along towards shore.

"Oh!" it was Aunt Paula seeing her little charge for the first time. "How careless of me! Oh, dear! Suppose she had drowned! Oh, dear!" And Aunt Paula began to cry real hard.

"It was all my fault, fool that I am!" exclaimed Aunt Paula's friend.

"Excuse me," said Becky. "Don't cry. I'm perfectly all right, thank you. Please, don't cry, Aunt Paula."

"But why didn't you call for help, child?" demanded the gentleman.

"I did," said Becky, "if you please, didn't you hear me call? Oh, excuse me, I didn't mean to contradict you!"

"I heard somebody say 'please,'" said Aunt Paula. "I might have known it was you, Becky."

Everybody was standing close around Becky saying:

"Poor little thing!"

"Wonder she isn't dead and washed out to sea!"

"She had a narrow squeak, I want you to know!"

"If I hadn't happened to have looked up—"

"Me too. Something made me look up. It must have been her Guardian Angel."

"And the first thing she said was 'thank you.'

"Don't forget to thank the Lord, little girl."

Aunt Paula took her away at last, and Becky looked very thoughtful. Finally she said:

"Aunt Paula, I've decided not to be quite so polite. I want to be a credit to the family, but when I was drowning I was too polite, wasn't I?"

"You should have yelled 'Help' at the top of your lungs," replied Aunt Paula.

"Well, it was a lesson to me," sighed Becky.

"There's a happy medium in everything," snuffed Aunt Paula, blinking back more tears.

"Pl-I mean, don't cry, Aunt Paula!" said Becky. "I promise I won't be so polite any more!"—*Selected.*

OUR SUFFICIENT GUIDE

Be content to wade through the waters betwixt you and glory with Him, holding His hand fast, for He knoweth all the fords. Howbeit ye may be ducked, but ye cannot drown, being in His company; and ye may all the way to glory see the way bedewed with His blood who is the Forerunner.—*Rutherford.*

IN HONOR OF THE DEAD

Harrison

Nathaniel Mason Harrison was born in Nash County, near Ringwood, N. C., February 28, 1854, coming to Brinkleyville when a young man. He lived and did a business here for nearly 50 years.

When a young man he professed faith in Christ, and united with the Methodist Protestant Church at Bethesda Church on Halifax Circuit, where he lived a faithful, consistent Christian life, and faithfully served in his church until God called him from a life of active service for his Master to the mansion he had prepared for him beyond the skies.

Mr. Harrison had held important offices in his church for many years and at the time of his death he was secretary of his quarterly conference and superintendent of the Sunday school and steward and treasurer of his church, and has served faithfully in all of these offices.

He has been secretary of his quarterly conference for a number of years and a business man, he was never too busy to attend to the business of his church. With him his Heavenly Father's business came first.

As Sunday school superintendent I have never seen one so faithful; he didn't let anything keep him away from his Sunday school. It didn't make any difference about the weather, you could depend on him; he often attended his Sunday school when he was not able to be there. I don't think he had missed a Sunday since I have been on the work until he was taken seriously ill, and after he went to the hospital he often spoke of his Sunday school and dictated a letter to his clerk and told him where he would find the Sunday school literature, and to give the Sunday school his best regards and to tell them that if he could not be with them in person he would in spirit.

As steward and treasurer of his church he was no less faithful. He loved his church and pastor, and was continually looking after his needs. He often spoke of the different pastors that have served this charge and I have never heard him criticise any of them, but he loved them all. I don't think there is a layman in our church anywhere that will be missed more by his church than the deceased will be missed by his church, and not only his church, but other churches as well as the entire community will feel our great loss.

Mr. Harrison was loved and respected by everybody who knew him, and by the colored people as well as the white people; a number of the colored people lined up and marched in to view the remains at the residence, and at the grave they stool in a group nearby with bowed heads and tears coursing down the cheeks of some of them, for they, too, realized they had lost a good friend.

The deceased departed this life in the Sanitorium at Rocky Mount on Saturday night, March 5th, 1927. The funeral services were conducted in Bethesda church, Brinkleyville, N. C., Monday afternoon, March 7th. The services were conducted by the writer, assisted by Rev. N. G. Bethea, of Lexington, and Rev. R. C. Stubbins, of Enfield, after which he was laid to rest with Masonic honors by Royal Arch Lodge No. 497, of which he was a member. This service was attended by the largest crowd we have even seen in the rural district.

His nephews acted as pallbearers, and his body now rests in a beautiful plot selected by himself in the cemetery near the church, beneath a mound of beautiful flowers.

He was first married to Miss Ellen Norman, of Brinkleyville, in 1879; one child, Mrs. W. G. Holliday, of Enfield, N. C., survives this union. He was married again in 1885 to Miss Kate Allen, of Littleton, N. C. His widow and the following children survive: Mrs. E. R. Nelson, Henderson, N. C.; John H. Harrison, Wilson, N. C.; Mrs. Horace Mitchell, Haynes City, Fla.; Mrs. Thomas Hunter, Wilmington, N. C.; Rev. N. M. Harrison, Jr., of Greensboro, N. C.; Misses Ethel and Helen Harrison, of Brinkleyville, N. C., and one brother, Dr. J. M. Harrison, of Littleton, N. C. He left the testimony that he was ready to go, so let us all prepare to meet him in the mansions above.

His pastor,
C. L. SPENCER.

White

Walter Ray White, son of Mr. and Mrs. W. C. White, was born on December 15, 1899, and departed this life on March 5, 1927. He professed a hope in Christ and joined Union Grove Methodist Protestant church early in life, and remained faithful until death. In December, 1925, he was united in marriage with Miss Nina Jurney, daughter of the late Mr. and Mrs. C. B. Jurney. He is survived by his wife, parents, six brothers and one sister.

The funeral was conducted by Rev. J. D. Hardy, of High Point College, a former pastor and teacher of the deceased, Rev. Grady White, of Olin, and the writer.

Walter was a young man of exceptionally good character and was loved by all who knew him. I have known his from boyhood, studied with him in the school-room, played with him on the playground and associated with him as a boy friend, and I always found him to be four-square. He will be missed in the home, church and entire community, yet he has left behind him a life-monument that will be to each of us a challenge to a life of consecration and service for the Master.

T. GLENN MADISON.

Bivins

Mrs. John A. Bivins died March 11, 1927. Funeral services at Efland church Sunday afternoon, March 13, conducted by the writer, assisted by Revs. D. R. Williams and Edward Suits.

Sister Bivins lived to the age of about 74 years. She joined the Baptist church several years ago. Four years ago she transferred her membership to Efland M. P. church, where she remained a consistent member until death.

The large congregations for the funeral services showed the esteem in which her memory is held.

She leaves five sons: O. E., C. A., G. G., Hubert, and Edgar, and a number of grandchildren to mourn their loss.

May God comfort all the bereaved ones.

B. M. WILLIAMS.

Harrison

Whereas the hand of Death has appeared in our midst and taken away our loved and honored brother and Sunday school superintendent, Nathanael Mason Harrison, therefore be it resolved:

First, That our Sunday school has lost a most earnest and faithful leader, whose loyalty and devotion were an inspiration and whose noble example will help us who remain to be more faithful to the task he has left; so that "being dead he yet speaketh;"

Second, That this, Bethesda church suffers the loss of a most consecrated and loyal member and an efficient and faithful official, who was ever ready to take an active part in the work of his church, to contribute liberally, in his modest and unassuming way, of his time and means towards any enterprise pertaining to its interests, and who never allowed the strenuous demands of his business to interfere with his church duties;

Third, That the community at large has lost a kind and helpful friend, one who was quick to lend a helping hand to those in need, in sorrow or misfortune, and great is the number of those who have known kindness or material aid at his hands;

Fourth, That while we feel keenly our great loss, and while we extend our sympathy to the sorrowing family, we are confident that he has entered into that realm where his treasures were laid up "where neither moth nor rust doth corrupt nor thieves break through and steal;"

Fifth, That a copy of these resolutions be sent to the Methodist Protestant, a copy to the Methodist Protestant Herald, a copy spread upon our Sunday records and one sent to the bereaved family.

MRS. L. B. STREET,
MRS. C. L. SPENCER,
MRS. E. A. PERRY,
Committee from the Sunday school.

Teague

John Bell Teague, son of I. B. and Esta Roberts Teague, was born in Davidson county July 15, 1860, and died at his home, High Point, Route 4, March 9, 1927, aged 66 years, seven months and 24 days. In 1887 he was married to Amanda Cecil. To this union 11 children were born, seven now living, while four died in childhood. The living children are: Ivey A., J. C., who lives in Warrenburg, Mo., R. F., W. W., J. T., S. C., and one daughter, Mrs. Bessie Johnson, who lives near the old home. He also leaves nine grandchildren and many friends and a companion who mourn his departure. He has a twin brother, Mr. E. E. Teague, of Thomasville; also one brother who lives in High Point, and a sister, Mrs. Henry Wright.

Our deceased brother was confined to his bed since last July. He had two operations in a High Point hospital, but died in his home where he had lived for the last 40 years. He was an employee of the Snow Lumber Company for 30 years.

Brother Teague was a highly respected citizen, loved by his neighbors and those who knew him. He was a kind father, but never made any profession of religion until a short while before his death. In his last moments he said he was happy, ready and willing to go.

The funeral was conducted at Pleasant Grove Church by the pastor, assisted by Rev.

E. Suits and Rev. J. H. Motion, both former pastors of the church.

The deceased was the father of our efficient Sunday school superintendent, Brother I. A. Teague, and to him we extend the hand of sympathy. It was he who was praying by the side of his father in the lonely hours of the night, when God saved him. We also extend our sympathies to his dear wife, who administered so tenderly to her husband through all his sickness. May the God of peace comfort all who mourn.

GEORGE L. REYNOLDS.

Martin

On January 10, 1927, Mrs. Ella Martin, widow of the late W. M. Martin, passed to her reward. Mrs. Martin was born February 23, 1851, being at the time of her death 76 years old. She was the mother of seven children, four daughters and three sons, one son and one daughter having preceded her to the grave.

Mrs. Martin was a life-long member of the Methodist Protestant Church, having joined the Hawkins Chapel church early in life, and transferring her membership to the Henderson church in 1915, when the family moved here. The writer had known her only a little more than a year. She was one of the first members visited by him after moving to Henderson, hearing that she was in feeble health and was not able to attend the services. She was most cordial in her reception of the "new pastor" and showed from the very beginning that she was vitally interested in the church and the welfare of its pastor and members. She was indeed a "mother in Israel" and will be greatly missed by all who knew her and had learned to love and respect her.

The funeral services were held in the Henderson church, attended by a large number of friends and acquaintances. The floral offerings were many and beautiful.

Her physical life here is ended, but her influence for good will live on while her sweet, unselfish spirit rejoices with the angels of God.

R. A. HUNTER.

Ledbetter

Many of our people will be interested I think to know something of the passing of Brother Ledbetter, who for several years served in the N. C. conference of our church, but who for the past few years has been preaching in the Christian conference. When he passed on to his Eternal Home on March 9, 1927, at the age of 59 years and 21 days, he was doing Mission work in the Mountains of Virginia. He was both teaching school, and preaching at two places a few miles a part. He had rung the bell, and opened a window when he had a stroke of paralysis. He had not been sick. After the stroke came he was leaning against the window. Being unable to speak he beckoned a neighbor with his hand. His friend came to him immediately, for he was just across the road from Brother Ledbetter. His friend called another neighbor, and they summoned a doctor from Hillsville, a few miles away. But Brother Ledbetter was not able to speak anymore, so his friends could understand. So, stricken about 9 o'clock, he passed away about one o'clock p.m.

On March 11 his body was laid to rest in Shiloh M. P. church cemetery, Randolph charge. Dr. Atkinson, of Elon college, Dr. C. H. Rowland, of Greensboro, and Rev. Mr. Witten, of Reidsville, all of the Christian church, and Dr. T. M. Johnson, Revs. G. F. Millaway, T. F. McCulloch, J. F. Dosier, W. H. Neese, and the writer of the M. P. church, attended the funeral.

Brother Ledbetter leaves his mother who is now in her one hundredth year. He also leaves one brother who lives at Greensboro, and one sister, Mrs. A. M. Hemphill of Julian, N. C., with whom her mother lives. These in addition to Brother Ledbetter's wife and children have our deep sympathy.

How near we are to death! But how beautiful to go while faithfully doing our work!

A. O. LINDLEY.

Williams

John Tyson Williams was born in Union Township Randolph county, N. C., October 8, 1847. He was the son of Ned and Martha Williams. He passed away quietly sitting in a rocking chair at his oldest son Russell's, where he had made his home for some time Saturday morning, March 12, 1927. He was married to Miss Elizabeth Vuncanon December 26, 1871; to this union were born 12 children, five of whom preceded him to the life beyond. Brother Williams was a member of New Hope Methodist Protestant church. He was a consecrated Christian man. He was a charter member of the church named above.

He was also a charter member of Welch Memorial Methodist Protestant church, High Point, N. C., while living there. To show their appreciation of Brother Williams' aid in getting the church started, the church sent a beautiful wreath of flowers for the grave as a token of their esteem and love for him. The value of Brother Williams to his church and community was shown in a measure by the large number of people attending the funeral and the many floral tributes from his church and friends. The funeral service was conducted by his pastor in Pisgah M. E. church at 2:30 o'clock p.m., Sunday, March 12, after which his body was laid to rest in the church cemetery to await the resurrection morn.

He leaves to mourn their loss a companion, two sisters, one brother, three daughters and four sons and fifteen grand-children and a host of friends. May his relatives and friends be sustained by the Spirit of Him who doeth all things well.

D. I. GARNER.

Armfield

Mrs. Emily Hassill Armfield was born in Guilford county, N. C., October 29, 1836, and departed this life February 24, 1927. She was married June 8, 1861, to Albert Armfield. To this union were born five children, two of whom preceded her to the spirit land. She was left a widow fifty-two years ago; her husband died at the age of 33 years.

She is survived by three children, Mrs. E. F. White, Mrs. A. V. Ward, and Mr. A. F. Armfield, all of Greensboro. She leaves twenty-four grand children, thirty-four great-grand children and a host of friends who mourn the loss of a true and faithful friend.

She professed faith in Jesus Christ when she was eighteen years of age and united with Hickory Grove M. P. church where she was an active and faithful member till four years ago she transferred her membership to West End M. P. church, Greensboro, of which she was an honored member till God called her to her Heavenly home.

J. D. WILLIAMS.

TRIBUTE OF LOVE AND RESPECT

The members of the Woman's Foreign Missionary Society of the Methodist Protestant Church of Asheboro have been called upon to bow in humble submission to the will of our Heavenly Father in the removal of one of our best beloved members, Mrs. R. R. Ross, who for many years was president of the organization and a charter member. We therefore offer this tribute of love and respect:

Resolved, That we as individual members of this society ever remember the beautiful, unselfish and self-sacrificing character, the kind and gentle manner of Mrs. Ross and that we thank God for the privilege of knowing and working with her.

That we express our gratitude to the Giver of all for her exemplary life, her loyalty and faithfulness to her church and her Christ.

That we may ever remember her faithful service and that her life, her example and her influence may be an inspiration to our society.

In the passing of Mrs. Ross her loved ones and friends have suffered an irreparable loss, the Church and Missionary Society have lost a devoted and consecrated worker who was ever ready and willing to do cheerfully her part toward furthering God's Kingdom.

May the memory of her consistent Christian character incite us to better, nobler lives, and may we when the last call comes hear the words which so aptly fit the life of our deceased member, "Well done, thou good and faithful servant."

Resolved, that we express our sympathy to her husband, to her daughter, our efficient treasurer, and the other members of the family, and commend them to the comfort of the Heavenly Father, and that a copy of these resolutions be sent to the family, to the Missionary Record, the Methodist Protestant Herold, the local papers, and recorded in the minutes of the Missionary Society.

Respectfully submitted,
MRS. W. C. HAMMER,
MRS. JOHN SWAIM,
MRS. EUNICE HAYWORTH.

Stewardship Cards

Please have the stewardship cards signed and send to me as soon as possible. Our Branch wants to make a good report to the Board this year.

Make your reports on Stewardship and Tithing to me as well as to the corresponding secretary. We must stress tithing and intercessory prayer more in our Auxiliaries. The Missionary Record always has excellent material, so that no auxiliary need lack literature on the subject.

This call is to both Home and Foreign societies. I have more cards if you need them. Please do your best.

DR. HARRIS GLASCOCK,
Sec'y for both Home and Foreign Societies

—J. Harris Heath whose illness we reported was buried at Tabernacle last Saturday. He was in his 75th year. The funeral service was conducted by Rev. W. F. Ashburn assisted by Dr. T. M. Johnson. Brief talks were made by Rev. W. F. Kennett, Rev. L. W. Gerringer, Rev. T. F. McCulloch and the editor of the Herald. Brother Heath leaves his wife and one daughter. His departure leaves for them a great vacancy.

FROM PASTORS *and* PEOPLE

Siler City.—The Wednesday evening paryer service was conducted by Mr. L. L. Weaver.

Subject: The Needs of Our Church. Talks were made on the subject by members of the church and members of the neighboring churches. Many good suggestions were mentioned. A meeting of this kind was a help to everyone present.

Ninety-six were present at Sunday school Sunday morning.

Little's Cross and Crown system has been started in the Sunday school for perfect attendance. We hope that this may help to increase the Sunday school, and also the work of the Sunday school.

We were glad to have our pastor, Rev F. L. Gibbs, of Theological Seminary, Maryland, to preach for us Sunday morning.

His topic: "The way of the cross, the path that leads to God." This is one of a series of sermons on paths that lead to God. We were favored with some violin music by Miss Moore, Miss Congleton, accompanied by Miss Pace at the piano.

Miss Mary Ellis sang beautifully, "He Loves Even Me."

Preparations are being made toward the Easter exercises. REPORTER.

Burlington.—Sunday, March 20th, at First M. P. church was the Banner Day. The morning service was in charge of the Baraca class, it being Baraca Day. Prof. T. C. Amick, one of the former teachers, taught the class and his teaching was very much enjoyed. We also had with us the orchestra from our High Point College. For the Sunday school and eleven o'clock hour they gave us some very fine music. They were given a rising vote of thanks by the church and we want them to visit us again. We also had with us Prof. Johnson, a member of our High Point College faculty, who preached for us at the eleven o'clock hour one of the best sermons it has been our privilege to hear. He drove home the fact it takes manhood and womanhood to be a Christian. We want to hear Prof. Johnson again.

The Baraca class had 165 present Sunday morning, the greatest number present we have ever had at any time and the other classes of the church had a good attendance too. The auditorium was used Sunday by the Baraca class because their class room would not seat those present. For the eleven o'clock hour the auditorium and the Baraca class room was full. This church needs a larger building. We have a large Sunday school and we can't do the best work with the building we have. Visitors are always welcome.

South Lexington.—There were 210 in Sunday school last Sunday. The men's class made a good record, having 48 present, four of whom were new members and two were visitors. Brother C. L. Hedrick, the able teacher of the class, is attracting new members and holding the old members remarkably well.

The morning church service last Sunday was well attended, the congregation being slightly larger than usual. Pastor Ridge delivered a helpful message on the subject of the feast of the passover as it was observed by Christ and the twelve disciples. Following the sermon the Lord's Supper was observed, the writer assisting the pastor in serving the elements to a large number who participated in the ordinance.

A large congregation was present at the night service and Pastor Ridge delivered a forceful sermon on consecration. He gave an invitation at the close of the sermon to the church for a consecration in preparation for the revival services to start next Sunday night. The church people responded to the invitation. Four persons requested prayer.

Two deaths have occurred in the community of South Lexington church since our last report, one of whom was a member of the church and the other the mother of our Sunday school superintendent. Brother C. B. Yates died on Monday, March 14, after a lingering illness. Funeral services were held on the following Wednesday in the church at two o'clock in the afternoon, conducted by Pastor Ridge, who was assisted in the service by Rev. D. A. Braswell, of Concord; Rev. N. G. Bethea, pastor of State Street church, and the writer. Brother Yates was president of the men's class of the Sunday school. He was at one time superintendent of the Sunday school here. Ten children survive, besides his mother, one brother and one sister. They have the sympathy of the church and Sunday school.

On Friday afternoon, March 18, funeral services were held at Beulah Reformed church near here for Mrs. Henry Koonts, mother of Brother H. C. Koonts, superintendent of South Lexington Sunday school. Pastor Ridge and Rev. W. R. Shelton, pastor of the First M. E. church here, conducted the services. Mrs. Koonts was about 81 years of age, and was apparently in good health until about two weeks before her death. The relatives of this good woman have the sincere sympathy of the church and Sunday school.

The second quarterly conference for the South Lexington charge will be held at Mt. Carmel church Saturday afternoon of this week at 2 o'clock. Brother Ridge, the pastor, will conduct the conference. A full attendance of the official members of both churches is desired at the conference. Nominees for delegate to the next Annual Conference will be named.

Rev. Joel B. Trogdon, pastor of Flat Rock charge, has been secured to assist in the revival meeting which begins next Sunday night. He is expected to arrive Monday and preach his initial sermon Monday night. Rev. N. G. Bethea, pastor of State Street church, has agreed to be present all the time he possibly can during the meeting and direct the singing for the services. He will be out of town the first half of the first week of the meeting, but is expected during the remainder of the meeting.

Mrs. M. B. Deaton, a member of the Sunday school, who has a patient in the Davidson Hospital here, has recovered sufficiently to return to her home. She underwent a successful operation.

C. B. WAY, Reporter.

Asheville.—Following the sermon yesterday morning we had a congregational meeting for the purpose of instructing the Trustees to proceed with our building project. Only three votes were cast against it. We have already found a desirable loan. The Trustees will meet this week to perfect the arrangements. We expect within the next three weeks to be actually at work on the enlargement. The loan of $7,500 will be a great burden upon our people here, but they realize the absolute necessity of going ahead. We are doing so by faith. We shall be glad of any help that the friends of our enterprise here may feel like giving. I have given eight of the best years of my life to the church here, because it has seemed to me there is no more important field, although there are many larger, in the entire denomination. If those of you who read this feel that it is important, you will want to help us.

Last night the young ladies of the Christian Endeavor Society gave the missionary play "Two Masters." It was splendidly done, and those who saw it are loud in praise. The offering was given to the Society to be applied to their pledge on the Conference Budgets.

Last Sunday night Brother E. C. Fawcett gave a talk on his impressions of the Layman's Evangelistic Meeting to which he went as a representative of our church. The address was helpful, and we believe much good will come from it.

The Foreign Society has raised almost enough to make Mrs. Greenwood a perpetual member. The balance will be in hand before the close of the Branch year. Relatives of Mrs. Greenwood, who are not members of our church, are planning to make her a perpetual member of the Home Society. So this good woman, whose presence is so greatly missed among us, will go on contributing to the finances of our Missionary Societies forever.

C. W. BATES, Pastor.

Second M. P. Church, Charlotte.—We are glad to say we are going to move our little church. We feel like we have found the place where the Second M. P. church should go up in Charlotte; we shall not be much further than four or five blocks from where we are, but we will be on a hard surface road with all improvements paid for. That will mean a great help to the cause. Our lot will cost as much again as the other lot; yes, more than that, but the location will make up for that.

We are planning to have our Easter program and an egg hunt too.

Our Ladies' Aid have paid $15.00 on the flooring and paid $12.25 on pastor's salary and $12.75 for Literature and still have some in the treasury, for the last three months, and they are still working.

We are planning to run a ten or fifteen days meeting just as soon as we get our little church moved.

Friends and readers of the Herald, please pray for our meeting and our little church.

REPORTER.

Gibsonville.—The four churches of Gibsonville are planning for a series of pre-Easter union services during Holy week. The purpose is that people and pastors may more fully appreciate the great events and facts leading up to the crucifixion.

The fine community spirit is further manifest by the fact that the same four churches—all there are in Gibsonville—are planning to hold a community Daily Vacation Bible School probably the last of May or first of June.

Our Woman's Home Missionary Society has its full budget for the year and is enjoying a brief breathing spell before the Branch meeting. The pastor and some others are very desirous that we may have representatives in that meeting.

The Sunday school institute for Rock Creek township will be held in our church on the afternoon and evening of April the 10. There will be an exchange of workers at the Sunday school hour of the forenoon of the same date.

Perhaps the most pleasing, and useful, and inspiring event in our church life for some months was the visit Sunday evening, the 27th of March, by a group of young people from High Point College under the auspices of the Christian Endeavor Society. The exercise by these High Point College Endeavorers took the place of both our C. E. meetings and the preaching service.

Our local Christian Endeavor Society is taking up to us a new line of activity by holding prayer and song service in the homes of people not able to attend church. This is already bringing spiritual cheer to the homes and joy into the lives of our young people.

Following Stewardship month our Sunday school superintendent has brought to the school sort of echoes of the great teaching of Stewardship by telling of something he has seen or read on the subject or by reading to us a clipping on the subject.

T. M. JOHNSON.

Shiloh, North Davidson Circuit.—The Christian Endeavor Society met at the new home of Rev. and Mrs. R. S. Troxler last Friday night. We were glad of having the privilege of meeting with our beloved pastor. He has a nice home.

It's a great help to us all to have Mr. Troxler in our Society. He is always willing and ready to help us in any way he can. May God continue to bestow upon him and his family both spiritual and temporal blessings.

We had a good number present Friday night. Christ says, "Where two or three are gathered together in his name He will be with them." It's a fine thought to know that Jesus will meet with us if we are in the right. May we shun the evils of this world, and look unto God for higher and nobler things.

Now spring is coming every thing is putting forth new life. The roads are getting good. So may we as Christian Endeavorers put on new life and work more in the Master's vineyard this year than we ever have before. May we all continue to pray that our society and church will grow both in number and spirit.

EMMA BERRIER, Reporter.

Lebanon Church, High Point.—We are glad to report a gradual increase in attendance in Sunday school, a few new members, and fairly good collections. Our superintendent has suggested that each one make a special effort to give a larger offering for a few Sundays in order that our financial affairs may be placed on a more substantial basis. This means for both Sunday school and church.

Easter literature has been ordered. A commitee will be appointed on next Sunday to arrange the program.

We wish to commend the Christian Endeavor society for the continued good work they are doing. Meetings are held each Sunday evening at 6:30. Executive meeting held once a month. It is gratifying to note that out of the forty-five members of this society forty are members of the church. Let us pray that the other five may soon unite with the church, and these young people may so consecrate themselves to the Master in His work that their influence may reach out over broader fields of usefulness until large numbers now in the darkness of sin may be made to see the Truth, the Light, and the Way.

The W. F. M. S. and the Home Missionary Society have their meetings jointly. The societies met March 11th with Mrs. C. M. Brown. Officers for the coming year were elected as follows: Mrs. Percy Payne, president both societies; Mrs. G. W. Brackett, vice-president (Foreign); Mrs. J. W. Thacker, secretary; Mrs. E. J. Payne, treasurer; Mrs. G. C. Brinson, vice-president (Home); Mrs. W. M. Crouch, secretary-treasurer. Mrs. C. M. Brown, Record Agent.

The April meeting will be held with Mrs. J. W. Montgomery on April 6th at 2:30 p.m. A Home Mission program is being prepared.

Miss Loula E. Thacker and Mrs. M. L. Bailey were elected delegates to the branch meeting in Henderson in April. No alternates elected, although Mesdames Payne, Thacker, and Crouch are expected to attend by virtue of office.

The congregation was delighted at the morning service, Sunday, with a pleasing solo by Miss Avanell Hubbard, of Los Angeles, California, who is visiting relatives in this section. Miss Hubbard has a wonderfully sweet voice. We hope she will sing as often as she can during her stay here.

Miss Lelia Hedgecock is home again after an extended visit in Los Angeles, California, among relatives.

REPORTER.

Flat Rock, Vance Charge.—We are wide awake and busy as the spring bee. Our Sunday school is doing fine; our regular attendance stands between seventy and eighty. We also have a good prayer meeting every Sunday night with good attendance. Our pastor, M. P. Chambliss, has helped to put our prayer meeting in budget form now. We have our programs planned for three months ahead; in that way each one that is to take a part has the opportunity of studying his or her part weeks ahead. We had our first meeting on this plan last night and it proved very successful. Our pastor is fine; he puts interest in everything he undertakes. He is giving us tests on the New Testament now. I must tell you about it, for this is the most interesting idea he has given us yet. He types off 20 questions, hangs them in our church and we recopy these questions, take them home and look up the answers; write down both questions and answers, also references, and hand them back to him at the end of two weeks. He takes them home and grades them just like a school teacher grades test papers only he uses red ink to mark our mistakes. We get them back corrected with the average written on the outside of the envelope. We are going to take up collection in near future to help pay for red ink, for it's surely red-letter-day for us when we get our test papers back. We don't know for sure what the P in his name stands for, but we are guessing it to be Paul, for like Paul he gathers sticks to keep the church fires burning and some times a viper will seize his hand and bite deep, but if he feels any effect we can't tell it, and we have certainly been close observers. We have been reading with much interest Brother Cowan's letters, and rejoice with him in that he has made such a good impression on his flock. Brother Cowan is really a very impressive man, he was a visitor on our charge last year and I can assure you he left an impression here that will last a long time. May he serve his present charge long and well.

Wishing you all a prosperous and busy year in your church work.

I am faithfully yours,

AN OBSERVER.

Flat Rock Vance.—The Woman's Home Missionary society met last Friday afternoon in the home of Mrs. A. E. White. All our members present except one. All committee reports were good. Treasurer's report showed we were over two dollars on safe side of our apportionment. The nominating committee report was read and adopted, as to officers, as read: president, Miss Mary V. White; vice-president, Mrs. W. B. Reavis; recording and corresponding secretary, Mrs. T. P. Hester; treasurer, Mrs. N. J. Parrott; Record agent, Mrs. A. E. White, secretary, Buds of Hope; Mrs. F. M. White; delegates to branch meeting, Mrs. F. M. White and Miss Mae Brame; secretary of Young People's Work will be elected at next meeting as we wish to discuss and plan it with Sunday school and the Sunday school leaders. Chairman presented to the society the names of Misses Annie and Rosa Satterwhite and Mrs. B. W. Jones which asked to be removed from our roll as active members. We very much regret this loss, for it is indeed a loss, as it leaves us only seven active members, one of those being a new member. We are looking forward to branch meeting with much interest, as it will be so near us. Hope our people may be filled to overflow with inspiration, and we may have our best year yet in mission work.

M. V. W.

Denton Church.—Our Sunday school was well attended yesterday. We are sure glad to see our people coming and working together more than ever before. Our attendance yesterday was 110. Attendance a year ago, 55. Collection yesterday, $3.20. Collection a year ago, $1.75.

There was a mistake in the Herald last week. The attendance at Sunday school should have been 127, not 27.

Our Christian Endeavor was well attended yesterday evening. Many good things were said that made us enjoy being present.

REPORTER.

Graham.—Our pastor, Rev. D. R. Williams, gave us one of the best sermons of the year on "All Things Are Mine."

We were very glad to have Miss Madge Woods of Elon College, sing for us at the morning service.

There were 148 enrolled for Sunday school and the different departments are doing splendid work.

On next Sunday night the men's chorus will have charge of the song service. This chorus directed by Mrs. Fletcher Steele have been giving some fine selections.

Miss Mattie Cheek, one of our faithful members, continues quite ill.

Mrs. Alfred Neese who underwent an operation at Rainey Hospital is recovering nicely.

REPORTER.

Concord.—Since the Christmas holidays this church has been so busy that little time has been left for reporting on the things undertaken and accomplished. We have held several special services on Sunday evenings, which were directed to building up greater interest in the night services. The efforts have met with gratifying success. On almost every occasion the house was crowded to capacity. The effects are apparent even when there are no special services. Last night, for instance, the congregation was double, and more, what it had been on usual Sunday evenings prior to the special services.

February we held special services which proved a great blessing to the church. The following members have been received into membership recently: Edward L. Beaver, Mrs. Fred Herrin, W. A. Cline, Mrs. W. A. Cline, Durwood Cline, Merideth Cline, S. C. Cass, Mrs. S. C. Cass, Louise Brown, Adolphus Lomax, Mrs. G. H. Hendry, Dessie Lee Little, Mary Melton, Homer Dorton, Mary Polk, Ethel Overcash, John Aycock, Joyce Edsel, Lillian Wylie, Lelia Wylie, Mrs. S. C. Denny, Clyde Waddell, John Burris, Luther Davis, Agnes Polk, R. W. Fink, Mrs. R. W. Fink, Harvey Wilson, Louise Robbins, Ada Melton, Robert Pinion, Grover Heneycutt, May Eury, W. J. Bailey.

The February meeting of the Men's Brotherhood was well attended. Fifty present. Several new members. Mr. C. F. Ritchie of the Ritchie Hardware Company and Superintendent of the Sunday school of the First Presbyterian church of Concord, gave a stirring and helpful address at the meeting which was much enjoyed by all present. At the March meeting Dr. A. G. Dixon will be the principal speaker. It is being looked forward too with much interest.

On last Sunday the Sunday school laid $300 on the altar of the church to apply on the college note which is being carried at a local bank. The remaining part of the note is now taken over by those giving in the note and thus the church is relieved of further obligations in this matter. This is much appreciated by the pastor.

Following the recent meeting the brethren came in great numbers preceding the Wednesday evening meeting and brought "out of their treasures things new" and things abundant and thus the parsonage pantry was well filled with the best of provisions. These tokens of precious sentiments are heartily reciprocated by the pastor and his wife. It would require too much space perhaps to try to set down the names of those having part in the affair. But we know them all by name and we appreciate what they did.

The Sunday school has made a new record during the present quarter. The superintendent announced yesterday that the highest record set prior to this quarter had been two hundred sixteen. It has run above two hundred sixty thus far, upon an average, this quarter.

The Ladies' Missionary Society has been circled off into four circles, and thus reorganized and is starting off in a fine way. One circle is preparing and will give on Sunday night, April 10th, the pageant entitled "The Awakening of Mr. Smith." A missionary service is being planned for Thursday night, April 14th, at which time Mrs. Dixon will address the women on the work of missions.

Every phase of the entire church program is alive and moving on. We are having very crowded conditions in the work of our Sunday school and Brotherhood especially.

I have purposedly saved the most interesting part of my report until last, and now I give you a clipping from the Concord Daily Tribune of last Saturday which speaks for itself.

After a number of preliminary meetings the official board of the First Methodist Protestant Church unanimously has voted to recommend to the Church a building program that would give the church and Sunday School Departments a modern building.

If the proposed building is carried out it would mean that the parsonage would be removed and the present church building would be salvaged and thus clear the large lot of all buildings.

It is planned to build in the center of the lot a modern departmentally arranged church and Sunday school building in the shape of the letter T. The church auditorium will face on Ann Street and the Sunday school building will face on Moore Street.

It is proposed that the new buildings be constructed of tapestry brick of scratched joints. The proposed plans will call for the auditorium and the Sunday school building to be of about the same dimensions over all, each to be sufficiently large to accommodate 500 persons. The proposed plans call for the Sunday school building to have a finished basement with two stories above. It is to be steam heated and have plumbing of modern character. It is estimated that the cost will be about $30,000.

Rev. G. H. Hendry, the pastor of the church, and the official board are very optimistic over the outlook for the new church which will fill a long felt need.

Asheboro.—Many things of interest have happened here in the past few weeks that have not been reported. There have been quite a lot of sickness and several deaths among our people. Just after my last letter appeared Mrs. Mary East Smith, wife of Carl D. Smith, died at the age of twenty-one years and was buried at Pleasant Hill M. E. church in Moore county. Mrs. Smith united with our church here on profession of faith during the pastorate of Rev. L. W. Gerringer.

Recently, Mrs. James Scott, whose church membership was at Flags Spring M. P. church on Why Not circuit, died at the home of her son, C. L. Scott here. The funeral was conducted by the writer, as was also that of Mrs. Smith. A week ago, Mrs. John R. Ferree who lived between Asheboro and Cedar Falls passed to her heavenly reward. The funeral was conducted at Cedar Falls by the writer assisted by Rev. George Laughlin of our church and Rev. Mr. Shaw of the Baptist church. Mrs. Ferree was the mother of Thaddeus and A. O. Ferree both of whom are members of our church here in Asheboro.

Another death that brought sorrow to our people was that of Mrs. Randall Presnell who died at the residence of her son John Presnell. Mrs. Pressnell was past eighty-five years of age and had spent her long life in the service of her Master. She was a member of the Baptist church but loved everybody. The funeral services was held in the home of her son John Presnell and was conducted by her pastor, Rev. Mr. Morris of the Baptist church, assisted by the writer.

Yesterday the writer was kept in bed with cold but the services went right on. The superintendent of the Sunday school informs me that 204 were in Sunday school and the offering for the Children's Home amounted to $64.00. Rev. Mr. Wolff, a member of the Disciples church, conducted the morning services and the Senior Christian Endeavor society had charge of the evening services.

The organizations of the church are carrying on the work as usual. Congregations are good. More later. J. E. PRITCHARD.

Charlotte, First Church.—The W. F. M. S. held their thank-offering service last Sunday evening with a pageant, "Hold me close to Thy Cross." Although short it was very impressive and considered one of the best given here. The delegates to the Branch meeting in Henderson are Mrs. C. A. Stikeleather and Mrs. C. O. Garmon. The apportionment is paid in full.

The W. H. M. S. met last Tuesday with Mrs. B. W. Little with an interesting meeting. Mrs. L. M. Harward was elected delegate with Miss Naomi Faulkner as alternate. The Home Society went over the top.

The Ladies' Aid Society will meet the first Monday with the president, Mrs. J. H. McCall, on Parwood Ave.

A committee is working on an Easter program for the Sunday school. Presentation of the First Easter will be given on Easter Sunday evening. There is also a committee to plan an egg hunt for the children on Easter Monday.

Miss Thelma Grier will assist in the choir for some time. Her services are appreciated. We enjoyed a solo by Mr. Donald Kiser last Sunday morning. Mrs. W. A. Neal, our pianist and choir director, knows how to find good talent.

Our church is uniting with the churches of the Piedmont and Elizabeth sections and the Christian Men's Club of the city in an evangelistic campaign to begin the first of May and continue through the 22nd. Gypsy Smith, Jr., will be the Evangelist. Preparations are being made for prayer services.

We were glad to have Mr. C. T. Surratt of Denton, brother of our pastor, and Mr. and Mrs. O. B. Austin of Hickory in our congregation Sunday evening. The second quarterly conference will be held on Thursday evening, April 7th, Mr. John Garmon, brother of Mrs. Henry Muse, died last Saturday. The funeral was held at Roberta church Sunday.

REPORTER.

Matthews Chapel, Greensville Circuit.—Our Sunday school was well attended yesterday. We have 113 on roll. Our Christian Endeavor society is growing. We have a large number each Sunday night. Last night the meeting was led by Miss Pearle Wray, and each one enjoyed this meeting. We had one new member last night which made our Senior roll 58. Our Junior society is also doing good work.

The Sunday school is preparing to give an Easter program Easter Sunday night.

The second quarterly meeting will be at Matthews Chapel Saturday before the third Sunday in April.

Best wishes to every one.

LOUISE BOWEN, Reporter.

Cid, Denton Charge.—The cottage prayer service will be at Mr. Ben Parrish's next Saturday night. These meetings have been meeting with good spiritual success; in the last two Saturday nights there have been three converts, two of them over 50 years of age. There were shouting and praising God over victory. On last night it was 12 o'clock when they dispersed. May the good work still continue. We had a fine Sunday school today and also accompanied by a fine testimonial meeting. Interest just fine. Pray for us, brethren.

Mr. and Mrs. Ed Kindley worshiped with us today, also Mr. and Mrs. Howard Younts of Lexington. Mrs. Younts acted as organist. We were sorry to hear of the death of Mr. Webster Bingham. He was buried at Farmers.

We are looking forward to the second Sunday in April at 2 p.m. which is our preaching day.

We are very sorry to note that Mrs. Joe Delk's health is right bad. While we hope for a speedy recovery.

We are glad to read such encouraging reports in the Herald.

Mrs. John Delk was a pleasant visitor of Mrs. N. N. Lanier last Friday afternoon.

Mr. J. A. Lanier has moved his family back to his farm from Thomasville, also Mr. Bert Kindley has also.

Rev. C. O. Leonard gave us on today a splendid talk, also our faithful superintendent, Mr. Ben Parrish, as well as many others.

Sunday school at 10 a.m. next Sunday and those that don't attend the meeting are missing grand opportunities that never can be recalled.

Mrs. N. W. Lanier was elected assistant secretary and treasurer on last Sunday. Prof. Rudd Newsom of Lexington, was a pleasant caller of N. W. Lanier last week. We hope to get him to come and sing for us some Sunday.

A Worker in His vineyard.
(MRS.) N. W. L., Reporter.

Second Church, Charlotte.—Attention please. I wrote an article to the Methodist Protestant Herald a few days ago asking our folks at large to help us raise $130.00 that we might be able to secure that nice lot in the most hopeful locality in Charlotte. We need more than that but we must have that much in a few days. Only about four of our people have responded. I have been sick with the flu for about three weeks, and I have not been able to look after my work. If I had the money I would gladly give it myself, but I have not got it. I am giving my time for almost nothing. I do hope enough of our people will respond at once so we can have the papers transferred by the first of April. May our Father continue to bless you all. Pray for me. I need your prayers during these lonely hours. The nights are long and lonely.

Yours in His name,
D. A. BRASWELL.

Cid, Denton Charge.—The cottage prayer service at Mr. Ben Parrish's Saturday night was very largely attended, spiritual interest real good. Had two penitents. It goes to Mr. Webb Kipleys next Saturday night, then to Mr. Leonard Lambeth, then to Mr. Milton Hughes.

We had a large Sunday school Sunday. When a man gets saved he is then ready and willing to take his wife and children out to Sunday school.

There was one of our distant neighbors got saved one day last week in the field plowing. He had attended some of these prayer services. His father and two brothers had recently been saved.

Mr. Fuller Hughes is real sick and is expecting to have to go to a hospital soon.

Mr. T. Ross Cameron took a relapse with the flu and has been in bed for a week but is recovering slowly.

Mr. and Mrs. David Kindley of Lexington, also Mr. and Mrs. Howard Younts, were with us at Cid Sunday.

Sunday school next Sunday, third of April, at 1:30 preaching at 2 o'clock by the pastor, Rev. M. C. Henderson. Rev. Avery Wooddell begins a special meeting at Kindley school house the first Sunday in April at 11 o'clock.

REPORTER.

Randleman Charge.—On account of the illness of the pastor the appointments on this field were filled last Sunday by Rev. J. F. Dosier and Rev. Gurney Ferree, Mr. Dosier preaching at Mt. Lebanon Sunday at 11 and Mr. Ferree preaching at Level Cross at 3 p.m. and at Worthville at 7 p.m. We appreciate very much the kindness of these men.

Mr. Neese has been confined to his bed for several days and his condition does not seem to improve. Quite a number of our people here are sick and we desire the prayers of the readers in their behalf. All the Missionary societies on this work have gone "over the top" in raising their Budget for which we are grateful.

Delegates elected to represent the Home Society at the Branch meeting in Henderson are Mrs. J. L. Hall and Miss May Caudle. We expect the Foreign Society to be represented also but do not have the names of the delegates at this time.

MRS. WM. H. NEESE.

Caroleen and Shelby.—We were indeed glad to have Dr. and Mrs. Dixon with us on March 8th and 9th. Dr. Dixon held the second quarterly conference at Caroleen. His timely remarks between the general routine of business brought inspiration to all present. The church seems to be moving on with a steadier grip on the different problems that come to it.

Mrs. Dixon gave us an inspiring address on the one hundred percent organized church; this proved to be of great help to us. As a result a Junior Baraca class has been organized and a Junior Christian Endeavor society. These have as their leaders two of the most wide awake workers: Brother F. O. Upton as teacher of the Junior Baraca and Miss Gertrude Murry as superintendent of the Junior Christian Endeavor. We hope for them a wonderful success.

Shelby.—We were prevented from holding the quarterly meeting at Shelby while Dr. and Mrs. Dixon were here on account of the heavy rains Wednesday and Wednesday night. Only a few braved the storm and came out, but the inspiring messages by Dr. and Mrs. Dixon seemed to put new life in those who heard them. The church was assured of the sympathy and prayers of the entire body of the conference; this brought great encouragement to the church and will cause them to stand even more loyal to the church.

A Correction.—There appeared in the Herald of March third a report from the Shelby Methodist Protestant church in which Brother Frank Glenn had the title of Reverend prefixed to his name. I don't know where this mistake came in or who is responsible for it, whether the writer or the publisher, but let it fall on who it may:—Brother Glenn hasn't entered the ministry yet; while he does love chicken as well as the most of preachers this is no sign that he has gone to preaching; but I believe that if Brother Glenn should decide to go into the ministry he has faith enough to believe that Jesus meant what he said when he said, "Seek ye first the Kingdom of God and his righteous ness and all these shall be added to you." This is enough to strengthen the heart of any poor preacher who is striving to build up the Kingdom of our God. "My God will supply all your needs," says the apostle Paul. Isn't it a great thing to have a God that will look after the needs of his faithful ministers? It is true the preacher has many duties and his hardships are many and his work is hard, but after all the consolation that the true preacher has is the God who has called him in to service will give him out of his bountiful store house enough to live upon. May God bless every minister of His and make him a power for God and his Kingdom is my humble prayer.

Yours in Kingdom service,
L. S. HELMS, Pastor.

Stallings, Mecklenburg.—The Ladies' Aid met the seventeenth at the home of the president, Mrs. M. L. Stallings. The president gave a talk on "The Social and Spiritual Activities of the Aid." Because of the absence of several members very little business was transacted, but it was decided to give an oyster supper Saturday night of the 26th. Since this was considered rather late in the oyster season, it was afterward changed to ice cream, cake, and sandwiches. Old Man Winter was insulted (it seems he's loath to leave us) and expressed his disapproval. However the young folks didn't seem to mind and the pro ceeds were better than we expected.

The next monthly meeting will be with Mrs. R. A. (Grandma) Drye, and we are glad. I think everyone who knows this gentle elderly lady loves her. May we have more like her. We hope more of our members will be present at this next meeting. We received five new members at our last meeting and we expect the older members to set them a good example.

Christians, pray for us, that we may walk in the spirit of love, and really enjoy giving of our time, strength and means to the upbuilding of God's Kingdom.

REPORTER.

High Point.—The second quarterly conference convened last Wednesday evening following a short prayer service. Rev. P. E. Lindley and the associate pastor, Rev. E. Lester Ballard, made interesting reports of their work during the quarter. Mr. Ballard announced that he and Mrs. Ballard have commenced a round of visits to the congregation, and hopes soon to call on every family and become acquainted with each member. Considering the membership of 630, it will be a big task. Mr. Lindley reported an accession of 12 members since November 1st, but we

have lost two by death, Messrs. G. P. Pitts and A. A. Holton, and three have asked for transfers, having moved away from the city. The Junior church, the latest innovation in our work, is flourishing and growing rapidly in interest and attendance, one mother having remarked that she cannot keep her children at home since the organization of this new feature. The services are conducted by Rev. Mr. Ballard in the Assembly room at 11 o'clock every Sunday morning. The question of a Daily Vacation Bible School for the children of the church next summer was discussed, and it was decided to employ a man to have oversight of the troop of Boy Scouts 25 in number, who will go to Camp Uwharrie for two weeks next summer. The Christian Endeavor Society gave a splendid report, and also the Sabbath School. The two Woman's Missionary Societies reported that their budgets have been raised in full with some specials in addition. The Home Society has raised $600 this year. Mr. and Mrs. E. L. Douglas donated $100 to Scholarship Loan Fund in High Point College; Mr. and Mrs. S. P. Montgomery gave $50 to a Scholarship at Pine Ridge, Ky., and Mr. and Mrs. Geo. T. Penny have given their yearly subscription of $100 to a Pine Ridge Scholarship.

According to our custom, the quarterly conference was followed on Sunday morning by the celebration of the Lord's Supper, which proved to be a very sweet and impressive service, in which almost the entire congregation communed. The unusually large number of young people, who joined in this delightful communion, was noticeable, and if this is an indication, the future of the Methodist Protestant church in High Point is assured. Rev. P. E. Lindley was assisted by Rev. J. D. Hardy of the college.

The monthly meeting of the Mission Study Class was held Monday afternoon at the church, and Chapter VI of "Moslem Women" was given by Mrs. S. D. Shelton. A new plan is to be tried out in the Missionary Societies next year. Dues and all other donations for the various causes will be collected in envelopes, which have been secured for this purpose. It is hoped that the business meetings and the study class can be combined in one monthly meeting.

The sympathy of many friends goes out to Mrs. John S. Pickett in the loss by death of her father, Mr. R. B. Sams, who passed away at his home in Trenton, N. J., last Thursday after an illness of a few weeks. Mrs. Pickett had been at his bedside several days, and will remain with her mother for a month. Mr. Sams was at one time a resident of High Point, and is most pleasantly remembered by many of our townsmen.

We wish to extend much sympathy to Mrs. C. L. Gray and Mrs. W. C. Hammond in the death of their uncle, Mrs. Thos. S. Groome of Greensboro, which occurred last Thursday.

We are much pleased to note the safe arrival at home of Mrs. Louise J. Diffee from a tour of 60 days to Palestine and the Holy Land, Egypt, and places of note in Europe. The latter part of her trip, however, was marred by illness, having contracted bronchial pneumonia just before leaving for home. She was quite ill on the steamer the entire trip across the Atlantic, but we are delighted to know that she is improving now at the home of her daughter, Mrs. S. H. Tomlinson.

Rev. P. E. Lindley has been elected a member of the Board of Public Welfare of High Point, and we feel sure that he will enter this new work with characteristic enthusiasm and vigor.

Mr. Samuel L. Davis, local business man, will give a medal annually to the young lady of High Point College, who writes the best essay.

Representatives of High Point College will meet N. C. State College team in debate here in the College Auditorium next Thursday evening.

The N. C. Federation of Music Clubs, which will convene in the First church next Thursday morning, promises to be an interesting event, and High Point people are happy to welcome these talented musicians to the city for the first time.

Liberty-Siler City.—March 20th was a great day for us at Liberty and Siler: 96 were in the Sunday school, this being the largest attendance on record. Special music was furnished at the morning service by Misses Ellis, Pace, Corgleton and Moore of Siler City. We were very glad to receive into our fellowship Miss Pearl Moore and Mr. Marvin Phillips. Miss Moore is the new president of our Christian Endeavor and Mr. Phillips has been active in our work for some time.

In the evening the writer was at Liberty. Everything going nicely. The Christian Endeavor looked like a full congregation. They assembled to hear a message on "The Christ of the Indian Road." A good congregation was present for the evening service.

Mr. A. S. Pickett who is one of our oldest and most faithful members has been seriously ill with pneumonia. He was improving slowly last Tuesday and I trust he is 'most well by this writing.

Report came today of a good prayer meeting at Siler City.

April 10th will be decision Sunday in the church and Sunday school at Liberty. I will be at Liberty Sunday morning and Siler City Sunday evening.

Best wishes to my dear people and Herald readers. F. L. GIBBS.

Pleasant Hill, Why Not Circuit.—Our pastor, Rev. D. I. Garner, delivered a splendid sermon yesterday, March 27th.

Our hearts were made sad about two weeks ago when our faithful Sunday school superintendent, Brother I. F. Hancock, passed into the great beyond. He had been Sunday school superintendent at Pleasant Hill for several years and was ever faithful to his post of duty. We will miss him very much.

We have elected Wm. Staley to succeed Brother Hancock as superintendent, and T. J. Bean assistant and we feel sure Brother Staley will make us a good superintendent.

We have also elected Lonnie Bean sexton and Ernest Spencer assistant.

The second quarterly meeting was held Saturday at New Zion church. S. S. Cox and Frank Hulin were nominated for delegates to our next annual conference.

(Miss) FLONIE COX, Reporter.

Spring Hill.—Our pastor, G. W. Andrew, filled his appointment March 20th with a good sermon. We had a large number for Sunday school and preaching also. The people of Spring Hill church were glad to attend the birthday dinner at Mr. T. J. Jones of Mechanicsville Sunday after church service. He is the oldest member in the church. A large crowd of members attended and several relatives and friends. We hope that Mr. Jones will have many more birthdays. There were lots of good things to eat and everybody had a good time.

EULA SWAIM, Reporter.

Kernersville.—We are very glad to have a preacher and wife on the circuit once more. It surely seems good to exchange visits with each other.

We have been doing some repair work on the church this spring and are hoping to do more.

The Ladies' Aid Society met with Mrs. Charlie Helper this week. The devotionals were conducted by Mrs. Lowdermilk. After the business meeting the plan for a Missionary Society was discussed.

The meeting adjourned.

REPORTER.

Greensville Circuit.—The officials will take due notice hereof and govern themselves accordingly. The second quarterly conference will convene at Matthew's Chapel on Saturday before third Sunday in April; preaching at 11 o'clock, lunch for members of quarterly conference, business session. Important business, brethren. REV. H. L. POWELL.

NOTICE

To the chairmen of the Woman's Work of the various districts of our conference.

If a District or group meeting of any kind has been held in your District and not reported to me please report same and state if possible how many organizations were represented, how many representatives attended, and the number of churches in your District where there is no organized missionary effort.

Thanking you for this information promptly.

The Branch meeting at Henderson is just ahead of us and it is earnestly desired that a goodly number of our workers attend. Be sure to arrange to be present for the first service Tuesday afternoon, April 19th. We think the delegates from the rural churches will find this service especially helpful.

MRS. W. T. HANNER.

NOTICE TO RANDLEMAN CIRCUIT

Rev. W. H. Neese is sick, but the quarterly conference for Randleman charge will be held at Level Cross on Saturday, April 2, at 2:30 p.m. Rev. A. G. Dixon will preside.

RANDLEMAN CHARGE NOTICE

Second quarterly conference will be held at Level Cross church Saturday, April 2nd, at 2:30 p.m. Let each official member be present. This will be the time to nominate delegates for the next annual conference.

WM. H. NEESE, Pastor.

—Clay Township Sunday school convention met in Tabernacle church last Sunday afternoon with good attendance and good interest.

—Mrs. G. F. Millaway is reported better at the hospital today (Wednesday).

WOMAN'S MISSIONARY DEPARTMENT

MISS ESTHER ROSS, *Editor*

PROGRAM OF ANNUAL MEETINGS

Woman's Home and Foreign Missionary Societies

Henderson, N. C., April 19-21, 1927

"Working Together In Love"

TUESDAY, APRIL 19

Afternoon Session—2 P. M.

Joint meeting of Woman's Home and Foreign Branches, Mrs. W. T. Hanner, Superintendent District Chairmen, presiding.

Worship period led by Dr. Joy Harris Glascock.

Roll Call of Officers and District Chairmen.

Minutes of Joint Executive meetings.

Reports of: District Superintendent, Mrs. W. T. Hanner; Standing Education Committee, Mrs. R. M. Andrews; State Editor; Miss Esther Ross; Secretary of Tithers' and Intercessors' League, Dr. Glascock; Secretary of Literature, Miss Pearl McCulloch.

Address—"Women's Missionary Work in Rural Churches, Opportunities and Responsibilities," Rev. R. C. Stubbins. Discussion—by District Chairmen and others.

Memorial Roll Call.

Announcement of Committees.

Adjournment.

Evening Session—7:30 P. M.

"Reviewing Our Task"

Mrs. W. C. Hammer—Presiding.

Worship period, Rev. C. W. Bates.

Greetings by Henderson Auxiliary.

Response, by Mrs. E. Lester Ballard.

Our Work: Bethel Home, Rev. Homer Casto; Children's Home, Dr. E. F. Allman, Superintendent; Pine Ridge and Other Work, Mrs. A. G. Dixon; In Foreign Lands, Mrs. Geo. R. Brown; Report of Credentials Committee, Mrs. J. E. Pritchard.

Announcements.

"Beginning at Jerusalem"

Wednesday, April 20—9:30 A. M.

MORNING SESSION

Mrs. W. C. Hammer, President Woman's Home Missionary Branch, presiding.

Worship period, by Delegate from Burlington.

Home Mission Song—"Count On Me."

Roll Call of Officers of W. H. M. S.

Minutes of Executive meetings.

Reports of Officers: Corresponding Secretary, Mrs. H. C. Nicholson; Treasurer, Mrs. H. A. Garrett; Auditor, Mrs. W. P. Pickett; Secretary Y. P. Work, Mrs. T. L. Speas; Secretary Scholarship Loan Fund, Mrs. R. M. Andrews; Secretary Life, Memorial, Perpetual Members, Mrs. Paul Burns; Secretary Blessing Boxes, Mrs. D. S. Coltrane.

Miscellaneous Business.

11:30

Address—"Young People's Part in Our Church Program," Mrs. H. W. Maier.

Committee meetings.

Afternoon Session—1:30 P. M.

Worship period—Delegate from Mt. Pleasant.

Minutes.

Reports of Committees.

Awarding Banners.

Election of Officers.

Election of Delegates to Board Meeting.

Announcement of Committees for Foreign Branch.

Committee Meetings.

Tea at home of Mrs. Samuel R. Harris—4:30 to 6:30 p.m.

Evening Session—7:30

Solo, Mrs. Kate Johnson Parham.

Worship period, Rev. C. W. Bates.

Pageant by Henderson Auxiliaries.

Announcements.

"Unto the Uttermost Part of the Earth"

Thursday, April 21—9:00 P. M.

MORNING SESSION

Mrs. Geo. R. Brown, President of Woman's Foreign Missionary Branch, presiding.

Worship period, Mrs. C. L. Whitaker.

Prayers for Japan, China, India.

Roll Call of Officers.

Minutes of Executive Meetings.

Reports of: Corresponding Secretary, Mrs. Minnie P. Harrell; Treasurer, Mrs. S. W. Taylor; Auditor, Miss Velna McCulloch; Record Agent, Mrs. E. L. Ballard.

Secretaries—Life, Memorial, Perpetual Members, Mrs. S. R. Harris; Young People's Work, Miss Mary Young; Native Workers, Mrs. M. H. Waynick; Thank-offering, Miss Velna McCulloch; Education, Mrs. C. L. Whitaker.

Miscellaneous business.

Report of Budget Committee.

Lunch hour.

Afternoon Session—1:00 P. M.

Prayer.

Minutes.

Reports of Committees.

Awarding Banners.

Election of Officers.

Announcing delegates to Board Meeting.

Place of meeting.

Minutes.

Adjournment.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Previously reported	$173,845.62
R. M. Cox	1,000.00
Miss Annie Williams	100.00
J. Ed Moore	25.00
T. J. Hargrove	25.00
W. V. Coble	10.00
T. T. Stafford	10.00
J. C. Isley	25.00
J. Ed Ausley	10.00
A. B. Holt	10.00
Rev. S. W. Taylor	5.00
J. W. Shaw	5.00
Mrs. Ollie Moser	2.00
Ruby, Annie and Roy Petty	1.00
Memorial Gift, N. M. Harrison	10.00
Rev. C. L. Whitaker, by Mrs. Whitaker	100.00
J. A. Pickett	25.00
	$175,208.62

Endowment Insurance Fund

Amount previously reported	$7,482.61
R. M. Cox	50.00
M. A. Coble	25.00
Ladies' Aid Society, Burlington	25.00
	$7,582.61

My report last week showed a credit of $200 to J. M. Cutchin, Jr. Brother Cutchin has been a steadfast friend of High Point College since its organization; he has made very liberal contributions heretofore, and has had a way of sending the treasurer a check at just the time when it would do the most good. It would not require a great many friends such as he has proved to be to make the work of the treasurer an easy and delightful one. This is the first payment on a new pledge of $1000.

This week we report another generous contribution; that of Brother R. M. Cox, who sends $1,000 to apply on a recent pledge of $5,000, and pays $50 on the Endowment Fund. Brother Cox has also made liberal contributions heretofore, but is one of the number who have undertaken to put High Point College upon a solid financial basis, and his contribution at this time is likewise most timely and is highly appreciated.

The gift of $10 in memory of our esteemed brother, N. M. Harrison, deserves special notice. A friend of Brother Harrison's, who was unable to send flowers, sent a check and requested that it be used in the way which it was thought our esteemed brother would most prefer that it be used. The family, after consulation, decided that nothing would have given Brother Harrison more pleasure than to make the gift to High Point College.

Dr. C. L. Whitaker, at the time of his death, had an unpaid balance of his pledge of $100. The treasurer hesitated to bring this to the attention of Mrs. Whitaker, knowing quite well the difficulty our ministers have in accumulating anything of consequence during their life-time. But when it was finally mentioned to her, she said she had no other thought than to pay the pledge in full, which she did at once. This but emphasizes the fact with which I was already familiar—that our college has been built largely through the sacrifice of many of our people—and when people show their interest in any cause to the extent of making sacrifices for it, its success is assured.

The financial plans which are under way have been unexpectedly, but only temporarily, retarded. It is expected that they will be carried out fully within the next few weeks. In the meanwhile, the treasurer has been impressed with the fact that it would be so very easy to meet at least the pressing requirements of the college if there were anything like a united effort to do so, but the task is an impossible one without full co-operation.

J. NORMAN WILLS, Treasurer.

—The following four Sunday school specialists of continent-wide reputation have already been secured to speak in the Burlington convention, and other prominent speakers will be added to the list: Dr. Norman E. Richardson, Evanston, Ill., Professor of Religious Education, Northwestern University; Mrs. Maud Junkin Baldwin, Philadelphia, Pa., Supervisor of Children's Work for the United Lutheran Church; Dr. Percy R. Hayward, Chicago, Ill., Superintendent of Young People's Work for the International Council of Religious Education; Dr. Seldon L. Roberts, Philadelphia, Pa., Director of Leadership Training for the Northern Baptist Church.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.

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Offerings by Churches and Individual

Union Chapel, Granville circuit, $12; Maple Springs Church, Forsyth circuit $2.94; Mrs. T. F. Humphreys, Sunday eggs, $2.40; Flat Rock church, Vance charge, $2.60; Harris Chapel Vance circuit, $5.05; North Carolina Branch Woman's Home Missionary society, $300.

Sunday School Offerings

Roberta, Concord, $9.60; Mizpah, Haw River charge, $5; Friendship, Haw River circuit, $5; Shiloh, North Davidson charge, $10; Grace M. P. Baraca class, $15; Bethel, Alamance charge, $3.50; Lebanon, $6.69.

For all this we are truly thankful, and we appreciate very much the splendid co-operation of our friends in making it possible for this work to be carried on. May the Lord richly reward you in your giving. While the work is new to us here, and the responsibility great, we feel that with the prayers and support of the people we may be able to accomplish something here in this work.

E. F. ALLMAN, Superintendent

HERALD SUBSCRIPTION RECEIPTS

Rev. N. G. Bethea, $1.50; Rev. T. E. Pierec, $3; Rev. A. O. Lindley, $3; Rev. H. L. Powell, $3; Rev. B. M. Williams, $1.50; Rev. J. H. Moton, $1.50; Rev. J. A. Burgess, $1.50; Rev. W. F. Ashburn, $1.50; Rev. E. G. Lowdermilk, $1.50; Rev. J. D. Morris, $5.25.

SUNDAY SCHOOL

Lesson for April 3.—Peter Becomes a Disciple of Jesus. Mark 1:14-18, 29-31.

Lesson for April 10—Peter's lesson in Trust. Matt. 24:22-33.

CHRISTIAN ENDEAVOR

Topic for April 3.—What is Real Christianity? Jas. 1:19-27; John 13:34, 35.

Topic for April 10.—Why is the Bible the Greatest Book in the World? Rom. 15:4; 2 Tim. 3:14-17.

—The New York legislature voted down a proposition to ask Congress to call a constitutional convention to modify the prohibition amendment.

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LONG'S GLAD GARDENS

Pearson, Maryland

—A few Americans have lost their lives in China the past week by the violence of the rabble among the soldiers. President Williams of Nanking University is among the slain. Our government is rushing ships to China to assist in the defence of American citizens. It is not believed that attack on Americans is approved by those in authority in the Chinese army.

—South Carolina leads the nation in outlawing the steel trap. Recent legislation makes it a demeanor to have, sell or set a steel trap or like device. The penalty is imprisonment for not less than three months nor more than twelve months or a fine of not less than $100 nor more than $500.

—Louisburg College lost its oldest building by fire Monday night. A defective flue is supposed to be responsible.

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ... ETHREN.

VOLUME XXXIII. GREENSBORO, N. C., APRIL 7, 1927 NUMBER 22

Pres Elderdico Select Westminster MD

A Man That Didn't Know What to Do

It often happens that children want to do something, but they know not what. This story is about a man that had energy for action, but was at a loss as to what he should do. He was convalescent, and would soon return to his regular occupation, but this particular day he was not expected, yet he felt that he would like to be doing something. Unable to think of anything, he prayed: "Lord, what wouldst Thou have me to do?" He believed in divine providence and divine guidance, and prayed in faith. While waiting for direction he resolved to go out for a walk. He found on the road a man in trouble with a broken-down car. The man had been trying till his strength and patience were almost exhausted, but he could not get everything adjusted. There were some operations that required the help of another man. The convalescent invalid lent a hand and soon had the man on his way. The invalid accepted a ride with him and they engaged in conversation.

Soon they heard a vehicle behind them and looking round saw a policeman following. Presently the officer gave the command to halt, and bounded upon the running board with drawn revolver. The driver made no resistance, but stopped his car. A search was made and evidence found that the driver was a bootlegger. Both men were arrested and taken to police headquarters. The invalid gave explanation of his presence in the car, but the officer simply said, "You may tell that to the judge." Both were required to give bonds or go to jail to await trial. The invalid telephoned to friends who promptly came to his relief. The other man had no friends in the city and saw no way to escape jail. But the invalid's nearness to prison walls awoke his sympathy for the man, and he promptly offered to stand surety for his appearance at court. This was accepted and the man was at liberty.

His first impulse was to escape from the state in the day of opportunity he had, and leave his new-found friend to take the consequences. But the more he thought of this course, the more despicable it seemed. Though he was a bootlegger, there was a spark of honor in him, and he began to be ashamed of himself for having thought of basely deserting his friend and benefactor. He was on hand when the trial came and took upon himself full responsibility for the violation of the law, confirming the story of the invalid's accidental and perfectly innocent connection with the event. The invalid was cleared and the other man found guilty and visited a sentence of fine or imprisonment. He had no money to pay his fine, and imprisonment seemed inevitable. But the invalid was not done yet. He came forward with an offer to lend the man the money and take his note for the amount. The man was deeply impressed and gladly accepted the offer.

Can you guess the rest of the story? That bootlegger was so wrought upon by the noble goodness of the invalid that he resolved to live a better life. He set himself to earn honestly the money to repay his friend and did so. More important still, he was led to recognize the goodness of God,

(Continued on Page Five)

Chapter Three, Verse Sixteen

Matthew: And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.

Mark: And Simon he surnamed Peter.

Luke: John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire.

John: For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Acts: And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

Romans: Destruction and misery are in their ways.

I Corinthians: Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

II Corinthians: Nevertheless, when it shall turn to the Lord, the veil shall be taken away.

Galatians: Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

Ephesians: That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.

Philippians: Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

Colossians: Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

II Thessalonians: Now the Lord of peace himself give you peace always by all means. The Lord be with you all.

I Timothy: And without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

II Timothy: All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

Hebrews: For some, when they had heard, did provoke; howbeit not all that came out of Egypt by Moses.

James: For where envying and strife is, there is confusion and every evil work.

I Peter: Having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ.

II Peter: As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction.

I John: Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

Revelation: So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.

"WHY TROUBLE YE THE WOMAN? FOR SHE HATH WROUGHT A GOOD WORK"—*Matt. 26:10.*

By Lee Anna Starr

The later editions of our Discipline have omitted the provision that the Woman's Society be placed under the "advisory supervision" of the Men's Board, but have retained the following admonition: "This Society shall act in harmony with the Board of Foreign Missions." Quadrennium after quadrennium the Woman's Society has been enjoined to "act in harmony;" to "cooperate heartily" with the Board of Foreign Missions. In not a single instance has it been laid upon the Men's Board to "act in harmony;" to "cooperate heartily" with the Woman's Board. What inference must we draw from this? Either that, in the estimation of the General Conferences, the women were the disturbing element, or that the men were endowed with superior judgment; in which case it was the bounden duty of the women to defer to them in all controverted matters. It seems to the writer it would have been more in equity to have counselled both Boards to work in harmony each with the other.

When the Woman's Foreign Missionary Society was recognized by the General Conference of 1880, it was stipulated that said Society must not gather funds in any way that conflicted with the regular collections of the Men's Board. The latter must have the right of way. Article IV of the Constitution read:

"The funds of the Society shall not be raised by public collections in our churches, but by securing members, life members, honorary members, and in such other ways as the Society may determine, and which shall not conflict with the regular collections of the Board of Foreign Missions."

It was allowed that the Woman's Society could raise funds at a public meeting, provided such meeting was not held in a church of the denomination. It is only in recent years that the Woman's Foreign Missionary Society has been granted the privilege of holding thank-offering services in our churches which have auxiliaries. In every way the Men's Board was given the advantage. For years an assessment has been laid on every local church in our denomination for the maintenance of Foreign Missionary work, and every penny of this money goes into the treasury of the Men's Board. In addition to this the law of the Church provides for a Children's Day service. The receipts, entire, are turned over to the Men's Board of Foreign Missions.

The World's Survey volume reveals the fact that fifty-nine percent of the membership of the Protestant churches in the United States, are women. This being the case, any one can see that women, being in the majority, and as liberal contributors as men, furnish the major part of the funds that go to sustain the Men's Boards—not only the Foreign, but all the Boards of the Church. All the money raised by the Woman's Boards, both Home and Foreign, aside from the Thank-offerings, are raised *outside the Church,* and represent personal sacrifice. Yet from some quarters comes the cry—"The women are raising too much money, and the men are not having a fair chance." The President of one of our Annual Conferences was so distressed over the unfair advantage the women were having, that he called attention to the matter in his annual address.

The General Conference of 1896 met at Kansas City, Kansas. The General Executive Board of the Woman's Foreign Missionary Society was in annual session at the same date and in the same city. Reverend Eugenia St. John, the first woman minister to be seated as a ministerial representative in a General Conference of the Methodist Protestant Churrh, was present. An episode occurred that deserves mention. A leader in our denomination, a member of the Men's Board of Foreign Missions, one who had much to do with the divestment of the Woman's Foreign Missionary Society of the right to manage its own affairs and control its own funds, at the General Conference of 1884, was a representative at this Conference of 1896. When the report of the Committee on Missions was up for discussion, this brother did his utmost to have the Woman's Foreign Missionary Society placed in subordinate relation to the Men's Board. One remark impressed itself on the writer's mind. It was in substance as follows: "The law of the Church requires that the women confer with our Board. As a matter of fact they have not consulted us for four or five years." When his proposition was put to a vote, the fair-minded men who sat in the General Conference, knowing the sentiment of the members of the Women's Board in attendance, defeated it by a substantial majority.

The writer of these articles has always claimed that if the women could have a fair hearing before these ecclesiastical bodies, they could obtain justice—not in the early history of the movement, but in these latter days. The trouble is that the women are at a great disadvantage when this question comes before the high courts of the Church for adjudication. With but few exceptions, women are excluded from these legislative bodies. As a rule, only men sit in the "Chief seats of the Synagogues," while the women are the "hewers of wood and the drawers of water to the entire congregation." Now and then a delegation of women are granted a brief hearing through their Chairman, as a courtesy, but even this is rare. They are not members of the conclave; they cannot participate in the debate; they have no vote in making up the verdict. Their opponents, on the other hand, are as a rule, members of this deliberative body; they have ready access to the Committee on Missions; they may participate in debate on the floors of the House; they may vote in the final disposition. In every way they have the advantage.

The writer was a visitor at the General Conference of 1908, which met in Pittsburgh. During the procedure a resolution to place the Woman's Home Missionary Society under the control of the Men's Board of Home Missions, was introduced. So far as the writer could learn, not a woman from the Home Society was present—at least she was not in evidence.

A minister from Washington, D. C., made an impassioned appeal in behalf of the resolution. He depicted the chaotic conditions that prevailed in the Woman's Society, and the disaster that threatened, and wound up by making a statement that went strait to the heart of every man seated in that General Conference. He said—and Oh! the emotion in his tone—"*The women do not agree among themselves!*" Even as we write there rises before us the solemn faces of the members of that General Conference. Men never disagree; they always "see eye to eye;" they are always "Of one mind in the Lord." Take for example, Paul and Barnabas in their conference about taking John Mark on that second Missionary journey; Paul and Peter during that theological discussion at Antioch. The multitudinous religious sects down through the centuries are irrefutable proof of the harmony that has prevailed among the brethren. Calvin and Servetus were shining examples; Luther and his contempories; the fathers of Methodist Protestantism and Episcopal hierarchs a hundred years ago: Fundamentalists and Modernists of these latter days.

Now after these epochs of unamimity among the brethren, it naturally grieved them to the heart to learn that the sisters of the Woman's Home Missionary Society were not at perfect agreement on some of the matters that came before them. The writer was present when the vote was taken. It was unanimous. The Woman's Home Missionary Society was taken over bodily, with all its appurtenances, and placed under the supervision of the Men's Board of Home Missions.

Nicodemus said to the Jewish Council: "Doth our law judge a man, except it hear from him and know what he doeth?" Festus said to the accusers of the Apostle Paul: "It is not the custom of the Romans to give up any man, before that the accused have the accusers face to face, and have had opportunity to make his defense concerning the matter laid against him," but here was a high Christian Court, pronouncing judgment, without notice, without summon, without a hearing of the accused, without an opportunity for defense. The writer does not recall a single word spoken in behalf of those women before that General Conference. Naturally when the Woman's Home Missionary Society learned of its disposition, it was indignant. It could scarce be otherwise. If, as was claimed, the members could not agree among themselves, they agreed with the men less. The result was that after season of trial, the Men's Board offered no remonstrance to the women's petition for a writ of separation. Today the Woman's Board of Home Missions of the Methodist Protestant Church stands on the same basis with all the men's Boards of the denomination, and like them, it is not required to keep the peace.

No other Board of the Church has been treated as has been the Woman's Foreign Missionary Society. It has been tossed about like a football in our General Conferences. It never knows at the opening of the session, what its status will be at the close. The General Conference of 1880 placed it on the same basis as the other Boards of the Church; the Conference of 1884 deprived it of all administrative authority, diverted its funds, and made it an auxiliary of the Men's Board; the Conference of 1888 restored, in part, its former privileges, but placed it under "advisory supervision." The last General Conference, 1924, did its utmost to merge it with another Board. The only thing that saved it from such disaster was its charter.

It would be interesting to tabulate all the measures that have been presented in the various General Conferences, bearing on this question. The Men's Board of Foreign Missions has been an ardent lover.

The reader must not think that these experiences have been peculiar to the Woman's Foreign Missionary Society of the Methodist Protestant Church. Far from it. In almost every denomination there has been the same struggle on the part of the Woman's Boards to gain independence, and on the part of the Men's Boards to control. The controversy began back there in 1834, when Dr. Abeel sought to organize the women for special service, and it has continued ever since. "It will never be settled, until it is settled right." In some denominations, the battle has been won; in some it is waging; in some, it is yet to come.

In a sister denomination, a few years ago, the conflict was at its height. An ecclesiastical conclave was in session to determine the matter. High lights of the Church were in attendance. The President of the Woman's Society was an invited guest and sat on the platform. She had a place on the program. The matter was discussed pro and con. The advocates of the merger were, as usual, effusive. Sincere? Certainly they were. They believed it best for the advancement of Christ's kingdom. As the President of the Woman's Board mused, "the fire burned;" as she listened, her heart was hot within her. When the time came for her to speak, she laid aside her prepared address and stepped out on the platform, and this is what she said: "This is not the first time I have heard of a man trying to marry a woman for her money." That was all, and resumed her seat. Today the Woman's Foreign Missionary Society of the United Presbyterian Church stands erect; it has attained its majority; it receives and disburses annually over a $100,000. Women are seated in the Super-Council, the highest official body of denomination; and three women are on the Budget Council of its General Association. This Church has 164,996 members, and pays annually for Home and Foreign Missions, $2,561,445. The Methodist Protestant Church, with 186,557 members, pays annually to the same interests $368,566. One of the high lights of this sister church, in his enthusiasm over the work that is being accomplished by their Woman's Foreign Missionary Society, said to a group of fellow ministers, "I not only favor giving the Woman's Board independence, but I would vote to put all our mission work under their supervision." Much of the friction that has existed between the Woman's Board and the Men's Board in the Methodist Protestant Church, has been caused by attempted restrainment, and after this the disbursement of funds.

It may be charged that some of the statements in these articles are harsh. Not so. They are only plain statements of harsh facts. It is time that some one should speak out on this question. The future status of the Woman's Foreign Missionary Society will be a live issue in our next General Conference. It is only fair to the men—and we trust, women—who shall sit in that Conference, that they should be made acquainted with all the facts in the case. If the Woman's Foreign Missionary Society cannot have a hearing on the floor of the Conference, it is only a matter of justice that it be allowed to speak through our Church papers. It is no more harsh to state the facts—every one of which can be verified by reference to Church records—than it was harsh for the Lord Jesus to say to those meddlesome disciples: "Why trouble ye the woman?" "Let her alone." "She hath wrought a good work."

1922 the President of the General Conference, Dr. Thomas H. Lewis, called a meeting of the Church Boards at Pittsburgh. The General Executive Board of the Woman's Foreign Missionary Society, being on the list, arranged for its annual session at the same time and place. While the women were thus assembled, there was presented to them by the President of the men's Board, a document bearing on its title page these words: "The following is a suggested constitution for the proposed Union Board of Missionary Administration." Here was a new proposal from the Men's Board. The submitted constitution was the work of its hand. We subjoin the Preamble:

"In order that the Missionary work of the Methodist Protestant Church shall be conducted in the most efficient way possible, we recommend the organization of a Union Board of Missionary Administration, whose function shall be to administer the work being done by the Woman's Foreign Missionary Society, the Woman's Home Missionary Society, and the Board of Foreign Missions, and the Board of Home Missions."

The Woman's Home Missionary Society, and the Board of Home Missions both declined to enter such alliance, so that later their names were stricken from the Preamble. There remained but the Woman's Foreign Missionary Society and the Men's Board of Foreign Missions. When this document was introduced, it caused considerable controversy. A few members of the Board had been appealed to in private conversation and were disposed to favor the adventure, but the majority were of a different mind. When the matter came up for discussion in the meeting, the President of the Men's Board addressed the women. He assurred them most earnestly that this was not a merger; it was only an "experiment," and if unsatisfactory, could be dissolved. Considerable opposition developed, and a motion was made to lay on the Table. This motion carried by a substantial majority. After adjournment, the writer asked the President of the General Conference this question: "Does not the proposed Constitution, to all intents and purposes, nullify the Constitution of the Woman's Foreign Missionary Society?" He hesitated a moment, then answered, "Yes." The writer was fully convinced of this, before he gave the answer.

Denominational Enterprises

BOARD OF EDUCATION ITEMS

The Rally Day Offerings

It will not be possible to give the final results of the Rally Day offerings for this year until after the first of May. The total to February 28th was $16,105.25.

That is the largest offering ever given the Board of Education for any special day and $2487.78 more than received last year. As there are still two months of the fiscal year we anticipate a substantial increase over the above totals.

The reports from the Adrian College field men continue encouraging. The response in the Onondaga Conference is truly inspiring. Although this is the smallest conference in the Adrian group they went over their quota thirty-five per cent. The results in the Pittsburgh Conference are satisfactory to date and it is hoped the final report will be as good as that from Onondaga.

The campaign for students for Westminster College, Tehuacana, Texas, is already a success. The outlook for the summer school which opens June 6th is very bright, present indications pointing to a substantial increase over last year. Several of the members of the Board of Regents report one or more students secured for the opening in the fall. It is hoped to more than double this year's enrollment.

The details of the withdrawal of the Methodist Protestant Church from the merger with the United Brethren in Kansas City University are nearly completed. When the papers are exchanged the main features of the transaction will be made public. Up to the present time no insurmountable difficulties have been encountered and the negotiations have been carried on harmoniously.

Another ministerial student has been added to our list recently. That makes thirty-three receiving assistance from the Board this year. Return payments have been to date far below the amount received last year, but the income on invested funds has been larger. We need, however, fifteen hundred dollars by April 30th to meet our obligations to our beneficiaries this year. Appeals are going to former beneficiaries in the hope sufficient funds can be secured so there will be no deficit.

This has been the best year in the history of our Student Loan Fund activities. The return loans have been more than twice the amount ever paid in one year and the attitude of those now out of school is commendable in almost every respect. We have helped eighteen students this year. Of the money required thirteen hundred dollars is still unprovided for. The regular payments of principal and interest are due April 1st and we anticipate a generous response at the time.

Frank W. Stephenson, *Executive Secretary.*

HOME MISSIONS

Easter Celebration

The two great events which the christian world looks forward to with intense interest are Christmas and Easter. We are now approaching the season when all believers in the Lord Jesus Christ are turning their minds and hearts toward Easter with joyful anticipation.

Easter is the morn of victory, the triumphant day. The crucifixion had taken place, the tragedy of the cross had been enacted on Calvary. Hope had died in the hearts of the followers of the Lord Jesus. They trusted that it had been He which should have redeemed Israel, but alas! their expectations had come to naught. This was the state of mind of His followers when Mary returned from the tomb to inform the apostles that the risen Lord had appeared to her in the garden. This at first they believed not. It seemed to them as idle tales. Later Peter and John hastened to the sepulchre and when they saw they believed. From that hour hope revived in the hearts of his followers. This hope became stronger as Jesus continued to show himself to his disciples.

From that day to this Easter has been a joyous season throughout the christian world. Though there may be different ways of celebrating this event everything tends toward joy and gladness. With some it will be expressed in flowers, with others in dress. Millions of money will be spent during the season for flowers. There is no way to estimate this amount. Perhaps an equal sum in dress. We are not condemning these, although it would seem to be out of harmony with the spirit of the occasion to carry them to extremes.

We think however the scriptural way, and that most pleasing to our Risen Lord will be in glad acclaim of our faith and devotion to him who died for our sins according to the scriptures, and rose again the third day according to the scriptures. We therefore appeal to our Methodist Protestant friends everywhere to make preparation that in their churches, with song and sermon, with Easter anthems and other suitable services they may seek to glorify him who says to all "I am the Resurrection and the life."

There is nothing more appropriate than for the children to have some part in the services of the church on this glad day. They may not understand much of a profound sermon on the great truths of the resurrection. Their minds and hearts however will respond to a simple service in which they have some part. In the exercises prepared by the Board of Home Missions for use in our churches every hymn, every recitation, including the Pageant, bears directly on the glad Easter day and the resurrection of our Lord. We have all been busy making preparation; the climax will be when we enter our churches to offer our worship and adoration to him who has brought life and immortality to light through the gospel, and make our offerings for the preaching of that gospel to every creature. We also pray that on this victorious Easter day many, who have never confessed Jesus as their personal Savior, will do so and unite with his church.

We have done what we could during the weeks that have passed, not only to furnish the churches and Sunday schools with an appropriate service, but to urge all to make Easter a day of great triumph. I am sending return postals to all of our pastors requesting them to make reports that results both in reception of members and offerings made may be sent out through our church papers, to every pastor and church in the denomination.

J. M. Sheridan.

516 N. Charles Street, Baltimore, Md.

THE DENOMINATIONAL OUTLOOK

Arkansas.—The membership of the recently organized church at El Dorado have purchased half a city block on which they propose to build a hundred thousand dollar building. Work will start within the next month.

Eastern.—Rev. C. D. Sinkinson, D. D., pastor of Christ Church, Atlantic City, made the opening prayer on the first day of the present session of the New Jersey Legislature.—— The church at Kearny has been completely renovated, new roof, metal ceiling, electric fixtures, new carpet.——The Willing Workers class of the First Church, Lynbrook, have placed a velvet carpet in the Sunday school room of the church.

Georgia.—The men's club of the Pearce Chapel church have remodeled the basement for Sunday school rooms, and have assumed the payment of the insurance on the church.

Indiana.—During the past four years the Home Department of the Victory Memorial Church, Indianapolis, has contributed $1182.65 to the Sunday school and church.——The special meeting at Logansport resulted in thirty-five profes-

sions and twenty additions.——Fifteen members have been added to the church at New Haven. The church has purchased a lot next to the church and expect to enlarge the present building.——The church at Elkhart has the largest Men's Brotherhood in the conference.——An electrically lighted bulletin board has been placed in front of the Unity Church, Indianapolis.——A new parsonage is to be built for the Hopewell church.

Illinois.—The church and parsonage at Ellsworth have been greatly improved, largely through the efforts of the Ladies' Aid.——Two lots adjoining the Southfield, Chicago, Church, have been purchased by the congregation on which a community building will be erected. To pay for the lots, which cost $5,000, the church is running a grocery store.

Iowa-Missouri.—An all-day service in observance of the Day of Prayer for Missions was held in the Luray church, delegates to the meeting being present from a number of churches in the Conference.——Two members of the Luray church have given the lot next to the church to the congregation. The present parsonage, some blocks away, will be sold, and a new parsonage erected on the new lot.

Maryland.—A number of charges in the Conference have made substantial increases in salary for next year.——The Harrison Bible Class of Congress Street Church, Washington, D. C., contributed $431 during the year. The ladies of the church held an oyster supper and cleared $450.——A new church costing $20,000 is being built for the Mt. Carmel congregation, Howard charge.——Twenty-three members were received into the Taylor Memorial Church, Philadelphia, on a recent Sunday.——$1,200 has been expended on improvements on Wesley Chapel of Kent.——Rev. R. W. White, pastor of Trinity church, Baltimore, has been given an Essex coach by the membership of the church.

Michigan.—A Methodist Protestant Church has been organized at Unity.

Mississippi.—A parsonage is being built for the pastor of Choctaw circuit.——Eleven women of Mosley Bridge church brought in 3,200 Sunday eggs, valued at about $70.

Ohio.—The Ladies' Aid of the Cambridge church pledged $10,000 toward the new building, and have paid $4,000 to date. The Sunday evening services are being broadcasted.

Pittsburgh.—Rev. J. R. C. Clark, pastor of First Church, North Side, Pittsburgh, preached to the members of the order of United Americans in Carnagie Hall. The order presented the church with a beautiful American flag.——Twenty-one members have been added to the Youngstown church as a result of the recent meeting.

Washington.—The new Seaview Church, Seattle, was dedicated on Sunday, February 6. The church cost $25,000.

West Virginia.—On Sunday, March 6, the new church at Spencer was dedicated. The completed building with furnishings cost $33,000. Of this amount $16,000 was raised on the day of dedication.

FOREIGN MISSIONS

The Bible does not contemplate a missionary society in the church. Christ gave but one missionary commission, and that was to the whole church. No Christian is exempt from the obligations of this commission.

The supreme business of the church is to make Christ known to all men, and our missionary societies ought ever to be regarded as channels through which the whole church functions, and to which the whole church gives its support.

It is a real privilege to be able to participate in the greatest enterprise in all the world—that of world evangelization.

We have a pardonable pride in being identified with big things. Our part may be humble, but we can feel the thrill of belonging. The story is told of a humble German workman, who said to a group of tourists, who were admiring the fine proportions and magnificent towers of Cologne cathedral, "We did a fine job, didn't we?" "We," said the tourist, "what did you do?" With apparent pride, he answered, "I helped mix the mortar." Missions is big business, and its privilege ought to thrill you.

The founder of the famous China Inland Mission tells us that God said to him: "Hudson Taylor, I am going to evangelize the interior of China, and if you will go along, I'll use you to do it." He went, and the world knows the marvelous results that followed, and that are still being achieved. God's programme for the evangelizing of all the world is going through, and he will use you if you will co-operate. What a privilege to carry a world in your thinking, and planning, and giving and loving! The mythical Atlas carried the world on his shoulders, but the Christian Atlas can carry the world in his heart. Not only is carrying the gospel to all men a big enterprise—it is also the most successful international enterprise of the present day. The progress of missions is the burning bush of church life, aflame with the presence of God. The history of this progress is unique in many regards.

The missionary achievement of the first three centuries was remarkable. If the pace established in Paul's day had continued, the world would have been evangelized long ago. This progress was interrupted, when in the year 313 Emperor Constantine joined hands with Bishop Melchiades, thus uniting the church and the state. Harnack says "the church of Constantine drove into the wilderness, and into solitude, those who wished to devote themselves to religion."

This gave rise to monasticism, and out of the monasteries came those who evangelized northwestern Europe.

For fifteen hundred years the church had virtually no missionary programme. A few loyal souls, such as St. Francis, of Assissi; St. Patrick, St. Colombo, Father Zavier and Raymond Lull, kept alive the missionary spirit.

Then followed the Reformation in the sixteenth century. This movement was a protest against the tyranny of Rome in matters of faith and polity, but it was not a Re-formation of the church on the apostolic basis of world evangelism. We miss in the reformers not only the note of missions, but even the idea of missions. This apathy continued for nearly three hundred years. Then there came a simultaneous awakening in Europe, Great Britain and the United States.

The voices of Count Zinzendorf in Germany, Carey in England, and the Hay-Stack Prayer Meeting Band in New England, were heard throughout Christendom, calling the church to her God-ordained task; and now for a century and a quarter the appeal of heathendom has been increasingly accepted.

The following figures will indicate the increasing response of the church to her missionary obligation: When the Ecumenical Conference of Missions met in New York in 1900, the United States and Canada reported 5,000 missionaries, supported by an annual budget of $7,000,000. When the World's Missionary Conference met in Edinburgh in 1910 these same countries reported 7,000 missionaries supported by an annual budget of $12,000,000. In February, 1925, at the great missionary conference in Washington, D. C., these same two nations reported 19,000 missionaries in the field, and $44,750,000 raised in 1924 for their support. These figures show in twenty-five years a four hundred per cent increase in missionaries, and a six hundred and fifty per cent in income.

Such progress can not be duplicated in any other international institution doing business on a similar scale. If I had the space I could show for your encouragement that our own denomination has kept pace with this wonderful progress.

J. C. Broomfield.

OUR STORY PAGE

ADAM AND EVE

"Children! Children!" chided Aunt Ruthie. "Stop wrangling about whose daddy is the nicest. Just think how fortunate you are to have daddies who think so much of you and who are such fine men. Besides, little cousins should agree, and when you come to visit me, I want you to be happy."

"May we go over to the Park, Aunt Ruthie?" begged Winnie, of the chestnut locks and deep blue eyes. "We could roll down the little grassy knolls and pick flowers."

"Oh, please let us," entreated Hilda, hopping up and down excitedly, her soft yellow curls bobbing like little golden flowers on their stems.

"I think," smiled Aunt Ruthie, "the wild flowers must be out in blossom. Some of them are golden and some are red, and the children are allowed to pick them. But don't pick too many, for you must leave some for other little people who go there to play also."

"We'll just take a few," promised Lettie, her black eyes snapping.

"All right, you may go," decided Aunt Ruthie. "When the big bell rings for five o'clock, come home and I shall have a surprise for you."'

The children were delighted to find themselves in the big, open field. The grass was green and velvety, and bright flowers peeped up at them every way they turned for a kind old gentleman had left money to scatter flower seeds broadcast every year so that the children could pick bright blossoms when they came to Hills and Dales Park.

All at once, Winnie stopped very short and scarcely breathed.

"Hush," she said softly to Hilda who was running too. "Don't move or we'll frighten them."

Lettie was picking a big poppy and didn't see for a minute those two friendly little red squirrels sitting there on their haunches, each cracking a nut and so interested in doing it that they just looked around at Winnie and Hilda and went right on as though there wasn't anything to be afraid of at all. And of course there wasn't, for the little girls would not have hurt a single hair on their small bodies.

The children kept very, very quiet and when Lettie looked up and saw the bright-eyed little woods people, she almost squealed with delight. But she thought just in time not to do it, and the squirrels went right on cracking and eating and chattering together.

When they each finished the nut, they looked expectantly at Winnie and Hilda, as much as to say, "It's your turn to give us something now." And the children laughed right out. They couldn't help it.

Hilda tiptoed farther away and beckoned for Winnie and Lettie to follow her.

"I've got a nickel," she said. "Let's go down to the little candy store we passed coming here, and get some nuts for those squirrels and feed them. Come on, quick, before the squirrels run away," shouted Lettie, already off like the wind.

The girls were not gone very long and when they came back to Hills and Dales Park, there wasn't a red squirrel in sight! They were much disappointed, and Lettie was for eating up the nuts rather than carrying them around.

Winnie shook her head.

"No," she said, "who knows but those squirrels may come back any minute? And besides, we've got to pick out names for them."

So the children sat down on the grass and suggested a lot of names, and finally they agreed that Adam and Eve would be nice names. Adam was the squirrel with the tail like a plume, and Eve the one with the tail which looked as though it had been partly broken off. The children wondered what accident had happened.

"Maybe Eve was in the war," hinted Lettie, "and was lucky to get away with her life."

"I don't believe it," differed Hilda.

"I think," frowned Winnie, "that some ole cat mos' caught Eve and she got away by pulling her tail right off."

"Or maybe the cat bit it off quick as a wink," said Lettie.

"Hush," warned Hilda, and sure enough, right in front of them, running and leaping over the little hillside were Adam and Eve. The children were delighted.

Lettie said, "Give me the bag of nuts," and she tossed two gently over near their little visitors.

"Let me give them some," demanded Hilda, and she tossed two more.

Clearly the squirrels were expecting a treat of this kind, for they didn't act a bit surprised, and began cracking and eating again as though it were the most ordinary thing in the world for squirrels to be fed in this manner.

Winnie hadn't said a word, but she had put her hand into the bag and had taken a couple of nuts out.

She crept very,very near to Adam and Eve, going so slowly that her cousins didn't realize what she was doing. Then when the squirrels had cracked the nuts lying about them, Winnie held out her hand and made a soft little noise a good deal like that of the squirrels themselves.

The little furry creatures looked her over carefully, putting their heads first on one side and then on the other. Evidently they approved of her, for first Eve came and then Adam followed and took the nut Winnie held for him right out of her fingers. The children could scarcely keep still, they were so pleased.

"Let's catch them," Lettie whispered, "and take them home and let Aunt Ruthie see them."

Winnie didn't say anything for a minute or two, but she was thinking deeply. She threw a couple more nuts to Adam and Eve.

"Remember," Winnie remarked, "there are only two squirrels and three of us. We'll not be at Aunt Ruthie's many days more, and we couldn't divide the squirrels up, and besides Adam and Eve would be unhappy if they were separated, and it's more fun for them out here than shut up."

"I'd like to take 'em both home with me," pouted Hilda.

"The very idea," cried Lettie. "You don't suppose, do you, that you can have everything in sight!"

It really looked as though Hilda and Lettie were going to have another dispute, and Aunt Ruthie wouldn't be there to settle matters.

The squirrels must have felt that it was time for them to disappear. So they chattered their thanks, shook their tails, and were off like little streaks of fire in the setting sun.

Just then the bell clanged and said, "Go home! Go home! Go home!"

The little girls started as fast as they could go to see who would be there first.

Aunt Ruthie was watching for them.

"How nice," she exclaimed, when they told her about Adam and Eve. "I am glad you decided to let them live in the park among their friends. Come and see what I have for you."

On the back porch, Aunt Ruthie had set a small round table. There were flowers in the middle, and sandwiches, and big bowls of strawberries with cream, and ice cream and cake—a regular party. And you can imagine how pleased

the children were when they saw that the ice cream was in the shape of little squirrels with bushy tails over their backs.

"See," giggled Winnie, "my squirrel is running away!"

So it was, for it was a warm day, and the cunning little front paws were melting rapidly.—*Selected.*

A VALIANT BOY SWIMMER

William Wrigley, Jr., offered twenty-five thousand dollars to that person who would swim the Catalina channel lying between Catalina Island and the California mainland. It was a fine advertising scheme for the real estate development which Mr. Wrigley was making on Catalina Island, but a challenge to the world's best swimmers as well, making it well worth their while. Many swimmers went to California for the race. To many the feat seemed impossible of accomplishment. The channel is twenty-two miles across. The thermometer told the swimmers that the water was fifty-four degrees—too cold for a long swim. The tides were such as to render no aid to the swimmer. It was, all admitted, more difficult than the English channel. With all the others, there went to California a 17-year-old boy from Toronto, Canada. He had no money, so he and a friend started across the continent on an old motorcycle. The machine gave out in Arkansas, and a couple of honey-mooners bound for California picked them up and carried them into Los Angeles. The boys looked up an acquaintance, Henry O'Byrne, of Santa Monica. O'Byrne had come west from Canada to enter his daughters in the race, but feeling sure that they couldn't make it, he undertook the training of this 17-year-old lad from Toronto. George Young gave promise. He believed that he could swim that twenty-two-mile stretch of icy water. He felt that he had to swim it. His mother was sick, crippled, and poor. He started with the other hundred swimmers and soon took his place along with the best of them. One by one red flares from the accompanying boats of the other swimmers gave notice of their withdrawal from the race. Soon only a few remained. Young was among the few. At last, tired from his fifteen hours and forty-five minute swim, he clambered to land. He was the first, the only one of the hundred-odd swimmers to cross the Catalina channel. He said that as he fought his way through the icy water, and through the tangled seaweed he thought of his mother and of her need. Back in Toronto the mother, Mrs. Jennie Young, lent her swimming boy the strength of her prayers. Young received the prize of twenty-five thousand dollars, and sent it to his mother. His managers set to work to realize on the immense popularity of this young swimmer, and it is believed that he may make more than a hundred thousand dollars out of it. It is one of the greatest swims recorded in sporting annals, and the thing which is admirable about it all is the motive which kept the laddie going when it seemed that heart and muscles failed.—*Selected.*

—High Point College scores another victory in intercollegiatet debate. This time it is North Carolina State College that is vanquished. The representatives of High Point were J. Elwood Carroll and O. C. Loy, while State was represented by H. M. Stott and J. D. Conrad. The question debated was whether the United States should immediately recognize the soviet government of Russia. The debate is described as "interesting and informative."

—According to report Asheboro churches have just taken a religious census of the town (or city) which will be of great practical value to ministers and other church workers. "Pastors now have a card record of every person in town, their address, age, whether a member of any church, where membership is held, local church preference, whether they attend Sunday school, if so, where, and whether they have family prayer."

YOUR SILENT PARTNER

"For more than 20 years," writes a man of business, "I was in business for myself with the Lord as a silent minority stockholder—a minority stockholder as far as the profits were concerned, though He had furnished all the capital. I was conscious of this partnership and I tried to be fair with my partner. I had promised to give a certain per cent of the profits, if there were any, to Him. I kept that promise through the years. After a while I became ashamed of the small amount I had promised the Lord and gave more, and I also promised that I would give much of my time to the Lord's work."

How have you been treating your Silent Partner who furnished all your working capital, all your living energy, all your mental acuteness with which to direct your business from year to year, all the favoring conditions and circumstances and everything else that has contributed to the success of the undertaking in which you have become engaged?—*Selected.*

SOWING IN TEARS

Weeping times are suitable for sowing; we do not want the ground to be too dry. Seed steeped in the tears of earnest anxiety will come up all the sooner. Truth spoken in awful earnestness has a double life about it.

Our heavenly seed could not fitly be sown laughing. Deep sorrow and concern for the souls of others are a far more fit accompaniment of godly teaching than anything like levity. We have heard of men who went to war with a light heart, but they were beaten; and it is mostly so with those who sow in the same style. When thine eyes are dim with silver tears, think of the golden corn. Bear cheerfully the present toil and disappointment; for the harvest day will fully recompense thee.—*Selected.*

GOD'S WORD

We must make a great difference between God's Word and the word of man. A man's word is a little sound that flies into the air and soon vanishes; but the Word of God is greater than heaven and earth, yea, greater than death and hell, for it forms part of the power of God, and endures everlastingly. We should therefore diligently study God's Word, and know and assuredly believe that God Himself speaks to us.—*Luther.*

—Rev. G. F. Millaway is preaching nightly in Calvary church with his usual fire and force. He makes a strong impression upon the congregation. Some of the unsaved are yielding to the appeals he makes and asking to be prayed for. Brother Millaway's wife has been in Long's hospital for two weeks very ill, but we are glad that a turn for the better took place in time to permit him to fill his engagement with Calvary church. He preaches with power because he knows from his own experience that the gospel is the power of God unto salvation to those who believe it sufficiently to try it. Brother Millaway sees a great difference between being in Christ and out of Christ.

—We read that many missionaries in China are unwilling to leave their posts even when warned to do so by the United States government. Some will call it fool-hardiness, but others will think of it as evidence of their faith in God and in the people for whose uplift they are working. Let us pray that their consecration to their tasks will be honored of God to the furtherance of the Gospel. It may be some of them believe it a time when they should die for the sake of their Lord who called them to service there. All honor to those who count not their lives dear unto themselves if by the sacrifice of life they may save men from death in its most dreadful meaning.

Our Task and Our Privilege

Paid A. C. B. in Full

Mocksville.
Porter.
Spencer.
State Street.
Liberty-Siler City.
English Street.

Churches:
Palestine, on Flat Rock.
Speights Chapel, on Whitakers.
Mt. Carmel, South Lexington Charge.

Paid on A. C. B.

Burlington	$250.00
Anderson	140.00
Forsyth	129.18
Mount Pleasant	100.00
Flat Rock	88.77
Davidson	88.20
Whitakers	77.25
West End	55.00
Fountain Place	50.00
Mebane	50.00
Tabernacle	50.00
Randolph	48.00
Why Not	46.55
Mount Hermon	43.48
Charlotte	42.10
Granville	40.00
Weaverville	36.09
Concord	34.00
Friendshsip	31.08
Cleveland	26.65
Pinnacle	25.25
Grace	25.00
Lexington, South	25.00
Pleasant Grove	25.00
Gibsonville	25.00
Denton	23.60
Alamance	22.00
Vance	20.00
Saxapahaw	19.35
Littleton	18.50
Spring Church	16.00
Rockingham	12.00
Midland	11.20
Thomasville, West	10.10
Randleman	10.00
Lincolnton	9.55
Bess Chapel	8.35
Mecklenburg	8.15
Haw River	5.00
Yarborough	5.00
Pageland	3.06
Melton's Grove	3.00
Union Grove	2.95
Democrat	2.00

Paid on G.C.B.	W.H.M.S.	W.F.M.S.
Th'ville Com. ..$175.00	$ 90.00	$105.25
Concord 108.01	.....	.....
Liberty-S. City . 85.98	10.13	....
Granville 70.00	183.11	152.42
Forsyth 66.15	49.42	45.14
Asheville 66.00	19.70	80.15
West End 42.00	90.90	75.36
State Street ... 40.01	.....	35.56
Winston, 1st ... 38.48	171.20	128.00
Henderson 36.00	192.78	278.43
Whitakers 32.05	.....	70.05
Randleman 28.71	29.60	10.63
Asheboro 28.60	113.00	119.95
Vance 25.00	59.25	6.00
Calvary 23.43	55.00	140.75
Orange 20.00	97.40	29.05
Flat Rock 18.00	.....	.....
Graham 17.56	.....	19.52
Mocksville 17.22	.....	.....
N. Davidson ... 16.87	.....	48.97
Gibsonville 16.23	60.00	7.70
Pinnacle 16.17	9.55	10.00
F'view-G. Raven 16.15	.....	.....
Pleasant Grove . 15.25	.....	.....
Charlotte First . 15.00	21.30	86.69
Spring Church . 14.87	.....	.....
Fountain Pl. ... 14.66	20.00	.....
Lexington, S. .. 14.00	.....	.....
Randolph 12.07	15.47	4.60
Mt. Hermon ... 11.58	55.66	1.20
Friendship 8.91	.....	.....
St. Paul 8.61	.....	.....
Th'ville, West .. 8.25	.....	.....
Anderson 8.00	.....	.....
Bess Chapel ... 6.80	23.25	.....
Lebanon 6.75	.....	72.20
Davidson 6.75	.....	.....
Saxapahaw 6.50	8.35	39.10
Moriah 6.50	37.05	57.97
Mebane 6.40	104.63	112.55
Alamance 6.00	26.00	99.98
Littleton 6.00	.....	.....
Lincolnton 6.00	.....	.....
Midland 5.73	.....	.....
English Street . 5.10	.....	.....
Why Not 5.00	17.50	26.22
Chase City 4.50	.....	.....
Mecklenburg ... 4.20	.....	.....
Halifax 4.00	21.00	40.00
Rockingham ... 3.00	.....	.....
Pageland 2.00	.....	.....
Grace 1.00	280.00	468.73
Burlington, 1st.	304.00	386.89
High Point, 1st.	232.00	516.10
Mt. Pleasant	47.86	69.66
Tabernacle	62.49	77.50
Enfield	59.73	.....
West Forsyth	11.40	33.70
Reidsville	41.68	53.42
Th'ville 1st	.....	15.00
Creswell	5.45	.....
Graham	.....	23.70
Haw River	.....	60.80
Yarborough	.....	10.00
Welch Memorial	9.10	22.10
Spencer	15.60	.....
Weaverville	31.01	.....

Paid College Assessment in Full

Tabernacle.
Liberty-Siler City.
Grace.
Asheboro.
Burlington.
Concord.
Henderson.
High Point 1st.
Gibsonville.
Reidsville.
Fountain Place.
Mebane.
Spencer.
Albemarle.
State Street.
Haw River Mission.
Mt. Hermon.
South Winston.
Winston-Salem.
Yadkin College.
Charlotte, 1st.
Connelly Springs.
Chatham.
Union Grove.

Churches:
Spring Hill, West Thomasville Charge.
Bethel, Alamance Charge.

Paid on College Assessment

Granville	$ 56.50
Mt. Pleasant	50.00
Lebanon	38.15
Orange	38.00
Alamance	28.25
West End	27.00
Welch Memorial	25.00
Calvary	20.00
Saxapahaw	18.46
Thomasville	12.50
Flat Rock	11.42
Enfield	7.00
English St.	6.75
Lexington, South	6.25
Spring Church	6.25
Asheville	6.00
Randleman	5.50
Union Grove	5.10
Rockingham	4.00
Mecklenburg	1.27
Friendship	.50

1 Per Cent on Budgets For Superannuates

English Street ..... $. 50

New additions to the lists for the two weeks: On the A. C. B. there are four: Tabernacle, Alamance, Spring Church and Union Grove. On the College there are eight—Spencer going over the top, with Mt. Pleasant, Lebanon, Orange, Calvary, Flat Rock, Enfield, and Spring Church entering. On the W. H. M. S. there are five: Community, Fountain Place, Welch Memorial, Spencer and Weaverville. On the W. F. M. S. there are seven: Vance, Gibsonville, Randolph, Mt. Hermon, Lebanon, Tabernacle and Welch Memorial.

On the College assessment Union Grove and Spencer went over the top and Bethel church on Alamance charge. On the W. F. M. S. the following paid in full for the missionary year from April to April, some going over quite a bit: Asheville, Mt. Pleasant, Whitakers, State Street, Hollister, Union Chapel, Salem, Hickory Ridge, Mt. Zion, Graham, Thomasville Community, Lebanon, Bethesda, Winston-Salem First, Reidsvlile, High Point, Mt. Carmel, Pleasant Hill, Fair Grove, Charlotte, Henderson, West End, Burlington, Calvary, Grace, Maple Springs, Worthville, Mebane, Asheboro, Tabernacle, Bethel and Burlington Y. W. A.

The promotions on the A. C. B. are Anderson, Flat Rock, Mt. Pleasant, Mt. Hermon, Why Not, Saxapahaw, Cleveland, and Denton. Friendsship by a contribution holds their own place. On the G. C. B., Liberty-Siler City and Forsyth. Leaders for the week are Burlington on the A. C. B., Community on the G. C. B. and Granville on the College. Just a fine report. There will be a goodly number of promotions, we think, next week. Will you and your church be among them?

We are glad to make a correction in favor of Vance W. H. M. S. this week. A contribution that should have been credited to them was credited elsewhere. We gladly make any corrections when we can get the straight of it. For this reason will the missionary auxiliaries be very careful to state the name of their charge when sending in money? We cannot print the names of individual churches, sorry to say—unless they report over the top;

so sometimes where there are several churches of the same name we do not know where to credit the contribution unless you state to the treasurers which charge you are on. Thank you. Yours in His dear service,

A. G. DIXON.

N.B.—Late reports indicate an error in the above report, Spencer having gone over the top on the G. C. B.

SUNDAY SCHOOL

Lesson for April 10—Peter's lesson in Trust. Matt. 24:22-33.

Lesson for April 17—Peter's Great Confession. Matt. 16:14-24.

CHRISTIAN ENDEAVOR

Topic for April 10.—Why is the Bible the Greatest Book in the World? Rom. 15:4; 2 Tim. 3:14-17.

Topic for April 17.—Christ in Us, Power for a New Life. Eph. 2:1-10.

HERALD SUBSCRIPTION RECEIPTS

Rev. D. I. Garner, $3.00; Rev. G. L. Curry, $1.50; Rev. W. F. Ashburn, $1.50; Rev. J. E. Carroll, $1.50; Rev. H. L. Powell, $3.00; Rev. B. M. Williams, $1.50; Rev. C. L. Spencer, $1.50.

A CARD OF THANKS

I wish to thank all those who have sent me birthday cards and letters and presents. I have received a good many and Brother J. H. Stowe has been to see me. I am sure it has done me more good than flowers will after I am laid beneath the sod.

Praying God's blessings upon each and every one, Your friend,

G. A. LAUGHLIN.

CARD OF THANKS

Mrs. P. H. Angel and family wish to express their thanks to their many relatives and friends for the kindness and sympathy shown them during the illness and after the death of their beloved father and husband, P. H. Angel; also for the many beautiful floral designs.

NOTICE

Our second quarterly conference will meet on Easter Monday, April 18. All-day program. Rev. R. C. Stubbins will be with us and preach for us at 11 a. m. and hold our conference in the afternoon. There will be dinner on the ground. Everybody from all the churches on the work is invited. Come one and all. We will have a day's program.

J. B. O'BRIANT.

MOTHER'S DAY PAGEANT

The girls' Literary Society of Alvan Drew School, Pine Ridge, Kentucky, under the direction of Miss Byrd, one of our High School teachers, prepared and presented a very fine pageant entitled "The Spirit of American Women." It is an exaltation of motherhood and so is very appropriate for use on Mother's Day. Parts for thirty or more girls; one scene, easily staged. We have printed the pageant on our own press and will send a samply copy free for inspection, provided you return it if you decide not to use it, or pay for it. Price $.25 or one dozen copies postpaid for $2.50.

Alvan Drew Press, Pine Ridge, Ky.

IN HONOR OF THE DEAD

Howard

Delilah Elizabeth Howard, daughter of Joseph and Eliza Howard, was born in Davie county, N. C., December 7, 1847.

She lived with her parents in Davie county till their death, 1807. She then at the age of sixty years, with her sister Mary, moved to Yadkin College, and the rest of her days lived with Mr. John Taylor and his wife, the parents of Rev. S. W. Taylor. Mrs. Taylor was her sister.

At about the age of twenty she professed religion and joined the Methodist Protestant Church at Dulins, Mocksville circuit, where she ever afterward kept her membership; but at her new home she was a faithful worshiper and worker in the church. Her interest in the Sunday school was especially noticeable.

Her pleasant smiles, kind words and helpful deeds made her loved by all.

More than a year ago she fell and was crippled and could not for months walk. Later she gradually improved, till she was going again, much of the time upon her crutch. During the Christmas holidays her last illness commenced. At first the change to an inexperienced observer was hardly perceptible. She said that she was not sick; but week after week she gradually grew worse till she unconsciously passed away, February 16, 1927, at the age of seventy-nine.

A large number of friends gathered at the home funeral. Her body was placed in the Advance cemetery.

She left one surviving brother, Samuel Bryan Howard, of Belews Creek, N. C., and two sisters, Mrs. John Taylor and Miss Mary Howard both living at Yadkin College.

"Let us be patient, we who mourn with weeping,
After some vanished face;
The Lord has taken, but to add more beauty
And a diviner grace.
When through the storm and tempest safely anchored
Just on the other side,
We shall see that dear face through death's deep shadows,
Not changed, but glorified."

W. T. TOTTEN.

Hancock

Isaiah Franklin Hancock, born August 6, 1848, died March 10, 1927. He was married in 1869 to Miss Savilia Chrisco. To this union were born five children, four sons and one daughter. His first wife died in 1888. He was married in 1892 to Miss Lenoria Lowdermilk, who still survives him. Isaiah Franklin Hancock was a member of Pleasant Hill Methodist Protestant church for more than sixty years. He was superintendent of the Sunday school between 25 and 30 years. I have seen some of them whom he taught rise up while he was living and point to the old man and thank him for his faithfulness in teaching them the word of God. Yes, we feel that Brother Hancock was a true worker in the vineyard of the Lord, and that he has heard the welcome voice of Him whom he served and trusted bidding come up higher. Brother Hancock though old in years would walk many times to his church and Sunday school which was a distance of some four or five miles, while others thought it too rough to go. May his influence cause others to do likewise.

He leaves to mourn their loss a companion, three sons and one daughter and many relatives and friends. One son preceded him to the life beyond. May the bereaved family, relatives and friends be comforted by the Spirit of Him who mourned with them that mourn and rejoiced with them that rejoiced.

D. I. GARNER.

Little

Alexander Marlboro Little was born November 13, 1852, and departed this life March 16, 1927. Mr. Little had been in poor health for some time, but seemed to be happy in the Kingdom service. He professed faith in Christ the year of the great earth quake, joined the Methodist Protestant church and remained a faithful member until death. At the funeral a Bible was placed on his breast open at one of his favorite passages, the 90th Psalm. The funeral service was conducted by his pastor, assisted by Rev. E. C. Taylor of the Baptist church, and Rev. R. C. Kirk of the M. E. South, at Fairfield church. Mr. Little leaves to mourn their loss, a companion, thirteen children, forty-one grandchildren, and a host of friends.

We pray that God's richest blessings may rest upon the relatives and friends left behind, and that they may be faithful until the end.

E. A. BINGHAM.

Siler

Many good people have been called to Heaven, but I doubt if any one has been called away who loved his church more, or held the affections of his neighbors more than John Siler of Zion M. P. church, of the Chatham charge.

Some years ago his wife died and the children all moved to Raleigh or had married and gone away from the Siler home. It became necessary for Brother Siler to move to Raleigh. The people at Zion felt, "We cannot do without John Siler." Though moved away, he still remembered Zion, his home church, and sent his contributions. His health failed or his son would have moved back to the old home with the father. But God called Brother John Siler to Heaven. On March 11, 1927, his body was brought back to Zion where a great throng had gathered to pay a tribute of respect to their friend and loved one.

Rev. T. F. Andrew of the Friends church, a neighbor, had charge of the funeral. Rev. W. M. Pike and the writer of the M. P. church assisted in the funeral services.

How beautiful to have lived such a life that the neighbors feel, "We just can't do without him." But God has a higher service in Heaven for such as he. Were the history of Zion church written, the part that Brother Siler has taken would stand out in a marvelous manner.

May his mantle fall on another who shall be worthy and willing to lead the people to better things.

His children have the deep sympathy of their many friends in their sorrow.

A. O. LINDLEY.

FROM PASTORS *and* PEOPLE

Union Chapel, Granville Charge.—We had an unusually large congregation the fourth Sunday morning and Mr. Fogleman preached a beautiful and inspiring sermon. We had some special music and Mr. Polk Garrett of Henderson favored us with a solo. Mr. Garrett has been kind enough to come out to our church each Wednesday evening to choir practice and has been leading the singing preaching Sundays. There has been much improvement in the singing since he has been with us, and we hope that he will continue to help us.

Our Sunday school has been doing nicely, and since spring has opened up we hope to do a great deal better.

We have Christian Endeavor meeting every Sunday evening and have had a good attendance all winter. We have had some real interesting meetings, and parctically all of the boys and girls respond when called upon to lead. We have had three socials this winter and they have been thoroughly enjoyed.

Our Home and Foreign Missionary Societies have done splendid work the past year. We have paid our budget in full. Our last monthly meeting was held in the church the third Sunday afternoon. Circle No. 1, of which Mrs. J. M. Barnes is chairman, had charge of the program. Mrs. L. E. Barnes conducted the devotional service. Mrs. T. A. Stone read an article, "Prayer," from the Missionary Record. Mrs. W. A. Perdue read "My Idea of Stewardship," and Miss Leah Davis in an impressive way told us of the need of missions, with special reference to foreign missions. The question box was conducted by our president Mrs. N. F. Parham. Officers were elected for the coming year, and we also elected delegates to branch meeting. Our next meeting will be held at the home of Miss Emily Floyd, which will be in April.

No definite plans have been made for Easter service. You will hear from us concerning this later. REPORTER.

Democrat Church.—We are sorry we haven't been reporting much from here. But it isn't because we have failed. We are getting along better in our Sunday school and church work than we have in the past three years.

The people seem to have more interest and try to do more. We have a good attendance and are expecting more when the weather will permit.

Our pastor, Rev. H. W. Bell, fills his appointments and delivers inspiring and helpful sermons. His family also is a great help to our Sunday school.

Let us work together and help each other and try to do more for God every day.

Best wishes to the Herald and to all.

JESSIE WILLIAMS, Reporter.

Bessemer City Church.—We had very good attendance Sunday at Sunday school, also at church service Sunday night. Brother Carson delivered a very interesting sermon to a very attentive congregation. Our C. E. society president was absent Sunday evening on account of sickness in his home. We had a very brief service. The C. E. society gave an oyster supper at the home of Mr. and Mrs. F. A. Fortenbery which was much enjoyed by the young folks. The C. E. society is a great help to the young folks. They seem to take an interest in attending the Sunday evening services.

The Ladies' Aid society still have their meetings and they are a great help to the church in general.

Our special meeting will begin second Sunday in May, with Rev. J. M. Farrell as pulpit help. Don't forget to pray for us that we may have a glorious revival. We need a gracious revival in the hearts of our people here that they may be up and doing for the Master.

Best wishes to the Herald and its readers.

LUCY BLANTON, Reporter.

Welch Memorial.—We have not been doing any extraordinary things, but I think there are many things worthy of mention. We have a splendid Ladies' Aid Society which means much to the church; they held their last monthly meeting with Mr. and Mrs. C. R. Ward, about forty-five present including visitors. Among the visitors were Rev. and Mrs. J. H. Moton, and Mrs. Willis Lee, Brother and Sister Moton were not strangers, as they have been associated with the Society for five years in the past; they are always welcome to meet with our people in any of our meetings. Mrs. Lee was not a stranger either, as she was one time a member of our church and the Ladies' Aid Society; after moving to Mechanicsville she with her family united with Brother Hutton's church. We were glad to have her with us in our meeting. We also have a live Missionary Society, or Societies, as we have both Home and Foreign. It is two in one; both meet at the same time and transact their business together. These Societies held last monthly meeting with Mr. and Mrs. I. B. Ridge in Archdale; the attendance was not so good, as several of our members were sick. The president, Mrs. J. W. Mitchell, was not present because of illness; she has been quite sick for the past few days; we hope she will soon recover. One of the most interesting events in our last Ladies' Aid meeting was the collection which amounted to something over sixty-five dollars. Several of the ladies had sent out some little aprons and overalls to their friends with the request that they measure their waist and return a penny for each inch. We also have a wide awake Senior Chrisian Endeavor Society, which is doing things worthy of mention. They won the banner at the last City Union; this union meeting was held at the College. The society purchased a piano last year for their use, also a nice office desk; they are holding regular weekly prayer meetings, in the different homes; they also hold an early morning service each first Sunday. These meetings are very helpful and inspiring.

Our Sunday school is also very encouraging; we had two hundred and eighty some odd present last Sunday; we are looking for over three hundred next Sunday. The school is planning an Easter Service; we hope to succeed in putting on an interesting program; we are using the program sent out by our own publishing house.

Yes, it was the Baraca class, and the Young Men's Bible class which made it possible for us to have that nice Bulletin Board, which you see placed on the corner of our church. It is the Winters Interchangeable Model M, it is one of the best. We appreciate it so much. We will try to preach through it to the public.

We are planning to begin our special meeting the third Sunday in May. Brother S. W. Taylor will be our pulpit help. We are looking forward and praying for a great meeting. Brethren and friends, pray for us.

T. E. PIERCE, Pastor.

Hollistter, Halifax Charge.—Our pastor filled his appointment Sunday with a wonderful sermon. Mr. Spencer is preaching a series of sermons on different questions. On the fourth Sunday in February he preached on the question, "What's the Matter With the World?" Sunday his subject was, "What's the Matter With the Church?" They were splendid sermons. Wish more of our people could have heard them. On the fourth Sunday morning in April he is going to preach from the subject, "What's the Matter With the Home?"

At the morning service Sunday an offering was taken for High Point College. Just before the offering was taken our pastor prayed a special prayer for High Point College. Following the preaching service the Lord's Supper was administered.

Our Sunday school is doing very well now. There is lots of room for improvement, and we hope as the spring has come that our Sunday school will take on new life, and the people will become more interested in Sunday school and will attend regularly.

The Woman's Foreign and Home Missionary societies met with Mrs. E. T. Ellington on Tuesday afternoon, March 15. There were a large number of our members present. We were sorry our pastor and wife could not be with us, as Mr. Spencer had to conduct a funeral that afternoon. We elected new officers. They are as follows: President, Mrs. C. L. Spencer; vice-president, Mrs. W. N. Ellington; secretary and treasurer, Mrs. J. J. Williams; secretary of thankful boxes, Miss Kathleen Shearin. The meeting was closed with a prayer by Mrs. T. C. Williams. The hostess, assisted by Miss Alma Crawley, served cake and jelly. Our April meeting will be with Mrs. W. J. Galloway.

KATHLEEN SHEARIN, Reporter.

Palestine, Flat Rock Charge.—Sunday school is doing fine; our regular attendance stands between 65 and 75. We are glad to see our people coming and working together more than ever before. It's a fine thought to know that Jesus will meet with us if we are in the right.

On March 29th we were made sad when death claimed one of our church members, Mr. Jasper Sharon. Our hearts go out in sympathy to the bereaved wife and children.

The Stokesdale Evangelistic Club met last Sunday morning immediatedly after Sunday school. It was one of the best meetings that it has been my privilege to attend. I think it was enjoyed by all present.

Now spring is coming every thing is putting forth new life. So may we as Sunday school workers put on new life and work more for the Master. May we all continue to pray that our Sunday school and church will grow both in number and spirit. T. G. YOUNG.

Calvary.—Our church is trying to have a part in the evangelistic campaign that is on in Greensboro. The pastor has been talking on the subject of evangelism in the Sunday and mid-week services, and is very earnestly endeavoring to get the members of the church to realize their duty and responsibility in personal evangelistic work. The women of the church have been holding prayer services for several weeks in preparation for the special services which began Sunday, April 3. In his sermon Sunday morning the pastor gave some of the essentials of a revival. He said that the church must be interested and make a united effort. The confidence of the world in Christ and religion depends on a united church.

We are very glad that Mrs. Millaway's condition was so much improved that Mr. Millaway could preach for us on Sunday evening; and we expect him to preach each evening during the week

We had unusually good congregations at both services Sunday, and we are encouraged to hope that we will have a good meeting.

Next Sunday is to be observed as Decision Day in our Sunday school. In preparation for this the teachers in the classes and the pastor at the close of the Sunday school have been helping the children to be ready for this service.

Our Sunday school is gradually growing. The young men's and young women's classes both have contests on, and are gaining several new members. The attendance in the primary department has been affected quite a good deal by whooping cough and chicken pox.

The Senior Christian Endeavor Society has taken on renewed life and is having much better attendance and very interesting meetings. We have had some enthusiastic debates recently. REPORTER.

Midway Church, Guilford Circuit.—Our work is progressing fine. Sunday school is increasing in interest as well as in number.

We were indeed glad to have Dr. and Mrs. Dixon with us last Sunday evening. Dr. Dixon filled Mr. Loy's regular appointment at 7:30. He brought a very inspiring message which I feel sure was enjoyed by everyone. Mrs. Dixon organized a Woman's Foreign Missionary Society at that time. About twenty-two people joined this society.

REPORTER.

Friendship, Mt. Hermon Charge.—Yesterday was a good day at Friendship. Our pastor gave us another one of his splendid sermons. His sermons are all good and we have learned to admire him very much; he seems to put his whole soul into anything he undertakes and we believe that a great future lies before him.

May we all work together in such a way that this may be the best year's work in the history of Friendship church.

Everything seems going that way now.

We are proud to see the interest manifested by both young and old in the church service and Sunday school.

The Christian Endeavor is moving on fine. The young people especially seem very much interested in it.

A number of the members of our Woman's Home Misionary Society went to Mt. Hermon yesterday afternoon to attend the society meeting down there.

Among other things, Friendship has purchased a new stove since Christmas that not only adds to the appearance of the church inside but also to the comfort on a cold day.

Mr. Carroll has already mentioned our new lights.

A program is well on the way to be given Easter. Everybody seems interested. The exact hour has not been set but I presume it will be Sunday night.

We were glad to see the large crowd with us yesterday from Burlington and Alamance. Come again, folks.

Last, but not least, we must mention the fact that we were much interested in the High Point College debate last week and doubly proud that they won. Our pastor and two of the other debaters. The Loy brothers are "our boys" too. Pray for us that we may all do more for our Master. REPORTER.

Saxapahaw Charge.—Brothers H. G. Paris and H. H. Lindley are the nominees for delegate to our next annual conference. Either one of these good men would make a splendid representative for Saxapahaw Charge. The second quarterly conference also, on recommendation by the pastor, appointed one interested person from each church to assist in raising the college assessment during the next thirty days.

A bulletin board has just been placed on the public road near Orange Chapel church which reads as follows: "Orange Chapel Methodist Protestant Church." All four churches on Saxapahaw Charge now have suitable markers.

The Baraca class of Saxapahaw church is raising money to purchase a large Bible for the pulpit.

Two of the churches on this charge, Concord and Saxapahaw, are arranging Easter programs. The other two churches will take offerings for the Board of Home Missions.

We are sorry to report that a number of our faithful members are very sick with the flu. We hope they will soon be well.

H. L. ISLEY.

Forsyth Tidings.—Electric current has recently reached the Mt. Carmel church and it is fine to have the church well lighted. This is the third church to be lighted with city current during the present pastorate, and the fourth church is hoping to be so fortunate as to be able to have electric lights in the near future. We believe in lights and better lights and more of them.

The Mt. Carmel church is not quite completed but will be in a very short time. The brethren are working at night to complete the work. Most of the work of building this splendid church has been done by free labor by the brethren of the church.

The Maple Springs people have recently completed excavation for the basement of the church to be moved and rebuilt in the near future. This work is to be completed by contract and the trustees are now waiting for bids. When plans are completed this will be a church sufficient for present needs and the grounds and building will be greatly beautified. The plan is so arranged that other units of a larger church plant may be added at any future time.

A new piano has recently been placed in the Hickory Ridge church. This adds much to the music.

The present pastor has had the privilege of seeing three of the Forsyth churches well lighted, three of them either rebuilt or the project under way, while we believe the fourth building project is in sight, and the fourth church we hope will soon be lighted. And the third church has been supplied with new musical instruments. This is no boast on the part of the pastor but he is happy to be among people with progress.

At present we are in the midst of a revival at Hickory Ridge, conducted by the Billy Sunday gospel teams. These services have not been attended as well as we would have liked but good has been accomplished. A good meeting last night (Sunday night). The meetings will perhaps continue during most of all this week. The Billy Sunday men have done great good throughout this entire country. Over 5,000 people have been converted as a result of their efforts.

Some of our people are at present confined at their home because of sickness. Mrs. Fannie Lash and the little daughter of Mr. and Mrs. D. C. Slate both of the Hickory Ridge church are quick sick. Members of the Faw family of the Mt. Carmel church were kept at home yesterday because of sickness. Mr. Nissen and Mr. Cash, while not members of the Mt. Carmel church, but members of the Sunday school, are both sick at this time. Prayers for the recovery of these sick people are requested.

In His name,
GEORGE L. CURRY.

Henderson.—Our various organizations and societies are busy preparing for the coming of the Branch meeting to be held with us April 19, 20, 21st. We are looking forward to this event with much interest and hope to share the blessings and joy with all the state societies. It is especially urged by Mrs. W. T. Hanner that all delegates from the rural auxiliaries be present at the opening session, Tuesday afternoon, April 19th, at 2 p.m. If any of the societies have not sent in the names of their delegates yet, let me ask that they do so as soon as possible, also stating at what time they will arrive. This information should be sent to our president, Mrs. L. R. Gooch, and will be greatly appreciated.

The Young Ladies' League met at the home of Miss Lettie Finch, March 17th. The president, Mrs. Annie Mae McIntosh, called the meeting to order and the general business of the society was conducted. It was learned from the treasurer's report that our missionary budget was paid and a favorable report given. The articles for Bethel Home were collected and a committee appointed to send the box as soon as possible. The program committee gave a splendid report during which Rev. R. A. Hunter read an interesting paper on our mission work done in Pittsburg, by the M. P. Home Missionary Society. A similar reading was given by Miss Alice Falkner, telling of the work done among immigrants, which was very touching and impressive.

A duet was then given by Master C. L. Finch, Jr., and Miss Lucille Finch. In conclusion Miss Eleanor Young recited two interesting readings which were greatly enjoyed by all. The hostess then served delicious ice cream and cake.

The W. H. M. Societies held their regular monthly meeting at the home of Mrs. A. O.

Young, Monday afternoon, March 21st. The president, Mrs. L. R. Gooch, presiding. During the business session a great many plans were made and voted on, most of them concerning the coming of the Branch meeting. A number of ladies from the rural churches were present and very willingly offered their assistance in making the Branch meeting a success. We hope that they will feel that this is their meeting as well as ours and that all the neighboring societies are planning to be with us in large numbers. This will be an opportunity and privilege that no real Christian can afford to overlook. We need to know more about our work and by increasing this information we will also increase our interest.

Another very important motion was made and carried by the society, that we join the other societies of our local churches, in appealing to our city council for a better class of road shows, and that our schools be more careful in sponsoring pictures shown especially for children. At the close of the business session the treasurer reported all dues paid in and the various junior societies paid up in full. For this we are very thankful. The meeting was closed by prayer offered by Mrs. R. A. Hunter. The hostess then served refreshments.

The Philathea class held its regular business meeting with Mrs. R. A. Hunter, Thursday evening, March 31st. The vice-president, Miss Gertha Trodgen, presiding. The devotionals were conducted by Mrs. Annie Mae McIntosh, followed by prayer, by Rev. R. A. Hunter. The roll call, reading of the minutes and treasurer's report was then given. Reports from special committees were also heard. A new committee was appointed to purchase a curtain for the organ loft. It was also voted by the class that we continue the support of an orphan in our Children's Home. The class decided to become agent for the McCalls magazine and thereby increase our treasure. During the social hour pen and paper was passed and each member wrote a few lines to our absent president, Mrs. C. F. Tankley, Jr., who has been a patient in Watts hospital for some time. The Junior Philathea's then gave a musical program which was greatly enjoyed. The hostess then served a lovely salad course followed by candy.

Miss Katie Cook who was in the Maria Parham hospital last week for treatment has returned home we are glad to note.

Mrs. C. F. Tankley, Jr., who has been at Watts hospital in Durham is expected home today.

We have enjoyed some splendid music at our church services, since Miss Mabel Harris, of Baltimore, has been with us.

Both services were well attended yesterday and two wonderful sermons delivered by our pastor, Rev. R. A. Hunter.

The morning sermon, dealing with the three distinct natures of man. "The man the public sees you to be;" "The man you know yourself to be;" and "The man God knows you to be," was clearly portrayed and should cause each Christian to more fully understand himself, and thus be more careful of his influence.

The evening sermon was a direct call and appeal for the regeneration of the heart in the Christian as well as the sinner. To reform is well and good, but to regenerate is necessary for salavation, and can only be accomplished by the blood of Christ, was the main theme of this service. A large congregation was present and a number of visitors shared with us the blessings of the Sabbath.

MRS. CLYDE L. FINCH, Reporter.

Friendship, Stanly.—Sunday, March 27, we had the opportunity to have Rev. D. A. Braswell of Concord to preach to us at the usual preaching hour, 7:30 o'clock. He preached an excellent sermon. We are always delighted when he can speak to us.

Yesterday our pastor presented a wonderful message to a large congregation. We feel that he is one that is on fire in the work of the Master.

The second quarterly meeting was held here Saturday, April 2. The meeting was transacted in a spirit of love. The nominees for the annual conference were: Mr. J. H. Snotherly, W. V. Hatley.

Our prayer services are increasing and adding much to the success of the church work.

REPORTER.

Porter Church.—On last Saturday, April 2, our community was made very sad by the death of little Opal Fultz, daughter of Mr. and Mrs. C. L. Fultz, after an illness of four weeks. All that loving hands could do was done, but God knows best and He saw fit to take her home.

She lacked only a few days being six years old. She was a member of the card class of our Sunday school; she will be missed there as well as in the community and home. Funeral services were conducted by the pastor at the church and her body was laid to rest at Granite-Quarry cemetery.

The church and community extend their heart-felt sympathy to the bereaved ones.

On the fourth Sunday in March Rev. D. A. Braswell of Concord preached for us, but owing to sickness in the community the congregation was not what we would like for it to have been. We were very glad to have him with us and we hope he will come again.

Our second quarterly conference was held on last Saturday afternoon. The nominees for delegate, Mrs. Hattie Marley and Mr. Jonah Coble.

Our regular preaching day will be next Sunday; we hope to have a large crowd present.

MRS. W. T. BRASWELL, Reporter.

South Lexington.—The Sunday school attendance last Sunday was 206, which was about the same that it has been for several Sundays.

There was no preaching service last Sunday morning because of the pastor's appointment at Mount Carmel church. The writer attended the service at Mount Carmel and heard a "country sermon" by Pastor Ridge. His country preaching is just as good as the town sermons. The Lord's Supper was observed at the Mount Carmel church last Sunday morning and a large number of the people participated. "The Supreme Gift" was the theme of the sermon.

The special meeting began at South Lexington last Sunday night with a good sermon by Pastor Ridge on the subject, "Distance, Return and Welcome." A large congregation was present, the church auditorium being completely filled. Rev. Joel B. Trogdon, pastor of Flat Rock, will arrive today (Monday) and do the preaching during the meeting which will continue for two weeks. We will report more about the meeting next week.

The second quarterly conference for the South Lexington charge was held at Mount Carmel church last Saturday afternoon with Pastor Ridge presiding and Brother C. L. Hedrick, secretary. Both churches on the charge were fairly well represented by the official members. The business of the conference was transacted in a harmonious spirit. Reports from the pastor and officials of the conference were very encouraging. The report of stewards showed the charge was behind about $120 on pastor's salary. The pastor reported 42 services held, 190 visits made and four new members at South Lexington for the first five months of the new conference year. Brother C. L. Hedrick, of the South Lexington church, was granted license as an exhorter. This was done without any solicitation on the part of Brother Hedrick, and he expressed his appreciation to the conference in a few well-chosen words. Nominees for delegate to the next Annual Conference are Brother C. L. Hedrick and H. Grady Swicegood.

C. B. WAY, Reporter.

Flat Rock Circuit.—We are still on the map and have been very busy. We have had a good deal of sickness among our people and several deaths. On March 3, 1927, Johnton Baynes passed away. Age 76 years, 15 days. He had been one of the pillars of Bethany church for 'most all his life and will be greatly missed in his church and community. He was a great character.

On March 29, 1927, the death angel took from us Brothed Jasper Sharron, and Brother Penn Henley Angel, both dying near eleven o'clock. Brother Sharron was one of Palestine's faithful members who will be greatly missed in his church and community, but most of all in his home. Brother Angel was a member of Gideon's Grove and gave the land upon which the church stands. He was a great leader in his church and community for good, and will be greatly missed. All these bereaved ones have our deepest sympathy and prayers. On yesterday at 3:00 o'clock Brother Leftwich and this writer said the last words over the lifeless form of Sister Bill Knight, who was laid to rest in Eden cemetery. A good woman has gone from us who will be greatly missed in home and community.

Brother John Thorp who has been sick for four months is better.

Sister Hailian Tucker is right ill at her home near Madison.

Mrs. George Friddle who suffered a stroke of paralysis a few months ago has improved some.

There is right much flu in this part at this writing.

On March 19th our second quarterly conference convened in Flat Rock church at 2:00 o'clock. Dr. A. G. Dixon presided over the meeting. There was a large attendance and the spirit of love prevailed throughout the meeting. All the reports were very encouraging. Brothers W. N. Ogborn and D. P. Lemons were nominees for delegates to annual conference. Palestine and Gideons Grove raised pastor's salary $25.00 each. Bethel church is planning to raise theirs. Brother Nessie Gorden has paid his pastor $5.00 each quarter not to be applied on the present assessment. Bethel church has a light plant now which cost $325.00. Palestine has raised

the money to paint their church and it will be painted in a few weeks. Uncle John Landreth says he is going to have a bell on Palestine church in the near future. Everything looks favorable for a successful year along all phases of the work. May the dear Lord richly bless all those who are cooperating in anyway.

On March 20th Dr. Dixon preached at Palestine at 11 a.m. and Bethel 3 p.m.; it seemed to this writer that he preached two of the best sermons I ever heard him. Mrs. Dixon made a fine address at Flat Rock church at the same time. 11 a.m. We were delighted to have them spend the night with us Saturday night. Come again.

May the dear Lord bless our Zion and give all the brethren great success this year.

JOEL B. TROGDON.

Fair Grove, Why Not Circuit.—Pastor Garner gave us a splendid sermon yesterday at 11 o'clock. Subject, The Power of the Resurrection of Christ. Also preaching at night; his subject was Backsliding. This was also a fine sermon and we all should be very careful not to take some of the steps he spoke of. Memorial service will be held on the first Sunday in May, as usual.

Beginning next Sunday night we are to have ten lessons in the study of the Bible. Our pastor is to conduct these studies.

The Clyde Auman Missionary Society has paid their budget which was $50.00 and $1.00 in general fund. Total, $51.00.

Think the Home Society has also paid theirs in full.

Our special meeting will begin the third Sunday in August. We are expecting Rev. J. Clyde Auman to assist Brother Garner.

REPORTER.

Cid, Denton Charge.—Rev. M. C. Henderson, our faithful pastor, filled his appointment at Cid on yesterday at 2 o'clock and as usual gave us a most useful message.

On the previous Sunday at Sunday school we had 68 present, collection 94 cents; this being right much improvement from a year ago. We have been on gaining grounds all this year.

Glad to hear the good news from Roberta!

We were so glad to have Mr. and Mrs. Ivey Leonard and children of near Thomasville to worship with us Sunday. Mrs. Leonard acted as organist; she plays well. Come again.

Several young men from High Point attended our Sunday school Sunday.

I am glad to learn that Piney Grove has started up Sunday school after going in to winter quarters. Glad to hear that Mrs. Joe Delk is convalescing.

The second quadterly conference will convene at Canaan on Saturday before the fourth Sunday in April at three p.m. This will be the time to appoint nominees for the annual conference.

A worker in His vineyard,
MRS. N. W. LANIER, Reporter.

Chestnut Ridge, Orange Circuit.—We reorganized Sunday school, April 3rd. Seemed to be very much interest taken in the work.

There will be Sunday school next Sunday morning at 10 o'clock. Also preaching at 11 o'clock by our pastor.

We ask the prayers of Christian people.

SUPERINTENDENT.

Glen Raven.—The second quarterly conference was held here Saturday evening. Pastor made a very interesting report. Mr. C. C. Garrison, our church treasurer, reported our A. C. B. paid in full, which will be sent today. Also our college assessment in full. This puts our church on honor roll, for both A. C. B. and college.

Yesterday was a fine day for us. Our Sunday school was well attended, also a large crowd for church service. Rev. T. A. Williams brought us a fine message. The congregation was delighted with a quartette at both morning and evening services by Mr. V. L. Bookout, Misses Alice and Geneva Dixon and Elick Johnson.

Rev. J. L. Love preached at night as pastor was not well. Mrs. C. C. Hurlin and Mrs Bessie Hornaday are now training the children for an Easter program which will be given Easter Sunday night. Our Baraca class are giving a program Easter Monday night (at church) for the purpose of boosting the class.

The Ladies' Aid Society have changed their time of meeting from second Sunday to one night in the week. They have recently bought a new stove for the parsonage.

Our Thursday night prayer meetings are fine; the most interesting one I ever attended. Our young people recite in concert one of the Psalms each night. Miss Geneva Dixon is leader for this week.

Mr. and Mrs. C. E. Thompson, of Charlotte, N. C., were visiting their uncle, Rev. T. A. Williams, Sunday.

REPORTER.

Lineberry, Davidson Charge.—There were 109 present in Sunday school yesterday. Good interest shown in all the classes. We now have 163 on roll, our contest ending next Sunday. Senior, Intermediate, and Juniors entered the contest; Seniors and Intermediates seem to be running close. Our quarterly report showed 73 new members this quarter.

Pastor Ridge gave us a splendid sermon yesterday, a large congregation present; lots of visitors. We want every one that comes to our church to feel so welcome that they will want to come back again.

Mr. and Mrs. J. L. Morris of Salisbury, was among our visitors yesterday; also Mr. and Mrs. Whit Skeen of High Point, and Mr. and Mrs. Edd Headrick, of Lexington.

Lineberry and Pleasant Grove are preparing a short Easter program to be rendered at Pleasant Grove church, Sunday evening, April 17, 7:00 o'clock. Our church will also have an Easter service at 11 o'clock in the cemetery. All the graves will be decorated. Address by Mr. W. T. Hall, and talks by others. Special songs by the choir. The Juniors will have an egg hunt.

Flada Lax, member of the Primary department in Sunday school, who has been in the High Point Hospital, is home again improved.

The second quarterly conference will be held at Liberty church Saturday afternoon, April 23, 2:00 o'clock.

REPORTER.

Efland, Orange Charge.—There was a Sunday school convention in our church Sunday night, April 3. We were glad to have with us Rev. Lawrence Little. He delivered an address which was very much enjoyed. We also had with us Mr. T. O. Pender of Mebane and the choir of the West End Baptist church of Hillsboro. The singing rendered by these people was beautiful and was enjoyed by all. A good many Sunday schools were represented.

Since the last report death claimed Mrs. John Bivins, one of our faithful members. She will be missed by the church and all who knew her.

We had 98 at Sunday school last Sunday. This is the largest number we have had present in some time. There were only 66 the fourth Sunday. We hope to get our entire enrollment back in a few more Sundays.

MRS. E. S. TAYLOR, Reporter.

Roberta.—The heating plant installed in our church the first of March is proving very serviceable this spring, since the weather continues to be cloudy and cool.

The third Sunday in March we had a series of meetings to begin and continue a week. Rev. C. H. Hill of the Friendship church at Albemarle did the preaching. Mr. Hill brought us powerful messages and the meeting was a great success. There were 73 professions and 32 joined the church; and there are still others to unite with us.

Following the meeting an epidemic of influenza broke out in our community and our work was somewhat checked.

Pastor Short and his family have had the influenza, but he was able to come to church Sunday. Although he was physically weak he brought us a great message.

At the evening service we were glad to have Rev. A. G. Loftin of the M. E. church, Concord Circuit, preach for us. He brought us a wonderful sermon.

We were also pleased to have Rev. J. T. Sisk of Mocksville, our former pastor, worship with us at the evening service. He brought a quartette and favored us with special music.

We are sorry that one of our faithful members, Mr. John C. Garmon, was recently called to his heavenly home. Mr. Garmon lived an entirely devoted Christian life and passed away at a ripe old age. His consecrated service to his church and his influence and encouragement to his fellowmen have left many marks that can never be erased. We very keenly feel the loss of this good man. The family and loved ones have our deepest sympathy and prayers. May our Father who doeth all things well comfort them in their sorrows.

REPORTER.

Philadelphia, Greensville Circuit.—Brother Powell Sunday morning brought us a plain and helpful sermon, his subject being "The Christian Life."

Owing to the bad weather through the winter months, we have put off our night preaching; but now spring is here, we will be benefited by our night sermons as usual, beginning on the third Sunday night of this month.

Our Sunday school is still moving forward. Some Sundays the attendance is very small, but we are not discouraged, but try the harder to make the Sunday school more interesting. We are going to work for a better school in the future, with the Master's help.

The second quarterly conference will be held at Matthews Chapel on Saturday, April 16.

One of our nearby church members, Mr. J. H. Walton, has been sick for some time, but we trust and pray that he will soon recover and be with us again.

BERNICE PEARSON, Reporter.

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J. F. McCULLOCH, Editor and Publisher

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James Braswell, $2.50; Hickory Grove church, Guilford charge, $2.12; First M. P. church, Albemarle, $6.16; Pilot church, Pinnacle circuit, $3.18; Pleasant Union church, Liberty, 75 cents; Salem church, Saxapahaw charge, $3.81.

Sunday School Offerings

Lebanon S. S., Spring Church charge, $1.89; Midway, Guilford charge, $3.00; Antioch, Mecklenburg charge, $2.00; Siler City, $5.70; Clark's Chapel, Weaverville, $5.00; New Hope, Why Not circuit, $8.75; Spring Valley, Vance circuit, $6.00; Eflands, $7.83; Moriah, Tabernacle, $2.66; Welch Memorial Baraca class, $5.00.

We feel very grateful indeed for each contribution. We pray that some one may be inspired to do something greater still for the Home, that we may be able to take care of more children. Numbers of applications are always on file awaiting to be admitted.

Please do not forget to pray for us, that we may be led aright, and that God will make us a blessing to these children.

E. F. ALLMAN, Superintendent.

—In company with Rev. W. F. Kennett we visited two of our aged friends last Sunday afternoon. They were Brother David H. Hunter and Sister Angelina Causey. Brother Hunter will be 95 years old next August. He wonders whether there is an older Methodist Protestant in North Carolina. He has been one of the pillars of Tabernacle church. He is not now able to attend church, but retains his interest in the church. He subscribes for and reads both the Methodist Protestant and the Methodist Protestant Herald. He was present in one of the sessions of the last Annual Conference and was introduced to that body. He is still bright and cheerful to a remarkable degree. Sister Causey is no less wide awake, but feels that she is just waiting for the summons from above. Both have many friends and are thronged with visitors at times.

—Mark Deviney, son of Mrs. J. E. Deviney, has had to undergo a serious surgical operation, but is convalescent.

—Earl Williams, of Calvary church, is back from a trip to Oklahoma where he visited his brother.

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GREENSBORO, N. C.

MARRIED

Ferguson-Vick

At 2 o'clock, p. m., at the home of Rev. and Mrs. J. B. O'Briant, March 7, 1927, Mr. Hugh Ferguson and Miss Virginia Gladys Vick were united in marriage. These young people are both from Newsome, Va. May they have a prosperous and happy journey in life.

J. B. O'BRIANT.

Willey-Hamill

On March 19th, Mr. Sam Willey and Miss Nellie Gray Hamill were united together in matrimony at the M. P. parsonage, Brinkleyville, N. C., by the writer.

Ivey-Neville

On March 20th Mr. Robert Ivey, and Miss Annie May Neville were married at the home of the bride's father, R. H. Neville. All of the parties named are members of Eden church and we wish for them a long happy life.

C. L. SPENCER.

—The Hi-Po for April 1 had some astonishing news reports.

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The Brootherhood of Pleasant Grove Church

The March meeting was held Saturday night at the residence of Mr. F. H. Clark. Eighteen members responded to the roll call. Good reports were heard. The flower committee reported flowers at the funeral of Mr. John Teague. Our next meeting will be at Mr. G. L. Hilton's the last Saturday night in April. The hostess served delicious refreshments.

The highest price ever paid for a book—$275,000—has just been given by an American for another of the earliest Gutenberg Bibles. The volume is bound in vellum, while the so-called Melk copy, which sold in America last year at the then record price of $106,000, is printed on paper.

Methodist Protestant Herald.

ONE IS YOUR MASTER, EVEN CHR... AND ALL YE ARE BRETHREN.

VOLUME XXXIII. GREENSBORO, N. C., APRIL 14, 1927 NUMBER 23

Pres Elderdice 5dec7
Westminster MD

Jesus' Resurrection and Ours

Our hope of living again is based on the fact that Jesus survived death. Had the tomb held him, we could have had no other thought than that the tomb would hold us. Because He now lives, we hope to live also. Is this a reasonable hope? Is His resurrection a prophecy of ours? Was our resurrection really involved in His? Could He not have arisen alone of all the sons of men? Or do the same causes that operated in his resurrection inevitably result in ours? We can argue that what is true of one drop of water, is true of every drop of water; but can we reason that what was true of Jesus will be true of every individual man? Surely not. There were differences between Jesus and other men that must be considered in any inference. Jesus was a sinless man. Jesus was the incarnate Son of God. Jesus died not for Himself, but for others. All other men die for themselves. Death is in God's plan concerning them. Can we expect that God will reverse His plan for us and bring us back from the dead? In our hope of a resurrection, we do not expect a reversal of God's plan, but we expect the initiation of a new purpose. We do not expect to come back into the present life, but we expect to go forward in a new life, a better life than this. And we expect this, we entertain this glorious hope, because Jesus pictured this destiny for us, if we through His power become sons of God. His resurrection was not the cause of ours but the evidence of ours. His resurrection justified our faith in him. The same power that brought him from the tomb will bring His true followers from the tomb, not to go on in the present state of existence, but to live the superior kind of life into which he has entered. Even Jesus' resurrection was not a return to the present life. It is true that His body came forth from the sepulcher, yet He did not continue his former life. Paul wrote that there is a natural body and there is a spiritual body. Our future bodies are to be spiritual bodies. It is not a necessary inference that our bodies will rise because the body of Jesus rose. The true inference is that because He lives we may live also. The question of the precise mode of existence is a secondary one. No one need be worried about being put in possession again of the same material particles that composed his body at death. I am persuaded that God has for us some better thing than we can now imagine. Our bodies here are marvelously adapted as a medium between us and our material environment. What an amazing adjustment is that of the ear to sound; that of the eye to light. We cannot know the nature of our future environment, but we expect it, if we are true sons of God, to be far more glorious and satisfying than the present, and that we will be put in communication with this glorious and joyous environment by a "spiritual body" exactly adapted as a medium between our souls and our environment. Those who are merely expecting a return from the grave to continue the present sensuous existence are not expecting enough. In this

(Continued on Page Five)

Sabbath Laws

The sabbath day is a necessity for the promotion of religion and morality. It is also a necessity for hygienic reasons. For these reasons laws should be passed by the state protecting the sabbath from violation. There may be difference of opinion as to the appropriateness of some acts of legislation, but all right-thinking people will agree that people should be protected in their right to worship and in their right to rest. Would a mill have the right to run seven days in the week and require all employees to work seven days in the week? Such a program would not be permitted and should not be permitted. It would be sacrificing the greater to the less. It might be objected that it would be wrong to require a person to rest who wishes to work. But the purpose of the law is to give the persons who need rest and wish to rest the opportunity to do it. And the man who thinks he has energy enough to work seven days in the week clearly has no right to work on the sabbath in such a way as to interfere with the rest of those who need to rest and wish to rest.

It is true that people cannot be forced by law to engage in worship on the sabbath day. But it is not the object of sabbath laws to force people to worship on the sabbath day. The object is to protect in their right to worship those who wish to worship. Those who do not think enough of God to worship Him on the sabbath day at least should not be permitted by their sports or their labors to interfere with the worship of the God-fearing. Christian people should stand together in demanding of their legislature reasonable sabbath laws.

Tragedy at the Children's Home

Our Children's Home at High Point has been remarkably free from mishaps of a serious nature. But last Sunday one occurred that caused great grief in the Home. A car was wrecked returning from church, and Homer Finch lost his life and Sam Coble and Paul Guice were landed in a hospital, considerably injured. There were ten boys in the car and several others were slightly injured. The car was driven by Ben Bulla, aged 16. It seems that a car in front started to take a side street unexpectedly and Bulla was unable to stop his car in time to prevent a crash. After striking the other car, it veered and struck an electric light pole. Mr. Bulla, the driver, has the name of being a careful and capable driver. Officers are investigating, trying to place the responsibility. Even with no one to blame for the occurrence, it is a most deplorable occurrence, and those most affected may be assured of the sympathy of many others. Homer Finch leaves a mother and sister, Mrs. Ida Finch and Miss Hope Finch, of Linwood, N. C.

—Do we want to please Christ? There is no surer way than to serve His church.

"WHY TROUBLE YE THE WOMAN? FOR SHE HATH WROUGHT A GOOD WORK"

By Lee Anna Starr

When the joint petition of the Woman's General Executive Committee, and the Men's Board of Foreign Missions reached the General Conference, it was referred to the Committee on Missions. The report is found on pages 55-58 of the Journal of the General Conference of 1924. Said report was adopted by the General Conference.

The writer desires to commend the action of the President of the General Conference on this occasion. He advised agaist the merger of these two organizations under existing circumstances. It is claimed by some that he favors the union. Whether this is the case or not, the writer is not prepared to say, but we do know that he rose above his personal predilections, vacated the chair, and spoke from the floor of the house. He pointed out that the vote in the Women's General Executive Committee was almost a tie. On page 29 of the General Conference Journal we have this entry:

"Before announcing the order of the day, President Lewis addressed the Conference, proposing the Conference drop all matters of consolidation at this Conference so far as immediate action is concerned. He discussed the proposition of merging certain Boards at some length."

If the General Conference had followed the advice of Dr. Lewis on this occasion, it would have been better for all concerned. Representative J. P. Morgan, of the Alabama Conference, moved to amend the report of the Committee on Foreign Missions, by referring that part of the report which proposes a reorganization of the Board of Foreign Missions and the Woman's Foreign Misisonary Society, to a special Committee. The motion was lost.

The Finance Committee also had something to say on this absorbing theme. Page 93 of the General Conference Journal we read:

"There should be a consolidation of the Boards; the two Foreign Boards into one Board, and the two Home Boards into one Board. Your Committee feels that this is the best solution of the situation."

We notice that in this report there is no recommendation that our two Boards of Publication be consolidated. On page 90, we read in this same Committee's report, as follows: "The Budget System, however, needs:

"(a) The restoration of initiative to the various Boards, in that at present there is too much pooling of interests and division of receipts."

The report of the Committee on Missions, which was adopted by the General Conference, reads as follows:

"The Board of Foreign Missions and the Woman's Foreign Missionary Society having agreed on a basis of union, as set forth in the accompanying Preample and Constitution, your Committee would recommend the union of these Boards."

Joined with this, as part of its report, the Committee submits the following Preamble:

"In order that the Foreign Missionary work of our denomination shall be conducted in the most efficient way possible, we recommend the organization of a Union Board of oFreign Missionary Administration, whose functions shall be to administer the work now being carried on by the Board of Foreign Missions and the Woman's Foreign Missionary Society.

"The Constitution herewith submitted shall not interfere with the normal organization, activities, or legal identity of the Board of Foreign Missions or the Woman's Foreign Missionary Society."

The first paragraph of this Preamble does not appear in the latest edition of our Discipline. The second paragraph has been incorporated in the first Article of the "Constitution of the Union Board of Foreign Missionary Administration of the Methodist Protestant Church," with the exception that the word "Constitution" has been sricken out and "regulations" substituted.

We call special attention to this final paragraph of the Preamble, and which now forms part of Article I of the Constitution. It provides that the Constitution of the so-called Union Board shall not "interfere with the normal organization, activities, or legal identity" of the merging Boards.

It was on this proviso that the fifteen women of the General Executive Board of the Woman's Foreign Missionary Society agreed to petition the General Conference for the merger; it was on this proviso that the Committee on Missions recommended the union of the two Boards, and this was the warranty the General Conference gave when it proceeded (to the best of its ability) to consolidate the Woman's Foreign Missionary Society and the Men's Board of Foreign Missions.

With these facts in mind, we now ask the reader to turn to page 69 of the latest edition of our Discipline and read Article V of this same Constitution:

"The Union Board shall have authority to make its own rules and regulations, to fill all vacancies occurring in the interim of the General Conference, establish missions in foreign lands, employ missionaries and organizers, fix salaries, supervise their work, and change and remove them as the interests of the work may demand . . . . to control and apply the funds in the treasury, to prepare and distribute literature, to develop missionary education throughout the Church; and to publish a periodical in the interests of its work."

Now we ask any reader of these pages, When the so-called Union Board has done all the things here indicated, has it "interfered with the normal organization, activities, or legal identity" of the Woman's Foreign Missionary Society? To the writer it seems that after it has taken over all the administrative authority—the establishment of missions; the employment of missionaries and organizers; the fixing of their salaries; the supervision of their work; the determining of their place and time of service, they have interfered very seriously with their normality, their activities, and their legal identity. There is nothing left for these women to do, but secure new members, pay dues, and be thankful. We suggest that they surrender these last three prvileges also.

It may be urged that this Constitution places the two Boards on the same level; there is no discrimination. We answer that we are not concerned about what happens to the Men's Board. Our only concern is for the Woman's Foreign Missionary Society. The Men's Board wrote this Constitution; it generated this entire plan for a merger; it is not apprehensive about what will happen; there is every probability that the same men who constitute the present Foreign Mission Board, will be seated in the Union Board also. In fact, the Constitution so provides. As to the two organizations' being on a level, our answer is that there is a great contrast in the way the level is attained. One Board levels up, while the other Board must level down before the two stand on the same plane. The Woman's Foreign Missionary Society is a solvent body; it has no indebtedness. The Men's Board, on the other hand, is staggering under $30,000 liabilities.

Now if these two Boards merge, they pool their receipts. Article IX of the Constitution of the so-called Union Board, reads as follows:

"The Union Board shall administer the incomes of the Board of Foreign Missions and of the Woman's Missionary Society from whatever sources secured, and shall apportion the same according to the needs of the work, provided, however, that funds given for special purposes shall be applied to the purposes for which they were given."

There was no escaping the last reservation, for the law of the State so demands. "To control and apply the funds in the treasury" is also named as a prerogative of the Union Board in Article V of this Constitution. Now if the two Boards are consolidated, the Woman's Board will be compelled to share the indebtedness of the Men's Board. The receipts of the Woman's Foreign Missionary Society are $60,000 per annum. Every penny of this is needed to finance its enterprises in Indian, China, and Japan.

We return now to the General Executive Board of the Woman's Foreign Missionary Society. The fifteen women who voted to petition the General Conference to unite the two organizations on the basis of the Constitution submitted, exceeded their authority. Their act was illegal. It was a violation of the charter. The writer has been assured of this by competent attorneys; by attorneys who are not strangers to the Supreme Court of the United States. A copy of this charter appears in the Annual Reports of the Woman's Foreign Missionary Society, and also in the History of this same Society by Mrs. E. C. Chandler, page 25. The charter makes the Woman's Foreign Missionary Society a self-administrative body, and no Board nor yet the General Conference, can nullify that charter. No ecclesiastical body within the State of Pennsylania can set aside a charter granted under the laws of this State, or for that matter, any other commonwealth. State law is higher than ecclesiastical law. The Geneeral Conference may instruct its Boards to alter or amend their charters, but it cannot itself, change one jot or tittle.

The Men's Board of Missions and the Woman's Foreign Missionary Society are constituted on an entirely different basis. In the Men's Board the power is lodged in the hands of five men who so long as they keep within the charter are amenable to the General Conference, and the General Conference only. This Board has no dues-paying membership throughout the denomination. It is otherwise with the Woman's Foreign Missionary Society. When a small body of timid women appeared before the General Conference of 1880 and asked for recognition as one of the Boards of the denomination, it was stipulated that the organization they represented should not gather its funds within the churches. Its sustenance must come from other sources—"By securing members, life members, honorary members," etc. The Society accepted the terms and proceeded along these lines. Today it has over 10,000 dues-paying members who constitute the Woman's Foreign Missionary Society, and not the small fraction who sit in the General Executive Board. When the Committee on Missions reported to the General Conference that the Board of Foreign Missions and the Woman's Foreign Missionary Society had agreed on a basis of union, it misstated the case. The Woman's Foreign Missionary Society had not been consulted. It had no opportunity to express itself. When the General Conference desires a change in the charter of the Board of Foreign Missions, it must so signify to the five men who constitute that Board, and they vote on the question, and it requires a majority vote to pass the measure. When the General Conference desires a change in the charter of the Woman's Foreign Missionary Society, it must submit the matter to the over ten thousand members who constitute the Woman's Foreign Missionary Society, and not to its Executive Board. When the fifteen women who sat in that General Board voted to turn over the funds, and all the administrative functions of the Woman's Foreign Missionary Society, to a prospective Union Board, without a referendum, they exceeded their authority by a long, long distance. Furthermore the writer has been repeatedly assured that the action of the General Conference in this matter was also illegal. It could not survive a test in the courts.

So far as the Woman's Foreign Missionary Society is concerned, the so-called Union Board has no legal status; its assumption of authority is but a gesture. A draft from the so-called Union Board, on the funds of the Woman's Foreign Missionary Society, is but "a scrap of paper" unless validated by the Executive Committee or the General Executive Board of said Woman's Society. The Eexecutive Treasurer of the Woman's Foreign Misisonary Society was on legal ground when she served notice during the last General Conference that she would not honor such demands. Quite recently the Executive Committee of the Woman's Missionary Society decided to return one of its missionaries to the foreign field. The vote was well nigh unanimous. When the matter came before the so-called Union Board, it arrogated to itself the right to countermand the action of the Executive Committee. The charter of the Woman's Foreign Missionary Society insures to it the power to make its own Constitution and By-Laws. Article V of the Constitution reads:

"The Executive Committee hereinafter named shall have power to fill all vacancies occurring in its own body in the interim of the year, and shall transact all business committed to it by the Society, subject to revision at the Annual Meeting."

One of the duties delegated to the Executive Committee by the Society during the interim, is that of placing and instructing its missionaries.

(2) The act of the fifteen women who voted to petition the General Conference to merge these two Boards on the basis of the Constitution submitted, or for that matter on any basis, was illegal in the second place, because it was a violation of the Constitution of the Woman's Foreign Missionary Soicety. As has just been noted, the charter insured the Society's right to formulate its own Constituion and By-Laws, so long as it did not violate its charter. The Constitution thus provided, conferred on its General Executive Board certain powers, and imposed on it certain responsibilities. The powers were not unrestricted, nor the responsibilities elective. Attached to both was the following definite restrainment: "And transact any business that the interests of the Society demand, provided that all plans and action shall be in harmony with this Constitution." The Society never empowered its General Board to overstep that boundary line. Anyone who reads carefully the last paragraph of Article V of the Constitution of the Woman's Foreign Missionary Society, and compares it with the first half of Article V of the Constitution of "The Union Board of Foreign Missionary Administration," will see at once that the latter is a complete negation of the former—or would be if the act of the General Conference had been legal. The Woman's Foreign Missionary Society never empowered its General Executive Board to petition for a

merger on the basis of a document that would nullify the Constitution of the said Woman's Missionary Society. Because of this the action of the fifteen women who so voted was illegal. They overstepped their limitations.

(3) In the third place the voting for a merger without a referendum was unjust. Back in the auxiliaries of the Woman's Foreign Missionary Society are over ten thousand members. These women are the rank and file of the organization. Patiently they have toiled and sacrificed to make the Society what it is. The Woman's Foreign Missionary Society has been blessed with officers and leaders of more than ordinary ability and devotion, but with all this, the Society could not have attained its present proportions without the faithful women who month after month have met together in their homes or elsewhere, and planned and toiled and sacrificed to raise the funds to finance the enterprise. Now to turn over all the administrative functions, and funds, and even property to a new and unknown Board without consulting these faithful ones, was an act of injustice. Take for example our *Missionary Record.* In 1885, only six years after its organization, the Woman's Foreign Missionary Society launched this enterprise—almost in fear and trembling. Today it is a self-supporting magazine. For thirty-nine years it came into our homes, bearing on its title-page these words: "*The Woman's Missionary Record,* Official Organ of the Woman's Foreign Missionary Society." How is it today? Across that title page is written these words: "*The Missionary Record,* Official Organ of the Union Board of Foreign Missionary Administration." Taken over bodily, without consulting the women back there in the auxiliaries, who made it a possibility. The so-called Union Board elects its editor, and all details are worked out by its Board of Publication.
by its Board of Publication.

The writer would not condemn the fifteen women who voted for the merger of these two Boards. They are noble women—every one of them. They have given years of voluntary service to the sending of the Gospel to women and children in heathen lands. They are loyal to the core, but they were misled; they voted under a misapprehension. They accepted the assurance that the proposed union was not a union, it was only an "experiment." They believed the interests of the Society were preserved by the proviso in their petition, and that "the normal organization, activities, or legal identity" of the Woman's Foreign Missionary Society would not be interfered with. Along with all this was the fact that the document they were asked to support was thrust upon them in the closing hours of a busy session of the Executive Board. As has been stated elsewhere, there was but one copy of the proposed Constitution in the meeting. There was no opportunity to make comparison with the Charter and the Constitution of the Woman's Foreign Missionary Society; there was but little time for discussion. We have every reason to believe that if those fifteen women had understood the full import of the document they were asked to support, they would have unanimously rejected it.

Let us now consider the objective in the mind of the men who have been back of this entire enterprise to consolidate these Boards. We allow them to speak for themselves. Open before the writer lies a letter, received a few days ago from the President of the so-called Union Board. It is dated March 24, 1927. We quote his words *verbatim*: "Our denomination at the present time is engaged in an experiment that has for its recognized ultimate purpose the consolidation of all our missionary work, at home and abroad, under one Board." There is nothing ambiguous about that statement. It is defi nite..

The "tentative constitution," which was the substructur of the present constitution of the so-called Union Board, read as follows:

"The name of this organization for the balance of thi quadrennium shall be the Union Board of Missionary Admin istration of the Methodist Protestant Church, and thereafte to be known as the Board of Missions."

Dr. Broomfield, in his tribute to Dr. Klein, in the issu of the *Methodist Recorder*, January 8, 1927, says: "For number of years Dr. Klein has cherished two ambitions. Th first was to have all our Foreign Missionary work under th care of one Board." In the Prefatory of the Annual Repor of the so-called Union Board, 1926, we find this entry:

"During this quadrennium, we are expected to demor strate the need and the efficacy of a Union Board, and th necessary cordial relations between the members of two cor stituent organizations have been maintained, and efforts t operate as a real Union Board in all particulars, will be cor tinued, as in no other way can the plan approved by the Ger eral Conference be carried out."

Now, in these statements we are explicitly told that, in th plan proposed, the so-called Union Board is to give place t another oragnization to be known as the "Board of Missions. This "Board of Missions" is to merge the two Home Board and the two Foreign Boards; moreover, it is to be a "rea union," nothing half way about it. It is to be a merger wit teeth in it.

Now there is not the slightest probability that the tw Home Boards will consent to this consolidation. They rejecte the "experiment," and it is not at all likely that they wi venture the real thing. This being the case, there will be le only the Woman's Foreign Missionary Society and the Men Board of Foreign Missions.

This proposed new Mission Board is not only to take ov all the administrative functions of the Woman's Foreign Mi sionary Society, the appointment of its missionaries, th designation of their fields, the fixing of their salaries, etc.; n only is it to take over its moneys "from whatever sourc secured," but it is to take over all the property acquired du ing the long years of labor and sacrifice. Do you doubt it Turn to page 90 of the latest edition of our Discipline an read:

"All property acquired during the 1924-1928 quadrenniu by the Board of Foreign Missions shall be held by said Boar likewise all property acquired during the quadrennium h the Woman's Foreign Missionary Society shall be held h said Society."

Why is 1928 set as a limitation if no change is conter plated? "Coming events cast their shadows before." may be noted that the same limitation applies to the Men Board. What difference does it make to the Men's Boar Every man in that Board will be seated in that Missi Board. It is so provided in the Constitution of the so-call Union Board, and the so-called Union Board is the for runner of the proposed "Mission Board."

The prefatory in the Annual Report of the so-called Uni Board furnishes some enticing examples of mergers in oth denominations. We cull the following:

"In the Presbyterian church, in 1923, 'The Woman Board took a further step, losing its identity to find full

fe in the consolidated Board of Missions of the Presbyerian Church in the U. S. A. This consolidated Board consts of forty members of whom fifteen are women."

How delightful! A board of twenty-five men and fifteen omen. We quote further:

"The National Council of the Congregational Church, ome months ago, decided to merge its foreign missionary rganizations, and the American board has already enlarged s Prudential Committee, by adding one-third women."

How delightful! Two-thirds men and one-third women. What a privilege to be rubber stamps in an enlarged Comittee!

Members of the Woman's Foreign Missionary Society of he Methodist Protestant Church, are you willing to surrener our charter, "the sheet-anchor of our liberties?" Are ou ready to scrap our Constitution under which we have uilt up a Society in which our hearts rejoice? Are you illing to have the Woman's Foreign Missionary Society to ecome only a hallowed memory? Are you willing for our ociety to lose its identity and become but a cog in the wheel f an untried Board? A counter in its department store? he writer of these articles has been a member of the Woman's oreign Missionary Society from her early womanhood, and or herself she emphatically answer, No!

We ask for a referendum for the following reasons:

1. No change can be made in our charter without it.
2. Because the women in our auxiliaries have a right to egister their will in this matter.
3. That the General Executive Board may ascertain the ish of the rank and file.
4. That the approaching General Conference may be inormed as to the attitude of the over ten thousand women ho are the Woman's Foreign Missionary Society.

AN IDEA RUN WILD

Darwin probably did not foresee that his theory of the rigin and evolution of species would be extended by followng generations to apply to every department of life, not exluding religion and morality. Yet this extended application f the theory of evolution to religion and morality cannot onsist with the Scriptures: "I am the Lord, I change not," with whom is no variableness, neither shadow of turning." thy righteousness is an everlasting righteousness, and thy aw is the truth," "thy word is true from the beginning; and very one of thy righteous judgments endureth forever," nor ith all the other Scriptures that proclaim the inviolable, permanent nature and character of God's laws, commandments, nd precepts.

The universal godlessness and moral laxity of our age are, n large part, directly traceable to this pernicious theory of volution. Recently I read an article in one staidest magaines of the country by a writer who proposed that the standrds of beauty and ugliness should be substituted for the moral tandards of right and wrong. This perverse, absurd proposal s undoubtedly a product of the evolution idea. Virtue and ice, these evolutionists think, are old, outworn ideas analgous to the old idea of fixed species. Obsessed by the theory f evolution, they think that even the old moral standards hould give place to something progressive and higher. They hink that even God himself (those of them who think of God t all) must grow and progress into something higher and etter.

This same theory of evolution is accountable, also, for the cruel, old-time pagan doctrines advocated by modern eugenists. (Pagan doctrines were long since wholly discredited and discarded—why revive doctrines that corrupted and destroyed ancient empires?) In order to square the evolution doctrine of "the survival of the fittest" with the actual fact that those individuals whom eugenists consider fit do not survive, and those whom they consider unfit do survive, eugenists would kill off all poor, weak, afflicted individuals, and preserve only the physically strong, the intellectually vigorous, and the "successful" and wealthy members of the community (the only ones fit to survive in the eyes of these people, obsessed as they are by the degraded, material ideals of evolution and neo-evolution). While Christian men and Christian truth lie sleeping, these eugenists or evolutionists are actually putting their accursed theories into effect, and are preaching, and putting into practice so far as they can, "birth control" and "sterilization" laws. It would surprise a good many people, and awaken them from their easy slumbers if they knew that "sterilization" laws are already in actual effect in a dozen states or more, and that bills of this infamous character are before other state legislatures.

We who love the Christian name, and its divine Founder, and the holy disciples, and apostles, whom that Founder inspired with divine wisdom, know the truth of St. Paul's words, truth that the commonest kind of experience corroborates: "The foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the things which are mighty. And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." CHARLES HOOPER.

Cœur d'Alene, Idaho, April 4, 1927.

Jesus' Resurrection and Ours

(Continued from Page One)

initial stage of our existence we have but the beginning of the endless series of good things that God has in view for them that love him. This great hope we have because Jesus died and rose again, and we should not allow a contemplation of the heavenly inheritance to which we look to blind us to the sacrificial life and death of Him who gave Easter its fullness of meaning.

"On this glad day a brighter scene
Of glory was displayed
By the Eternal Word than when
This universe was made.

"He rises who mankind has bought
With grief and pain extreme:
'Twas great to speak the world from nought;
'Twas greater to redeem."

OUR SUFFICIENT GUIDE

Be content to wade through the waters betwixt you and glory with Him, holding His hand fast, for He knoweth all the fords. Howbeit ye may be ducked, but ye cannot drown, being in His company; and ye may all the way to glory see the way bedewed with His blood who is the Forerunner.—*Rutherford.*

The WORK *and the* WORKERS

In response to the call of the President of the General Conference, Dr. T. H. Lewis, Mr. J. D. Ross and I spent last Tuesday, April 5th, in Baltimore in Kingdom interests. Dr. Lewis will make announcement of the plans and purposes of that meeting in early issues of the church papers.

Wednesday, April 6th, was spent at Star Church, Baltimore, in the sessions of the Maryland Annual Conference. It was delightful to meet and greet so many new friends, and to watch that great conference in action. I need not speak at length of the report of the president of the conference; for it has doubtless already been read by many of you in last week's *Methodist Protestant*. This is a great conference, and its president, Dr. E. C. Makosky, is proving a worthy successor to the great men who have preceded him in that office. We note with interest that this conference has voted to hold its annual sessions hereafter in September instead of April.

Burlington

Sunday morning, April 10th, was spent with Rev. S. W. Taylor and his people in Burlington. It is always an inspiration to meet with this splendid Sunday school and congregation at First Church, Burlington.

The morning was cold and cloudy, so the attendance was not as large as is sometimes reported, but the attendance was good, and the attention was fine. It was a joy to preach to them. I suspect there is not another church in Burlington with a greater outlook than this one of our own. Brother Taylor and his wife are giving themselves unreservedly to the tasks of this great church, and God is blessing their efforts. They expect a number of new members to join the church next Sunday.

Fountain Place

The evening hour was given to Rev. W. M. Loy and his people at Fountain Place. This is one of our newest church enterprises, and is getting a good hold in that section of Burlington. They have a splendid working band and are well organized for service. The young pastor has won his way into the hearts of his people, and they are backing him in his every effort. At present he is serving under handicap, being a member of the senior class of High Point College. But commencement will soon be here now, and after that Brother Loy will move his family into the parsonage and give his whole time to the work. He is planning an evangelistic campaign for early June, and even before that he hopes to receive several good members by certificate.

Holy Week

We are now in the midst of Holy Week, the period of time in which our minds turn especially to the sufferings and the triumphs of our blessed Savior. And when our hearts especially long for the salvation of those who are out of Christ. Let us pray most earnestly that Easter Sunday may mean a great rtiumph in the decision of many precious ones to follow Christ.

That is also the day set apart for sacrificial giving to Home Missions. We trust every church in the Conference will make an offering on, or near, Easter Sunday for Home Missions. When the offering is taken please send it at an early date to Mr. V. W. Idol, High Point, N. C., and designate it as "Easter offering," and he will credit it to your G. C. B.

Fifth Sunday in May

If the District Chairmen are planning for a district rally in the Spring, perhaps the most appropriate time to hold that rally will be Saturday and Sunday, May 28 and 29.

In some sections of the Conference these rallies have meant much, because the people have attended well; while in other sections they have accomplished little because of the poor attendance. So the District Chairmen must determine the advisability of putting them on or not. I am this week mailing "Suggested Programs" to the Chairmen for their use if they wish to use them at the time suggested, or at some later time.

The Branch Meeting

The North Carolina Branch Meeting of the W. F. M. S. and of the W. H. M. S. will meet in Henderson, N. C., April 19 to 21. Every Auxiliary in the Conference will do well to have representatives present. Much information and inspiration will be gained by going. These societies, where organized, are doing fine work in North Carolina. Both societies should be organized in each local church.

Sparkles From the Field

Burlington, First: "A class of fourteen are expected to join the church next Sunday."

Calvary: "The revival services yesterday continued to attract wide interest. There were more than twenty-five confessions of faith among the young people."

Thomasville, First: "The Ladies' Aid has just put new carpet in the church, and a new chiffon velvet curtain to the choir loft. These cost over $200."

Roberta: "Thirty-two joined the church out of the recent revival."

Flat Rock, Bethel: "Bethel Church now has a lighting plant which cost $325."

Forsythe: "Mount Carmel new plant nearing completion. Maple Springs remodeling plans are going forward; and a new piano at Hickory Ridge."

Saxapahaw: "All four churches on Saxapahaw Charge now have suitable markers on the highway."

Appointments

April 14th, 7:30 p. m., Concord.
April 15th, 7:30 p. m., Roberta.
April 17th, Randolph.
April 19 to 21, Branch Meeting, Henderson.
April 22nd, 8 p. m., Moriah, quarterly conference.
April 23rd and 24th, West Forsythe.
May 1st, 11 a. m., St. Paul.
May 1st, 8 p. m., Commencement sermon, Bessemer High School.
May 6th to 8th, Centenary services, Salem Church on Saxapahaw.
May 8th, 3 p. m., Commencement sermon, Eli Whitney High School.
May 15th, Davidson, Circuit Rally.

I am sorry to report the illness of Rev. J. L. Trollinger. Sinus trouble with a very probable operation. His brethren and friends will join in earnest prayer for his speedy recovery.

Faithfully yours in His service,

A. G. Dixon.

DENOMINATIONAL ENTERPRISES

HOME MISSIONS

Easter

Attention, Pastors:

I wish to express my gratitude to the Presidents and pastors of our various annual conferences for the splendid co-operation given me in the effort to place the Easter Programs in the churches and Sunday schools. Nearly one thousand have ordered the service to the date of writing this article, and perhaps, by the time all order are filled, the number will amount to one thousand. This will be an increase of two hundred over last year.

We are all looking forward to Easter Sunday with joyful anticipation. I wish to emphasize again the two special features of the occasion. First, the reception of new members into the churches. I have not presumed to suggest any method for this part of the service. It is left to the individual pastors. I have sent out Decision Cards to be used where it meets the approval of the pastors and their workers. About twenty-five thousand of these have been distributed. The Sacrificial Envelopes, which were so satisfactory last year, are being used this year. It it to be hoped that an effort will be made in every church to make some increase of the offering over last year. The goal for the entire church is set for forty thousand dollars.

I am sending to the pastor a return postal with the earnest request that the information asked be given and the postal returned as soon after Easter as possible. In stations that can easily be done the day following Easter Sunday; on circuits more time may be needed for the pastors to get in touch with those who have the service in charge. Prompt returns from all pastors will enable me to report, through our church papers, the results of the day's effort, both in additions to the church membership, and the aggregate contributed to Home Missions. The card is already directed. In fact, we have done everything possible to make it easy for our pastors to comply with this request. Please do not forget or postpone it.

Also do not forget that when the offering is sent to the Annual Conference Treasurer to have it marked Easter Offering for Home Missions. More than one charge last year was not credited in their Conference Minutes because of this omission, nor did the Board of Home Missions get the full benefit of the offering. The postal should reach you just a few days before Easter. Please do not fail to return it.

J. M. SHERIDAN.

516 N. Charles St., Baltimore, Md.

A FOURFOLD PROPOSITION

An infidel went to hear Moody preach in Boston. After hearing the preaching several nights he came home and greatly to the surprise of his praying wife he said as he read the Bible, "If that Book is true, I'm a sinner."

Another night he came home and said, "If that Book is true, I'm a lost sinner."

Next night after coming home from meeting he said, "If that Book is true, I may be saved."

Finally he came back from the service and said, "If that Book is true, I am a saved man."

He had taken Christ for his Savior and knew that He had saved him. Rom. 10:8, 9.—*G. W. Ridout, in Pentecostal Herald.*

A BOY WHO PROVED HIS WORTH AS A FIRE FIGHTER

Not all heroic fire fighters wear blue coats with warm red linings, says a writer in the St. Nicholas. There is a boy out in Colorado who has distinguished himself in fighting forest fires and has twice been commended by the government.

The official report issued by the United States Department of Agriculture says: "Charles H. Williams, a twelve-year-old lad of Salida, Colo., has again distinguished himself in fighting forest fires. In the summer of 1923 Charles discovered a fire caused by a passing train in the Cochetopa National Forest. His prompt work in notifying the forest service officers and his personal aid on the fire line brought forth strong commendation from the late Secretary Henry C. Wallace. Recently Charles was instrumental in checking another fire that had started in a dense strand of pine trees. His work was again commended by department officials."

On reading this the editor of St. Nicholas asked Charles to write for us his own account of the matter. Here is his letter:

"The first forest fire I helped to fight was in the summer of 1923. I saw it while upon a mountain. I came down and told my father, and he attended to it at once, taking his men with him. With a great deal of fighting they put it out. The next morning Mr. A. G. Agee, our supervisor, came, and I showed him the place where the fire was. He said I was a great fire fighter.

"My second fire was in the autumn of 1924. A train crew told me about the fire. My father was absent at the time; so I called his section crew, and we took the motor car and attended to it right away. After a great deal of fighting we put it out.

"We have the forest boxes furnished by the United States government containing shovels, axes, saws and everything that is needed to fire fight. To obtain these tools you have to break the seal. Then you make a report and leave it in the box, telling how long the fire lasted and how many men were helping.

"I had several letters from the late Secretary Wallace. He sent me some fine books. I hope some day to be of greater service to my country."—*Selected.*

THE EYE OF THE LORD

Some years ago George Kennan, the famous traveler and explorer, in one of a series of articles on the Russian exile system for political prisoners, described the cells in the Strubatski fortress in which such prisoners are first confined.

In the door of each cell is an opening, commanding every portion of the room, just large enough for a human eye. At any time that eye may appear, calm and inscrutable—nothing but the eye. There is no corner in which to hide from it. Every act can be observed, every movement watched, and the effect on the prisoner, guilty or not, is a nervous strain under which many break completely down. It is always the eye, impersonal and terrible, standing for an avenging law seeking evidence on which to condemn.

"The eye of the Lord is in every place, beholding the evil and the good," and the thought is either terrible or blessed according to our view of God and our attitude toward Him. If we think of the Almighty merely as a great Ruler, the King of kings, whose chief aim is to uphold the majesty of His law, watchful for every slip, insistent that each shall bear the fullest penalty of every act, then no wonder if the thought of His all-seeing eye is more terrible than the eye of the watcher in the Strubatski fortress is to the Russian prisoner. But if we rise to the precious truth of the Fatherhood of God, then as His children we rejoice to think of His eye upon us, for it means comfort, protection and help.—*Lutheran Observer.*

Our Task and Our Privilege

Paid All Budgets in Full

Spencer.

Paid A. C. B. in Full

Mocksville.
Porter.
Spencer.
State Street.
Liberty-Siler City.
English Street.

Churches:
Palestine, on Flat Rock.
Speights Chapel, on Whitakers.
Mt. Carmel, South Lexington Charge.

Paid on A. C. B.

Burlington	$250.00
Winston First	200.00
Anderson	140.00
Forsyth	129.18
Glen Raven	102.50
Mount Pleasant	100.00
Flat Rock	88.77
Davidson	88.20
Whitakers	77.25
West End	55.00
Fountain Place	50.00
Mebane	50.00
Tabernacle	50.00
Randolph	48.00
Why Not	46.55
Mount Hermon	43.48
Charlotte	42.10
Granville	40.00
Welch	40.00
Weaverville	36.09
Concord	34.00
Friendshsip	31.08
Cleveland	26.65
Pinnacle	25.25
Grace	25.00
Lexington, South	25.00
Pleasant Grove	25.00
Gibsonville	25.00
Fallston	25.00
Denton	23.60
Halifax	23.00
Alamance	22.00
Vance	20.00
Saxapahaw	19.35
Littleton	18.50
Spring Church	16.00
Rockingham	12.00
Midland	11.20
Thomasville, West	10.10
Randleman	10.00
Lincolnton	9.55
Bess Chapel	8.35
Mecklenburg	8.15
Yadkin College	6.07
Haw River	5.00
Yarborough	5.00
Melton's Grove	5.00
Pageland	3.06
Union Grove	2.95
Democrat	2.00

Paid on G.C.B.	W.H.M.S.	W.F.M.S.
Th'ville Com. ..$175.00	$ 90.00	$105.25
Concord 108.01	.....	.....
Liberty-S. City . 85.98	10.13	2.00
Granville 70.00	183.11	152.42
Forsyth 66.15	49.42	45.14
Asheville 66.00	19.70	80.15
West End 42.00	90.90	75.36
State Street ... 40.01	.....	35.56
Winston, 1st ... 38.48	171.20	128.00
Henderson 36.00	192.78	278.43
Whitakers 32.05	.....	70.05
Randleman 28.71	29.60	10.63
Asheboro 28.60	113.00	119.95
Vance 25.00	59.25	6.00
Calvary 23.43	55.00	140.75
Orange 20.00	97.40	30.15
Flat Rock 18.00	.....	.....
Graham 17.56	.....	19.52
Mocksville 17.22	.....	.....
N. Davidson ... 16.87	.....	48.97
Gibsonville 16.23	60.00	7.70
Pinnacle 16.17	9.55	11.75
F'view-G. Raven 16.15	.....	.....
Pleasant Grove . 15.25	.....	.....
Charlotte First . 15.00	21.30	86.69
Spring Church . 14.87	.....	.....
Fountain Pl. ... 14.66	20.00	.....
Lexington, S. .. 14.00	.....	.....
Randolph 12.07	15.47	29.84
Mt. Hermon ... 11.58	55.66	1.20
Friendship 8.91	.....	.....
St. Paul 8.61	.....	.....
Th'ville, West .. 8.25	.....	.....
Anderson 8.00	.....	.....
Bess Chapel ... 6.80	23.25	.....
Lebanon 6.75	.....	72.20
Davidson 6.75	.....	.....
Saxapahaw 6.50	8.35	39.10
Moriah 6.50	37.05	57.97
Mebane 6.40	104.63	112.55
Alamance 6.00	26.00	99.98
Littleton 6.00	.....	.....
Lincolnton 6.00	.....	.....
Midland 5.73	.....	.....
English Street . 5.10	.....	.....
Why Not 5.00	17.50	26.22
Yadkin College . 5.00	.....	.....
Chase City 4.50	.....	.....
Mecklenburg ... 4.20	.....	.....
Halifax 4.00	21.00	40.00
Rockingham ... 3.00	.....	.....
Pageland 2.00	.....	.....
Grace 1.00	280.00	468.73
Burlington, 1st.	304.00	386.89
High Point, 1st.	232.00	527.70
Mt. Pleasant	47.86	69.66
Tabernacle	62.49	77.50
Enfield	59.73	.....
West Forsyth	11.40	33.70
Reidsville	41.68	53.42
Th'ville 1st	.....	30.00
Creswell	5.45	.....
Graham	.....	23.70
Haw River	.....	90.80
Yarborough	.....	10.00
Welch Memorial	9.10	22.10
Spencer	15.60	.....
Weaverville	31.01	.....

Paid College Assessment in Full

Tabernacle.
Liberty-Siler City.
Grace.
Asheboro.
Burlington.
Concord.
Henderson.
High Point 1st.
Gibsonville.
Reidsville.
Fountain Place.
Mebane.
Albemarle.
State Street.
Haw River Mission.
Mt. Hermon.
South Winston.
Winston-Salem.
Yadkin College.
Charlotte, 1st.
Connelly Springs.
Chatham.
Union Grove.

Churches:
Spring Church, Spring Church Charge.
Lebanon, Spring Church Charge.
Bethel, Alamance Charge.

Paid on College Assessment

Granville	$ 56.50
Mt. Pleasant	50.00
Lebanon	38.15
Orange	38.00
Glen Raven	28.25
Alamance	29.00
West End	27.00
Welch Memorial	25.00
Halifax	22.00
Guilford	21.25
Calvary	20.00
Spring Church	18.75
Saxapahaw	18.46
Flat Rock	11.42
Enfield	7.00
English St.	6.75
Lexington, South	6.25
Spring Church	6.25
Asheville	6.00
Randleman	5.50
Union Grove	5.10
Rockingham	4.00
Mecklenburg	1.27
Friendship	.50
English Street	$. 50

1 Per Cent on Budgets For Superannuates

Lack of time prevents us from telling all who helped this week,—there are six new entries on the A. C. B., one on the G. C. B., three on the College and one on the W. F. M. S. and there are two promotions,—just how huch we appreciate it. An explamation is due the pastor and people of Spring Church Charge. Some way the amount sent from them sometime ago got crediated to Spring Hill church on West Thomasville. We gladly make the correction and this places Spring Church and Lebanon on the Spring Church charge over the top on College assessment

And here is hats off to Spencer, first over the top on all budgets. This should have been announced last week, but we did not get the pastor's phone message correct and so made a mistake. Glad to correct, Spencer, and congratulate you on the triumph.

In His dear service,

A. G. DIXON.

Rev. G. O. McMillan, president of the Fort Smith-Oklahoma Conference, has accepted the invitation of the Board of Regents of Westminster College, Tehuacana, Texas, to become president of that institution. He will take up the duties of this office about the first of October, and Mrs. McMillan will become a member of the faculty. The Board of Regents have certainly made wise choice, and we predict that the favorable outlook already reported for this important college will be further brightened by the announcement of the acquisition of President and Mrs. McMillan.—Methodist Recorder.

IN HONOR OF THE DEAD

In Memoriam

It is with sad hearts we, the members of e Ladies' Aid Society and Home and Foreign issionary Societies of Welch Memorial M. Church, High Point, N. C., record the death our dear sister, Mrs. W. M. Welborn, whom e death angel called Home February 6th, 27. She was one of our most loyal and ithful members.

Be it resolved:

First—That we submit to God's will, as thus pray, "Thy will be done on earth as it is heaven."

Second—That we resolve to live in readiness to death, then we will meet Sister Welborn that bright beyond, where parting is no ore.

Third—That we extend to the daughters d loved ones our heartfelt sympathy and mmend them to our Heavenly Father, who ne can give comfort in time of trouble.

Fourth—That a copy of these resolutions spread upon the minutes of the Ladies' d Society and Home and Foreign Missionary cieties; also, a copy be sent to the Metho-st Protestant Herald and Missionary Record d to each of the daughters.

ervant of God, well done
y glorious warfare's past
e battle's fought, the race is won
d Thou art crowned at last."

MRS. J. W. MITCHELL,
MRS. C. R. WARD,
MRS. T. E. PIERCE,
Committee.

Allred

Isabelle Lineberry Allred was born Septem-r 20, 1845. On March 15, 1867, she was mar-d to Nathaniel C. Allred. Something like years or more ago she professed faith in e Lord, and joined the M. P. church at ay's Chapel, and remained a faithful mem-r till death. She was the mother of seven ildren, four sons and three daughters.

God permitted her to live with her husband years, and two days. Death came on March , 1927, and her Spirit went back to God. v. W. F. Ashburn assisted the writer in e funeral services at Gray's Chapel on arch 18.

Her husband and children have the sym-thy of their many friends.

What a great blessing has been theirs, to ve this Christian woman, as wife and other to direct the foot steps of the chil-en in early life. May they all serve her d and meet her in Glory.

A. O. LINDLEY.

RESOLUTIONS OF SYMPATHY

We, the members of the Philathea class of idway Methodist Protestant church of idsville, N. C., wish to offer a tribute of r love to our pastor and his wife, Rev. and rs. W. D. Reed, in the loss of their daughter.

Whereas we recognize God's mercy and we ow "He doeth all things well" therefore it resolved:

That we extend the fullest measure of our sympathy to the bereaved family, trusting that the Great Comforter of souls will dispel the darkness of their grief with the light of faith that ultimately we shall meet again in that Eternal Land where there is neither death, parting nor sorrow.

That a copy of these resolutions be sent to the family, to the Methodist Protestant Herald for publication and that they be spread upon the minutes of our class.

SALLIE C. DOBBS,
MRS. J. W. BARTEE,
MRS. W. A. JOHNSON.

Angel

The doors that hold us to this world swung ajar last Tuesday morning and the spirit of Brother P. H. Angel was liberated from the pains and sorrows of this world to be with Jesus. He suffered much but bore his afflictions with great fortitude. As a babe going to sleep in its mother's arms, he passed on to a greater life, to await the coming of the loving ones left behind. The pall bearers were nephews, and flower bearers were nieces of the deceased. The funeral was attended by one of the largest congregations we ever saw and more visibly affected than usual. He was an affectionate husband, and a kind father and good neighbor, and will be greatly missed.

May the God he served watch over the bereaved ones and help them to realize the goodness of God in all things.

REPORTER.

Welborn

Whereas, God in His infinite wisdom has taken from our midst our beloved co-worker, Mrs. W. M. Welborn, and whereas, in her death, the Welch Memorial Methodist Protestant Church, as well as the entire community, have suffered a great loss, therefore, it is resolved—

First—That while we bow in submission to His divine will, yet our hearts are heavy at her home-going.

Second—That we extend our deepest sympathy to the bereaved family and commend them to the Heavenly Father, who does all things well.

Third—That we shall always cherish her beautiful life as a rich legacy.

Fourth—That a copy of these resolutions be sent to the Methodist Protestant Herald, a copy to each of the daughters and a copy be spread upon the minutes of our Quarterly Conference.

"God in His wisdom has recalled
The boon his love had given
And though the body slumbers here
The soul is safe in Heaven."

G. A. KERR,
G. R. WARD,
C. GILL,
Committee.

Welborn

At her home in High Point, N. C., on Saturday night of February 5th, 1927, the spirit of our beloved friend, Mrs. Delphine Welborn, took its peaceful flight to join the hosts of loved ones on the other shore and be with Him who said, "Come unto me all ye that labor and I will give you rest."

Sister Welborn united with our Senior Christian Endeavor Society at the time of its organization and remained a faithful member until the time of her death.

She was ever ready and willing to help in any good cause.

Therefore, be it resolved—

First—That the Welch Memorial Senior Christian Endeavor Society feels very keenly the loss of this faithful member.

Second—That in our sorrow we bow in humble submission to the will of God, who doeth all things well.

Third—That we extend our love and sympathy to her bereaved ones.

Fourth—That a copy of these resolutions be sent each daughter, a copy to the Methodist Protestant Herald, and a copy be spread upon the records of our Senior Christian Endeavor Society.

COMMITTEE.

Willey

Mrs. Della Willey, born April 23, 1888, departed this life March 14, 1927. Before she was married she was Miss Della Matthews, and was raised near Ringwood, N. C. When she was about 12 years old she professed faith in Christ and united with the Methodist Protestant church at Ringwood.

In 1905 was married to Mr. B. F. Willey, Jr., and soon after this she moved her membership to Eden church, where she lived a faithful Christain life, and was faithful to her church until the end came.

Her sudden death was a great shock to the church and community as well as the family

Mrs. Willey was a member of the Eden Ladies' Aid Society, and had been a member nearly every since it was organized, and was always faithful to attend the meetings of this society.

Mrs. Willey was one of the best women in her community. She was always faithful to visit the sick in her community, and see after the needs of the suffering. I think it might be said of her, She has done what she could. She always wore a pleasant smile, and always had a kind word for everybody, and she will be greatly missed in the church, and Aid Society, and community, as well as in the home, but we feel that our great loss is her eternal gain.

She is survived by her husband and three children; two sons, William, and Wright Willey, and one daughter, Annie Jewel Willey.

The funeral services were conducted in Eden church Tuesday afternoon by the writer assisted by Rev. R. C. Stubbins, after which the remains were laid to rest in the cemetery beneath a mound of beautiful flowers to await the resurrection morning.

C. L. SPENCER.

Bullard

In the death of our friend and neighbor, Mr. Thomas Bullard, Haw River has lost one of the most loyal citizens. About 11 o'clock Saturday night, March 19, his spirit quietly slipped away to go back to God. Mr. Bullard was in his 75th year. He came into the church about 12 years ago and had been faithful in his service, always willing and ready to do his share of what his church proposed to do. His church will miss him, so will his home and community. His funeral service was conducted in his home at 3 o'clock Sunday, by his former pastor, Rev. T. A. Williams. He leaves to mourn his loss a broken-hearted wife and six daughters and two sons, Mrs.

E. L. Thompson, Haw River; Mrs. I. M. Hughes, Haw River; Miss Espa Bullard, Haw River; Miss Clara Bullard, Durham; Miss Alma Bullard, Haw River; Miss Maie Bullard, Haw River; Mr. T. A. Bullard, Haw River; Mr. Harley Bullard, Haw River; and six grand children.

The large concourse of people who attended the funeral and the beautiful flowers placed upon the grave were evidence of the esteem in which he was held.

One Who Knew Him.

Lackey

Mrs. Buna Lackey was the daughter of Rev. and Mrs. W. D. Reed. She accepted Christ as her Savior at the age of nine and lived for Him for a little more than twenty-four years.

When quite a young woman she became the wife of J. R. Lackey. This union was blessed with four children, one of which died in infancy. Her bereft companion and children feel the loss most keenly. They have our deepest sympathy.

Mrs. Lackey was a loving mother and a good wife. According to the testimony of her father she was always an obedient child.

On March 19, 1927, in the afternoon her spirit quietly slipped away to enter that home prepared for it by our loving Savior.

The following day funeral services were held at the Friendship Methodist Protestant church of Fallston where she was a member. Her body was laid to await the resurrection at the same place.

Surely one of our best has been taken from us. May the hope of meeting her be the comfort of all who mourn for her.

KATIE LEE CLAY.

Jennings

Our hearts were made sad when the death angel came on March 10th and bore away the soul of our dear friend, Mrs. Martha Ellen Jennings, the wife of Bud Jennings. She leaves to mourn their loss her husband, one daughter, Mrs. C. A. Parrish, and son-in-law, two grand children, Henry G. and C. A. Parrish, Jr., all of Greensboro, N. C., and also leaves one sister and one brother to mourn for the dear one. She was tenderly laid to rest on March 17, 1927, in the M. P. cemetery at Cedar Falls by the writer, assisted by R. T. Thorps. This community has lost one of its best friends. She will be greatly missed by us all but most of all by her husband and daughter. She was a good woman. She told her husband shortly before her death that she was ready to go but none of us was expecting her to go so soon. She was born June 23, 1861; was married to Bud Jennings December 25, 1879, and lived happily for 40 years, but this happy home is broken up. How sad for the lonely husband. They have lived most of their married life as neighbors to me and I always found them ready to help when needed. Truly a good friend is gone. May the Lord bless the bereaved ones.

REV. AND MRS. G. A. LAUGHLIN.

Glass

Mrs. Charlie Glass was buried the 16th in Cedar Falls M. P. cemetery by the writer. The deceased was born June 11, 1888. She is survived by her husband and two small children and three brothers and one sister. I have known the deceased all of her life. She was a good girl and a good woman. She told her brother just before she died that she was ready to go and wanted me to conduct her funeral. She had been sick for a long time, so we think of her as being at home above. May God bless the bereaved ones and help them to so live that they can meet her in the sweet by and by.

G. A. LAUGHLIN

Warren

Brother John B. Warren, one of our members residing at Hope Dale, has our deepest sympathy in the passing of his wife. She had been sick about two months when the end came at Rainey Hospital, April 2. Sister Warren was a good woman, and gave assurances of her steadfast faith to the end. The funeral was conducted by the writer in Hope Dale Christian church, where she held her membership. Interment was in Pine Hill cemetery, Burlington. Besides her husband and one child, the deceased is survived by an aged mother, two sisters, and four brothers. May they find sustaining grace in the God that she trusted and served.

S. W. TAYLOR.

Morris

Miss Lucy Jane Morris of Weavers Chapel community, near Littleton, N. C., passed away March 31, 1927. Her age is not definitely known but she was past 70 years of age. She had been afflicted and confined to her bed for many years, but was very patient in all those years. She was converted and joined Weavers Chapel some time early in life.

Funeral services were held from the home Friday, April 1st, by her pastor and her body laid to rest in the family burying ground near by. The bereaved family have the sympathy of all the church and community.

J. B. O'Briant.

Hoy

Myrtle Garrett Hoy, devoted wife of Mr. E. J. Hoy, was born on the twenty-third day of October, 1902; she departed this life February 11, 1927.

Sister Hoy was born and reared in Alamance county, and spent the greater part of her life in the county of her birth. Her married life dates from 1922. In that year, on the twenty-second day of December, she became the wife of Mr. E. J. Hoy with whom she lived happily until death broke the union.

The deceased was a good woman. In her early girlhood she professed faith in Christ as her personal Savior, and united with Mt. Pleasant M. P. church, Mt. Pleasant charge. When her parents removed from that community and came to Burlington to live, she, with the other members of the family, transferred her membership to the Burlington M. P. church. As a church member, she was loyal; as a Christian, she was steadfast to the end. For a year before her death she was confined to her bed, and suffered much; but through it all she was patient and cheerful. She wanted to live, but if she could not, she was fully resigned to her fate. She felt that she was in God's keeping, and whatever happened, all would be well with her. We shall miss her, but we are confident that for her, to depart was far better.

Besides her husband, she is survived by one sister, Mrs. Talmage Hinshaw,, and a large circle of relatives and friends. To these who feel most keenly her passing, we extend our tender sympathy, and commend them to the God of all comfort. May his grace abound toward them in this sorrow.

The funeral and interment were at Mt Pleasant, the church in which she was converted and the cemetery in which the mortal remains of several of her loved ones rest. A large congregation was present to share in this tribute of respect to her memory. The writer was assisted in the funeral by Rev. G F. Millaway. S. W. TAYLOR.

Holton

We are called upon to mourn the passing of one of our older members, Albert A. Holton, well known citizen of High Point, who died at his residence, shortly before midnight on Sunday, March 6th. He had suffered for the past few weeks from grippe, but his condition was not considered serious until a few days before the end when pneumonia developed.

Mr. Holton was nearly 73 years of age, having been born at Jamestown, N. C., April 3 1854, a son of the late Mr. and Mrs. Franl Holton. On December 28, 1875, he was married to Miss Maggie Tate of Jamestown, sister of Messrs. Will, John H., Albert E., and Fred N. Tate of this city. This couple lived to celebrate their Golden Wedding in December, 1925. A few years after their marriage they moved to High Point, where they have since resided with the exception of a few years spent in Greensboro.

Mr. Holton was prominent in political circles, having been Post-master of High Point from 1882 to 1886, and Clerk of Superior Court of Guilford county from 1886 to 1890. He was also Assistant Post-master here for two years under the late William P. Ragan. At one time he was connected with the Revenue Department. He is survived by his widow, a brother, Wm. F. Holton of Roanoke, Va., and a half-brother, J. F. Holton of this city. There are also several nieces and nephews, who reside here, at Jamestown, and other places.

In 1902 he connected himself with the First Methodist Protestant church of this city.

Funeral services were conducted at the home on Tuesday, March 8th, by the pastors, Rev. P. E. Lindley and Rev. E. Lester Ballard, assisted by Dr. George R. Brown of Reidsville and Rev. John W. Moore of Wesley Memorial M. E. church, this city. Interment was made in Oakwood cemetery. To the sorrowing wife who was a true help-mate in every sense of the word, and a faithful and loyal companion for more than a half-century, the sympathy of a large circle of friends and relatives is extended. BLANCHE A. PICKENS.

Julian

The members of the Woman's Home Missionary Society of Bethany M. P. church bow in humble submission to the will of our Heavenly Father, in the removal of one of our members, Mrs. George Julian.

We therefore offer this tribute of love and respect;

Resolved, That we remember the beautiful Christian character of Mrs. Julian, and may the kind and unselfish life she lived be an inspiration to our Society and all who knew her, and may each one live in closer fellowship with our Heavenly Father.

We express our gratitude to the giver of all for her beautiful life, and her faithfulness to her church and her Christ.

The church and society have lost a devoted member who was ready and willing to do her part; her loved ones have suffered a great loss; the church and society a devoted and consecrated worker.

Resolved that we express our sympathy to her husband, her sons, and her daughters, and commend them to the Heavenly Father who doeth all things well.

That a copy of these resolutions be sent to each member of the family, the Methodist Protestant Herald, the local newspapers and recorded in the minutes of our society.

Respectively submitted,
MRS. C. E. JULIAN,
MRS. W. P. JULIAN,
MRS. C. L. REDDING.

Pickard

After a lingering illness of more than eighteen months with paralysis, Mr. Oscar E. Pickard, a prominent farmer of the Saxapahaw community, passed away February 2, being 78 years old. On the following day his body was laid to rest in the cemetery at Concord Methodist Protestant church, the funeral being conducted by the writer. It was the writer's privilege to visit Mr. Pickard often during his long illness. He expressed himself a number of times as being ready to meet his God in peace.

May our heavenly Father bless his widow and children who are left behind.

H. L. ISLEY.

Byars

Sherman Byars, born March 15, 1882, departed this life February 26, 1927. He lived a quiet Christian life and left the assurance that all was well with his soul. He was first married to Miss Emma Brannon who preceded him to the spirit land several years.

To this union were born seven children; Mrs. Ula Good, Clarence, Hazel, Bertha, Bessie, Lamar, and Leland Byars.

He was last married to Miss Hattie Poole who still survives. He also leaves an aged father, Mr. Dock Byars. Three sisters, Mrs. Belle Duncan, Mrs. Gena Leonard, Mrs. Mae King; four brothers, Wade, Pliny, Luther and Leo Byars.

The funeral service was held at Liberty Hill M. P. church where he was a member. The service was conducted by Rev. Lee Leonard and W. Y. Cooley of the M. E. church, his pastor, Rev. M. I. Crutchfield, being away at the time of his death.

Sharon

On March 29th Jasper Sharon went back to God. He was 66 years old. He profesed religion many years ago and united with the M. P. church, Palestine, and has been a faithful and loyal member. The last time he attended services he was almost too feeble to get in the church. It was communion day and the writer wondered if he would ever be able to partake of the "Lord's Supper" again. He was a good husband and a loving father and a kind neighbor. He will be mised. He was a great sufferer. He had all done for him that loving hands could do. He has gone to live with his two children. Funeral services were conducted by his pastor, and the remains were laid to rest in Palestine cemetery.

Our brother dear is dead and buried,
All the solemn rights are o'er,
With some loved ones we have laid him,
And shall see his face no more.

Heavy were our hearts at parting,
For we loved our brother dear,
He was ever tender-hearted,
And to all he was sincere.

We will not, no ne'er, forget him,
Nor allow our hearts grow cold,
But we'll love and think of brother,
With the tender love of old.

MRS. R. J. SHARON.

McPherson

Judge Carr McPherson was born June 20, 1875, and died April 5, 1927. He leaves to mourn their loss his wife, two sons, Paul and Russel. The oldest son preceded him four years ago, May 10, 1923.

Mr. McPherson joined the Rock Creek M. P. church early in life and remained faithful till his death. He was a devoted husband and father. Truly one of the most valuable men of the community has gone.

The funeral was conducted by the pastor, assisted by Rev. S. W. Taylor, and his remains laid to rest in Rock Creek cemetery.

J. A. BURGESS

SMILE

By Grenville Kleiser

If the weather looks like rain,
Smile.
When you feel you must complain,
Smile.
Do not care if things seem gray,
Soon there'll come a brighter day,
You will find that it will pay
To Smile.

If the world looks sad and drear,
Smile.
Banish every thought of fear,
Smile.
Do the very best you can,
Play your part now like a man,
Make each day a better plan
And smile.

If you taste life's bitter cup,
Smile.
Should the doctors give you up,
Smile.
You are very far from dead,
Waste no time in useless dread,
Put your trust in God instead
And smile.

—We thank Mr. Grenville Kleiser for a copy of "Random Rhymes," a collection of poems written by him and Mrs. Kleiser and printed in Paris, France. Mr. and Mrs. Kleiser are spending some time in that country. We reprint two of these poems in this issue of the Herald.

—Rev. Lewis H. Keller, D. D., a student in Adrian College when the editor of the Herald was connected with that institution, is now president of Atlanta Theological Seminary, Atlanta, Ga., a Congregational school, though four denominations are represented in the faculty and all denominations in the student body.

ANNOUNCEMENTS OF THE HIGH POINT COLLEGE FORENSIC COUNCIL

Forensic Achievements

The following schedule was arranged and carried out by the High Point College Forensic Council which is affiliated with the North Carolina Intercollegiate Forensic Association:

March 18. Triangular Debate. High Point vs. Guilford at High Point. Decision: Unanimous for High Point. High Point vs. Lenoir-Rhyne at Hickory. Decision: Unanimous for High Point.

March 25. Intercollegiate Oratorical Contest at Raleigh. High Point's representative: Mr. Keith Harrison. Subject: "The Pledge of Youth." Result: High Point College—First Place; N. C. State College—Second Place.

March 31. Decision Debate at High Point. High Point vs. N. C. State College. Decision: Unanimous for High Point.

April 1. Decision Debate at Raleigh. High Point vs. N. C. State College. Decision: Unanimous for High Point.

Subject of intercollegiate debates: "Resolved, That the United States Government should immediately recognize the Soviet Government of Russi.

High Point Collegiate Debaters: Affirmative—G. W. Andrew, W. M. Loy; negative—J. Elwood Carroll, O. C. Loy.

High Point College Coaches: Prof. P. S. Kennett, Prof. T. C. Johnson.

Announcement of Annual Medals and awards:

1. The Robinowitz Medal In Oratory: To be awarded for the best original oration delivered by a young man of the Senior Class at Commencement.

2. The S. L. Davis Essay Medal: To be awarded to the girl who submits in an annual contest the best original essay.

3. The Mary E. Young Loving Cup: To be awarded to the girl's literary society that wins the annual intersociety debate.

4. The C. L. Amos Medal for the Best-All-Around boy student.

5. The S. P. Montgomery Medal for the Best-All-Around girl student.

REBIRTH

By Elizabeth Kleiser

Mother earth is waiting
For the Springtime's gentle rain,
To hasten the renascence
Of tree and flower again.

The human heart is waiting
For Christ to come again,
To bind the wounds of selfishness
And free mankind from pain;

To open wide the door of Love
That all may enter in
To harmony and holiness
Freed from sense of sin;

Where gracious thought and honesty
Will gladden humankind,
Where goodness and humility
Enthrone the Christlike mind.

Christ, so full of selflessness,
So full of Love divine,
Teach us to pray "Thy kingdom come,"
Make Love our only shrine.

—Rev. J. D. Williams is assisting in a two-weeks' evangelistic meeting in Whitakers.

FROM PASTORS *and* PEOPLE

Second Church, Charlotte.—Sunday was a busy day. I taught a Bible class, preached three times and drove nearly one hundred miles. I have been sick with a cold for ever four weeks. I went to see Mr. Nichols, the man we bought the second lot from Monday morning and asked him to give us until the 17th to raise the $130.00. There was $8.00 due. I paid that out of my own pocket. That will go on the purchase price of the lot. I needed that $8.00 and several thousand dollars more. But the Methodist Protestant Church needs that lot. I am going to save it if I can. If all our folks who can will help we can save it much easier than I can save it by myself. My dear brethren and sisters, I am depending upon you to help, please do not disappoint me. I have made many calls for our dear old Zion. I shall soon make my last call. This may be the last call. I am listening for my call to go home. I like to think about Going Home. I am looking that way. May our Father continue to bless you all. Pray for me.

Yours in His name,
D. A. BRASWELL.

High Point.—The Vacation Church School Institute is in session. This institute is being held under the direction of the Board of Young People's Work, of which Rev. Lawrence Little is Secretary, and is especially intended for those who expect to work in Vacation Schools next summer. The attendance is good. Afternoon and evening sessions are being conducted. Mrs. H. W. Maier of Thomasville, who is well known for her work among the children and young people of our denomination, is in charge of the program, which fact insures a successful and enjoyable time for all those who attend. This institute is a forward step for our denomination, and no doubt will be the means of much inspiration for the leaders in the work among our young people.

The Home and Foreign Missionary Societies held their April meeting on Monday afternoon in the home of Mrs. S. D. Shelton. Reports of the work for the year just closed were heard. The Home Society raised $600 last year, while the Foreign contributed more than $700. This is the best showing financially in the history of the two societies, and the outlook for the coming year is bright and encouraging.

The Ladies' Aid Society is unusually active these days. Breakfasts were served at the church for three mornings last week during the meeting of the Federation of Music Clubs, and suppers are being served for three evenings during the Institute this week. Supper will be served on Thursday evening also to the Brotherhood.

Misses Mary and Alice Koonce were leaders at the Young People's Christian Endeavor Society Monday evening, and the topic discussed was, "What is Real Christianity?"

Plans are being made to observe Passion Week next week, and services will be held each evening until Easter Sunday. It is hoped and expected that our members will forego all social affairs and attend these meetings in commemoration of the last days of agony and suffering of our Savior on earth. The doors of the church will be opened on Easter Sunday morning for the reception of new members as well as the baptism of little ones.

The music at the 11 o'clock service last Sunday morning was unusually beautiful. The choir rendered the popular Anthem, "Sing, O Daughter of Zion," very effectively; the organist, Mr. Dan W. Smith, played as a Prelude the lovely "To Spring" by Greig, and Clarence Schultheiss, the great favorite, sang "Evening and Morning" very beautifully.

New officers for the Junior Mission Circle, Mrs. R. M. Andrews leader, have been elected as follows: President, Alson Gray; Vice-President, Ernestine Vuncannon; Recording Secretary, William Vance, and Treasurer, Julia Elizabeth Coe.

Corinth, Littleton Charge.—The regular services were held here yesterday at 11 o'clock. It was encouraging to notice the large crowd out for preaching. Mr. O'Briant delivered a very helpful and inspiring sermon. His subject was "Get Better Acquainted With God," which I feel was beneficial to both old and young.

We are glad to say that our Sunday school is on the increase. Miss Fannie Barnes is back with us after an absence of over a year. Also we have several other new members.

We were very glad to have Mrs. M. S. Hamill out to our preaching services yesterday. She is 83 years old.

The second quarterly conference will be held at Hawkins Chapel on Easter Monday.

Much sympathy is extended to Mrs. W. R. Carter, one of our good members, in the loss by death of her mother, Mrs. Sallie Carter, who passed away on Sunday night, March 27th, after an illness of an hour or two. She was a member of Bobbitt's Chapel Baptist church and was known as a consistent Christian, and was loved by a large circle of friends.

REPORTER.

April 4, 1927.

Orange Charge, Notice.—The second quarterly conference will be held at Union Grove church Saturday before the fourth Sunday in April.

Candidates for delegate to Annual Conference to nominate and other important business. Conference to meet promptly at 2 p.m. A full attendance of the officials is desired.

B. M. WILLIAMS, Pastor.

Liberty.—On March 27, the Senior C. E. society had a very interesting meeting. Dr. Dixon, President of the Conference, was present and made a talk on our missionary work on the foreign field. Mrs. George Parker gave us some very interesting news concerning the work of our missionaries in Japan, China and India, including Mr. and Mrs. J. Clyde Auman, of Nagoya, Japan.

The Christian Endeavor society voted on sending one year's subscription to the C. E. World to the lepers in the Philippine Islands. The attendance was unusually good.

Spring holidays at the College will begin Saturday, April 18, and will continue one week. Great preparations are being made for the first commencement, when 13 young men and women will receive their degrees. Much interest is being shown by local people. The latest to announce a medal given to students annually is Mr. Robert T. Amos, prominent textile man of High Point. It will be awarded to the best "all-round" boy who is adjudged worthy for qualifications of personality, scholarship, and moral character.

Congratulations are being extended to Prof. and Mrs. J. D. Hardy upon the arrival of a little daughter in their home.

Miss Helen Pugh, the gifted young pianist of Asheville, who gave a lovely recital at the Municipal Theatre on Friday evening, April 1st, and her mother, Mrs. Chas. T. Pugh, were guests of Mrs. R. T. Pickens during the meeting of Federation of Music Clubs.

Mrs. W. P. Pickett and daughter, Mrs. John H. Walker, Jr., have returned from a visit to Tampa, Fla.

We are sorry to note the illness of little Miss Martha Moffit, young daughter of Mayor and Mrs. H. A. Moffitt.

We are pleased to know that Mrs. W. L. Kivett, who has been ill with influenza, is improving.

A landmark of North Main St., the old Pickett Tobacco Factory, property of the late Messrs. W. P. and F. M. Pickett's estates, was burned in the early hours of last Friday morning. Origin of the fire is unknown.

Mrs. J. Norman Wills of Greensboro, past President of N. C. Federation of Music Clubs, was a visitor here last week during the sessions of the Federation, and had charge of the Young Artists' Contest.

We are quite sorry to learn that Mrs. S. P. Montgomery, who has been in ill health for several months, is not so well, and may be obliged to go to the Hospital again soon.

Miss Lucille Pickens had as her guest Sunday Miss Pauline Moore of Wadesboro. Miss Blanche Armfield of Concord, who is a Senior at N. C. College for Women, Greensboro, will stop here Wednesday to visit her aunt, Mrs. R. T. Pickens, and daughters on her return to the College after spring holidays.

Graham.—Sunday morning we heard a very inspiring sermon by our pastor. It seems as though the world is dying because of the lack of love and sympathy, and if the world is growing worse it is because our hearts are becoming so hard we fail to sympathize with those that are down-hearted and sin-sick.

Sunday night the Township S. S. Convention met with us. Lowen Ross gave an address on the efficiency of an adult Bible class teacher. At this service the men's chorus gave several selections which all enjoyed.

Miss Mattie Cheek continues quite ill and we ask the prayers of all for her recovery.

REPORTER.

First Church, Spencer.—Our attendance was the best last Sunday it has been this conference year. The church was practically full for each service, and there were several new faces in the congregation. Our Sunday school has grown until the Senior class has seen fit to divide into two classes, but we are greatly handicapped by a lack of space and separate class-rooms. The Junior Christian Endeavor society meets every Sunday afternoon at 2:30. It is very interesting to meet with the children and see them transact the business of

the society, render a short program and close with a series of sentence prayers and the Mizpah benediction.

We were made glad when Mrs. Charles Jackson reported that she had been successful in raising the last dollar of the General Conference Budget; it enables us to say that all our conference claims are paid in full. Mrs. A. L. Moore also reported that she had sufficient funds in hand to finish paying for our piano and that we had only two more one-hundred-dollar payments to meet on our church lot, one of which we hope to meet this month.

T. GLENN MADISON.

Mebane.—We had 197 present for Sunday school Sunday morning. Our pastor preached splendid sermons at the morning and evening services. The different organizations of the church are doing splendid work.

The Workers' Council recently organized meets once a month at the church. At these meetings different methods are presented and discussed whereby we may be or more service and give more help and encouragement to the different organizations in the church.

The Ladies' Aid met yesterday (Monday) afternoon with Mrs. George McAdams; 22 members and one visitor present. The devotional was led by Mrs. Hyfill Jobe and Mrs. Jack Smith. Collection was $7.25. After the business meeting Mrs. McAdams served fruit salad.

The Woman's Home and Foreign Missionary societies will be represented at the Branch meeting with their budgets paid in full, and a special report of the things accomplished this year. Rev. and Mrs. Suits are spending a few days in High Point this week. Mr. Suits is attending the School of Methods in progress at this time. REPORTER.

Midway, Haw River Circuit.—Our pastor, Brother Reed, filled his appointment on the fourth Sunday with a splendid sermon. We have been trying to bring our Sunday school attendance to 100, and yesterday 102 were present.

Last night we had a large congregation in Christian Endeavor meeeting. Miss Beach, the Bible teacher in Reidsville high school, came out and brought some of her Bible students. They gave us a good program which was enjoyed by all present.

MRS. G. W. APPLE, Reporter.
April 4, 1927.

West Forsyth Circuit.—Plan of appointments for the President:

Harmony Grove, Saturday, April 23. He will occupy the pulpit at 11 a. m. and preside over the quarterly conference in the afternoon.
Baltimore, Saturday, 7:30 p. m.
Stony Knoll, Sunday, 11 a. m.
Pleasant Hill, Sunday, 3:00 p. m.
Tabernacle, Sunday, 7:00 p. m.

C. H. WHITAKER, Pastor.

Siler City.—Last Sunday we had an attendance of 98 at Sunday school.

We were very glad to have Mrs. A. G. Dixon and Dr. Glascock of Greensboro, with us Sunday. Mrs. Dixon brought us a wonderful message on, The Meetings With Jesus. The message was brought in such a way that it made us feel the very presence of Jesus.

The ladies of the church met with Mrs. Dixon and Dr. Glascock at the church Sunday afternoon at 2:00 o'clock.

The devotional was led by Mrs. Emma B. Siler. The work of Home and Foreign Missions was discussed by Mrs. Dixon and Dr. Glascock. Some of the points she mentioned: The great work going on at our Pine Ridge School. The work of our Children's Home.

Committees were appointed to secure delegates to go to the conference at Henderson in this month.

We enjoyed having these people with us. Hope that they may come our way again.

REPORTER.

Mt. Carmel, South Lexington Charge.—Our Sunday school has improved for the past few Sundays but we have more room to grow.

We were glad to have Rev. and Mrs. C. B. Way and children with us in Sunday school and preaching service Sunday. We were glad to have Brother Ridge and wife with us also in Sunday school Sunday.

Brother Ridge filled his appointment at 11 o'clock with a great and forceful sermon. This stirred the emotion of the congregation.

We are glad to see our congregation improving in number and interest. We are glad that Brother R. M. Fritts returned home from the Davidson Hospital where he underwent an operation.

We held our second quarterly conference at this church April 2, at 2:00 p.m., with both churches represented and very good reports from some. It was conducted in a business manner. The nominees for annual conference: C. L. Hedrick from South Lexington church and Brother H. G. Swicegood from Mt. Carmel. REPORTER.

Bethel, Flat Rock Charge.—Our church has been very active for the past few weeks. On the third Sunday in March we were very glad to have Dr. and Mrs. Dixon with us. Dr. Dixon preached us a fine sermon and Mrs. Dixon also made a nice talk. I'm sure all enjoyed hearing them.

The Billy Sunday Club of Winston-Salem held a 10 days' meeting also, a different team coming each night; we had some fine talks and a good meeting, although there were not many converts. They are doing a lot of good and we enjoyed having them with us.

Dr. Schallert of the club gave a lecture to men and boys only, last Sunday which was good. Dr. Schallert, being a physician, of course knew what he was talking about. Our pastor, Mr. Trogdon, also brought us a strong message on Sunday morning, so plain and truthful. We always enjoy his sermosn. The children are now getting up their Easter program under the leadership of Mrs. A. A. Jones. They will have their services the third Sunday evening at 2:00 o'clock. All are cordially invited to attend. Our Sunday school is doing nicely, although there are more that should attend. Prayer services each Sunday night.

Best wishes to all the readers of the Herald.

REPORTER.

St. Paul.—Springtime being here we hope for a bigger and better Sunday school and an increase in number for church worship. Not that our attendance has not been fairly good, but we are not easily satisfied.

We are expecting a fine Easter program. We will have the program Easter morning and Sunday night, our revival meeting will begin. We are expecting Rev. C. E. Phillips to help our pastor, Mr. Brittan, in the meeting We are praying for a wonderful meeting.

The Sunday school is progressing nicely. The attendance last Sunday was 133. The Christian Endeavorers are having interesting programs. The Ladies' Aid Society is doing good work. The society will meet with Mrs. T. S. Wade next Saturday night. The quarterly conference met last Saturday night.

We are sorry to say that our pastor's wife, Mrs. Brittan, has been seriously ill. We trust and pray that she will soon be on the road of recovery. NELL WADE.

Hope, Bonlee.—Last Sunday Brother Isley's theme was, "Some Things We Will Never Be sorry Of." Among the many good things, he said, we should always stand "pat," for right principles and would never have cause to regret it.

Brother Isley was accompanied by Miss Webster of Burlington who favored us with a vocal selection which was very much enjoyed.

We were glad to have Mrs. R. G. Henry, one of our members from Stokesdale, with us.

The home of Mr. and Mrs. W. J. Headen has been made sad by the death of their 13-year-old son, which occurred in a Sanford Hospital a few weeks ago. Our hearts go out to them in sympathy. May they be comforted by Him who doeth all things well.

REPORTER.

Chase City Circuit, Friendship Church.—Our pastor, Rev. C. S. Saunders, filled his appointment third Sunday with a very helpful sermon on Spiritual Help. A large number were out to hear him and enjoyed his message very much. On Saturday we held our second quarterly conference. One very interested minute read by our secretary, Mr. O. E. Lenhart, that our debts were paid off on the church. Friendship is free of encumbrance, ready to be dedicated to his service. We ask for a petition in the Christians' prayers, that the members of this church may live a life and use the church as our Master would have us to do.

The Sunday school with J. W. Lenhart as superintendent is progressing nicely. We hope to increase our number when warm weather sets in. We had a good prayer service Sunday night conducted by Mr. Hulin, whom our pastor had with him from Greensboro. Mr. Hulin is past the three score and 10 mark, but sure can tell of God's love for all. May the Lord help Mr. Hulin to come to Virginia again. We enjoyed his visit very much.

We have something to contend with in our church and we would be very glad to get advice from other churches if they have had the same to overcome. We haven't a regular person to play the organ , first one, then another our singing is uncertain; we have a lot of boys and girls and older ones that are interested in singing.

REPORTER.

Halifax.—Our second quarterly conference will convene with Union church on Friday, April 15th, 2 p. m. We want all of the officials to be present.

C. L. SPENCER, Pastor.

Spring Valley, Vance Circuit.—The work at Spring Valley is progressing very nicely.

Our Sunday school is doing fine work and improving every Sunday in interest and attendance. Number on roll 108, average attendance since Christmas from 65 to 75.

Christian Endeavor prayer meeting on Sunday nights, doing good work. On April 10th, the Young Peoples' Class had charge of the program with Mrs. J. B. Wiggins, their teacher, as leader. The Bible was the subject, and every member of the class present had some part on the program. We have a fine bunch of young people who will 'most always respond when called upon.

Since Christmas we have remodeled our church, and built two Sunday school rooms, the carpenters' works being finished, ready for painting, and then seating.

We have labored very hard on this work, starting with less than $500 in the treasury. We have managed to meet practically all bills, but their is nothing left on hand, so if any reader of the Herald wishes to contribute anything to us, we will greatly appreciate it. Send to C. B. Basket, Henderson, N. C., R 3.

On the fourth Sunday in April second quarterly conference of Vance Circuit will convene at Spring Valley. Preaching at 11 o'clock, and quarterly conference in the afternoon.

On the fifth Sunday in May our District Rally will be held at Spring Valley also. Pray that both meetings may be successful.

Our pastor has been giving his good sermons this year. He is a splendid preacher, and we hope that he may remain on Vance Circuit a long time.

Our Easter exercise will be held next Sunday night. We hope to have a good program.

The Woman's Home Missionary Society will meet Wednesday afternoon with Mrs. R. E. Britt and Miss Mabel Britt to make further plans for Branch meeting. At the meeting in March the Missionary budget was reported paid in FULL. REPORTER.

Fairview and Glen Raven.—Our special meeting will begin at Glen Raven third Sunday in June. Rev. R. S. Troxler as pulpit help. At Fairview second Sunday in August. Rev. Joel B. Trogdon, to assist. Nominees to next annual conference are C. C. Garrison and J. F. Barber. T. A. WILLIAMS.

South Lexington.—The revival meeting has been fairly well attended. Rev. Joel B. Trogdon, pastor of Flat Rock Charge, of Stokesdale, has been with us and preached every night last week. The sermons of Brother Trogdon have been uplifting to the Christians and convincing to the sinners. He preaches the plain, simple gospel without fear or favor, and does not soft-pedal any of his sermons or deliverances. The central theme of his sermons is that Christ is the only hope for the human race and all people are lost without Christ. He emphasizes the doctrine of an eternal, burning hell for all who refuse to accept Christ just as strongly as he emphasizes the blessed teaching of a heaven for those who take Christ as their Savior and redeemer.

The services will continue all this week and Brother Trogdon has consented to remain with Pastor Ridge and proclaim the gospel as the power of God unto salvation to everyone that believeth. A glorious service was held Sunday night when five young men were happily converted. There had been one conversion during the week, making a total of six up to Sunday night.

C. B. WAY, Reporter.

Tabernacle, Tabernacle Charge.—Attendance at church and Sunday school, yesterday, was good. Secretary reported 248 chapters of the Bible read during past week, by 59 people. Offering, $2.26.

Christian Endeavor was conducted at 7:30 by William Hardin. Some of the main features of this meeting were talks by Miss Ola Whitley and Purvis Neece and a duet by Misses Kate and Beulah Garrett.

Our pageant will be given next Sunday evening 7:30 p.m.

The W. H. and F. M. S. will meet at the home of Mrs. A. P. Coble Wednesday afternoon, April 13. We are glad to report our Home society over the top with budget.

We hope to have both societies represented at Branch Meeting.

On Saturday afternoon, April 2, Miss Nina Smith and Mr. Aruel Reynolds were united in marriage at the home of the bride. Pastor Ashburn officiated. These young people are members of our church here.

Some of our older members are in very feeble health.

We are expecting to hold a memorial service third Sunday in May.

REPORTER.

Jerusalem.—The appointment at Jerusalem was met by the pastor last Sunday morning and there was the usual size congregation. The pastor delivered his Easter message. The Sunday school was held just preceding the preaching service. Brother Beck, of the Reformed church, is superintendent of the school, and Brother R. E. Hunt, of our denomination, is assistant superintendent.

Rev. Bush, a member of the M. E. church and local preacher in that denomination, will preach at Jerusalem next Sunday at 11 o'clock in the absence of the pastor, who will spend the Easter holidays in Alamance and Chatham counties. C. B. WAY, Pastor.

Anderson.—Our work is progressing nicely. On the first Sunday in March we were glad to have Dr. and Mrs. Dixon with us at Liberty Hill for an evening service. Dr. Dixon preached, bringing us a very helpful message on Stewardship. The people are still speaking of His splendid message. After the sermon Mrs. Dixon talked to a group of the ladies about the missionary work and organized a misionary society. We were sorry we could not have representatives at the Branch Meeting in Henderson. On Monday evening we drove through the rain to Greenville for dinner at six o'clock with Brother J. Lee Pool and his family, then we were at Fairview for a service at seven-thirty. No definite announcement had been made, but through the help of some of the members the pastor managed to get word of the service over the community and a goodly number came and heard the word gladly. Dr. Dixon brought us another inspiring message on Stewardship. Everyone was glad of the opportunity of hearing Dr. Dixon and is anxious to have him come again. After the sermon Mrs. Dixon spoke of the missionary work and a society was organized at Fairview with a dozen or more members.

Our Easter service was rendered at Liberty Hill Sunday evening. A very large audience was present and many compliments were heard after the service. The pageant, "There is Hope of a Tree," by Miss Dorothy Elderdice, was used. Mr. M. C. Waits of Greenville directed the pageant with the assistance of Misses Kate and Romaine Pool. We are indebted to these kind people and especially to Mr. Waite for his kind and courteous cooperation in the preparation and rendering of this program.

The offering for home missions amounted to something over $5.00. Easter service will be observed at Fairview next Sunday with a sermon by the pastor at eleven o'clock and the Easter exercise by the children at the evening service hour. A cordial welcome is extended to attend these services.

High Point.—A cloud of gloom and sadness was cast over the city when the news of a disastrous automobile wreck last Sunday at 12:30 o'clock was heard. Ten boys of the Children's Home family were returning from Sunday school and church services at the First church when the large Chandler touring car in which they were riding collided with a Buick coupe driven by W. R. Kester, local furniture dealer. The wreck occurred near High Point College, where College Drive and Montlieu Avenue intersect. Following the accident, two ambulances rushed all the boys to the Hospitals, where it was found that Homer Finch, 12-year-old lad, was very seriously injured, his skull having been fractured. Heroic efforts to save his life were made by attending physicians, but he died at 3 o'clock p.m. Sam Coble and Paul Guice were severely injured, the former having his leg broken in two places and the latter is suffering from injuries to his spine. Both these boys are expected to recover unless some complications arise. The other boys were able to return to the Home immediately after being treated. The unlucky car was driven by Ben Bulla, one of the older boys, and he is considered a competent and careful driver. Superintendent Allman stated that he does not hold Mr. Kester responsible for the accident. The dead boy was the son of Mrs. Ida Finch, who lives near Lexington. Funeral services will be conducted at Lexington this (Tuesday) afternoon at 2 o'clock by Rev. E. Lester Ballard of the First church, assisted by other ministers. He is survived by his mother, father, and a sister, Hope Finch. This is the first death of a child belonging to the Home family, and the tragic circumstances make it doubly sad and deplorable.

Lenten services are being held each evening during Passion week, leading up to Easter Sunday. These services are in commemoration of the agony and suffering of the last week of our Savior's life on earth. Every member is asked to forego all social affairs and attend church for the week. Appropriate programs for each evening have been arranged by Messrs. Lindley and Ballard, and it is expected that a number will unite with the church next Sunday morning. Another interesting service will be the baptism of several babies. The Sunday school will hold special Easter services Sunday morning, and at 5 o'clock p.m. the choir assisted by other local talent will

ender the beautiful Cantata, "Olivet to Calary."

The Ladies' Aid Society held its April meetng Monday afternoon with Mrs. R. T. Pickns; 35 members present.

We are pleased to see Mrs. John S. Pickett t home again after a month's absence in renton, N. J.

Many friends will regret to learn that Mrs. . P. Montgomery has gone to Guilford Genral Hospital for treatment. We are wishing or her an early recovery and improvement n health. She is greatly missed in the work f the Women's Societies, being an active and oyal member of the Ladies' Aid and the two lissionary Societies.

State Street Church.—We have been given nother much needed and highly appreciated ift—an organ for the primary department of he Sunday school. This was given by Helen nd John Harkey, two fine members of the hurch and Sunday school and grand-children f our faithful Sunday school superintendent, Ir. John Lindsay.

The ladies of the Foreign Missionary Soiety with the help of some of the Sunday chool children are preparing a pageant to e given next Sunday night. This will be the Easter program.

The missionary society met last Thursday fternoon at the church. New officers were lected or rather a few new officers were lected, and a number of old ones re-elected. Irs. A. H. Evans was elected president of he society. Mrs. Curtis Koonts resigned his office to take charge of the Sunshine ircle. The children's missionary society.

The Christian Endeavor society will hold a rayer meeting with the prisoners at the jail ext Friday night.

Mr. and Mrs. Bethea, Miss Virginia Walser, liss Clara Taylor, Miss Willie Veigh Leonard nd a few others of our folks attended the ible School Institute at High Point last week.

REPORTER.

Canaan, Denton Charge.—Our work is going along very nicely. Our Sunday school s gradually increasing.

There will be a memorial service at our hurch on Easter Sunday at eleven o'clock. Everybody come that can, and if possible ring a bunch of flowers, for we hope to ave the graves covered in flowers of some ind.

Our Sunday school is planning on going to adin on a picnic the fourth Sunday in this nonth. All members of our Sunday school ill be provided a way to go if they haven't way. We are glad to say that Brother Henerson and family will also accompany us n this trip. REPORTER.

Harris Chapel, Vance Circuit.—Mrs. J. T. Nuckles, one of our oldest and best members f Harris Chapel church, is now making some mprovements after a long period of sickess. She has been confined to her bed since December. Mrs. Nuckles has been greatly issed. It is hoped that she will soon be well nough to fill the vacant seat which is waitng for her in our church.

Mrs. J. E. Burroughs, the oldest member of Harris Chapel church, has also been confined o her room with a severe cough, but is now mproving.

Our Sunday school is getting on fine. We have a regular attendance.

The covering of our church has just been completed, and we are proud of it.

MISS FANNIE SMITH, Reporter.

West Forsyth Circuit, Pleasant Hill.—The Sunday school is preparing a splendid pageant to be given Easter Sunday night. There will be a pretty full program of music and recitations also. We are planning a sunrise prayer meeting, the usual Sunday school and church service and with the above exercises closing the services we will call it a day.

C. H. WHITAKER.

Rockingham.—We had an excellent Sunday school April 10; 108 present and our collection was $6.76. We are still increasing in number and the interest is growing intensely. We have eight classes; four of these classes are in the main part of our building until we can prepare otherwise for them. Mr. R. F. Gardner, the teacher of the Senior quarterly, has one of the largest classes of the school. He and his class have bought curtains and curtained off a large space for his class.

We have had two or three new members to unite with our church lately and we hope to have a good number on Easter Sunday.

Our children are preparing for their Easter program which will be given Sunday night. Mrs. D. E. McKenzie has charge of this.

We will hold service Thursday night, April 14, at our church at which Rev. Mr. Trolinger, our pastor, will administer the "Lord's Supper" in memory of the time that our Lord was betrayed.

We will also hold sunrise meeting Sunday morning in memory of the visit of Mary and the other women to the tomb of Christ and that he had risen from the dead.

Our pastor, Rev. J. H. Trolinger will preach to us Sunday.

The Ladies' Aid Society held a Bible Study last week in the different homes of the members. This lasted throughout the week.

Our second quarterly conference will meet the Tuesday night after Easter.

We held our monthly teacher and officer meeting the Tuesday night following the first Sunday in April. This meeting met at Mr. R. F. Gardner's. It was one of the best held yet; everyone seemed to be so deeply interested. The reports rendered were very good. At the close of the meeting the hostess served very delicious refreshments.

With best regards to the Herald and its readers.

(Miss) BIRDIE CONNELL, Reporter.

Pageant at Friendship Church

The Sunday school of the Friendship M. P. church will give a pageant, "There is Hope of a Tree," on Sunday night, April 17, at 7:30 o'clock. Every one is invited to come. The pageant is short and everyone will enjoy it. In addition a number of good songs will be rendered by the choir and a good talk is expected from the superintendent.

HERALD SUBSCRIPTION RECEIPTS

Rev. J. R. Anderson, $1.50; Rev. J. D. Cranford, $3; Rev. G. F. Millaway, $3; Rev. S. W. Taylor, $1.50; Rev. C. W. Bates, $1.50; Rev. D. M. Dew, $2.25; Rev. B. M. Williams, $3; Mrs. W. W. Grant, $3.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$175,208.62
C. M. Ferree	5.00
Mrs. Lucy Basket	5.00
C. E. Society, Spring Valley	5.00
Asheboro Sunday school, Furnishing Room	44.60
W. H. M. S., Friendship, Mount Hermon	30.00
	$175,298.22

Endowment Insurance Fund

Amount previously reported	$7,582.61
Mrs. R. G. Hornady	10.00
	$7,592.61

J. NORMAN WILLS Treasurer.

NOTICE

Our second quarterly conference will convene at Spring Valley on Saturday before the fourth Sunday in this month, (April 23). Preaching at 11 o'clock, business session in the afternoon. We hope to have all the churches represented. Come one and all. There will be dinner on the ground.

M. P. CHAMBLISS.

SUNDAY SCHOOL

Lesson for April 17—Peter's Great Confession. Matt. 16:14-24.

Lesson for April 24.—The Majesty and Glory of Christ. Mark 9:2-10; 2 Peter 1:16-18.

CHRISTIAN ENDEAVOR

Topic for April 17.—Christ in Us, Power for a New Life. Eph. 2:1-10.

Topic for April 24.—If I were to Be a Foreign Missionary, What Country Would I Choose? Why? Acts 1:8.

—Brother Lee Bain, of Grace church, died suddenly of heart failure on Tuesday afternoon. He was near the railway station whither he had gone to see a friend off when the summons came. He was a son of Joshua Bain and was about 62 years old. Grady Bain, civil engineer, is one of his sons.

—D. H. McCulloch died on Wednesday morning of this week at his home in Greensboro, aged nearly 83 years. He was a half-brother of Rev. T. F. McCulloch, J. F. McCulloch, A. E. McCulloch, and C. E. McCulloch. He leaves two sons and two daughters, Fletcher, Flavius, Mrs. C. L. Tucker, and Miss Georgia. He formerly traveled in South Carolina where he had many friends. He was buried at Tabernacle where his wife and one daughter, Ida, lie buried.

—Rock Springs, Texas, a town of about 800 people, was almost wiped out by a tornado on Tuesday at 8:30 p.m. Between 150 and 200 people are reported killed and only half a dozen buildings left standing.

—Rev. W. H. Neece, who has been ill and confined to his room, is still ill and had a relapse April 12. Mrs. Neece, who has been seriously ill for several days, is slowly improving.

Customer—Why do you only have papers here with reports of horrible crimes?

Barber—It makes the customers' hair stand up and then it is much easier to cut.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.

PRICE—$1.50 a year, payable in advance.

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OUR CHILDREN'S HOME

Offerings by Churches and Individuals

Welch Memorial church $13.53. Union Chapel, Granvile Circuit, $18.50; Friendship church, North Davidson, $2; Friendship Station, Albemarle $7.47; Rehoboth, Granville Circuit, $22.25; Reidsville, $13.24; Charlotte, Richland Charge, $1.85; West Thomasville, West Thomasville Circuit, $3; Spring Hill, West Thomasville Circuit, $2.69; Mt. Pleasant, West Thomasvile Circuit, 75 cents; North Carolina Branch of Woman's Home Missionary Society, $615.21; Friendship, Fallston Circuit, $4.18; New Hope, Vance Circuit, $2.50; Oak Grove, Cleveland Circuit, $5.50; Stallings, Mecklenburg Circuit, $1; Fairfield, Guilford Circuit, $2.15; Union Grove, Orange Circuit, $4.75; State Street Church, Lexington, $5.75.

Sunday School Offerings

English Street, High Point, $6.34; Asheboro, $56.50; South Lexington, $9; Denton, $4.20; Mt. Pleasant, Mt. Pleasant Circuit, $5.75; Worthville, Randleman Circuit, $5; Mt. Carmel, Forsyth Circuit, $4; Winston-Salem, $10.88; Ray Memorial Bible Class, Graham, $2.75; Orange Circuit, $9.10; Brown Summit, Haw River Circuit, $1; Bethel, Mocksville Circuit, $3.36. Bethel, Flat Rock Circuit, $2.20; First M. P. Charlotte, $9; Mizpah, Haw River Circuit, $5; Siler City, $6.77; Bethesda, Halifax Circuit, February and March, $4.41; Burlington, $4.75; Midway, Guilford Circuit, $5.30; Pleasant Hill, West Forsyth Circuit, $5.68; Bess Chapel, $3; Fountain Place, $8.39.

We are indeed grateful for the good report we are able to make this week, the church and Sunday school reports are good, and the fine support of Home Missionary workers is a wonderful help. And I know every one will be pleased to see their fine contribution. I am sure that all who contribute toward the making a home for the homeless, will be rewarded in so doing and at the same time will make many glad hearts. The Master said: "In as much as ye did it unto one of the least of these, my brethren, ye did it unto me."

E. F. ALLMAN, Superintendent.

—Asheboro had a successful religious census taking in the main, but complaint is made that some of the takers failed to note addresses of persons listed. "Whatever is worth doing is worth doing well."

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Greensboro, N. C.

Rev. and Mrs. Leigh Layman announce the marriage of their daughters Gertrude to Charles Harding Churchill and Eloise to Norman Sheridan Risley on Saturday, the second of April, nineteen hundred twenty-seven, Congregational church, Madison, Ohio.

Brother Layman is our missionary to Japan.

—The meeting at Calvary church continue this week, Brother Millaway filling the pulpit. He not only preaches strong sermons, producing conviction, but he goes down into the congregation and presses for an immediate decision. There are responses at almost every service.

—Rev. W. F. Kennett was at the meeting in Calvary church Tuesday night and led in prayer, praying that the service might end with every person present saved. There were not many unconverted people present; two asked for prayer that they might be saved.

North Carolina Sunday School Convention will be held in Burlington, Tuesday, Wednesday, Thursday, April 26, 27, 28, 1927. All Sunday school workers of all Denominations invited to attend.

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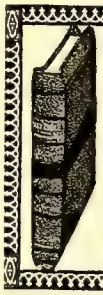

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Methodist Protestant Herald.

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VOLUME XXXIII. GREENSBORO, N. C., APRIL NUMBER 24

A Supposed Letter to Jesus and His Reply

Many books were written about Jesus in the early Christian centuries which have not come down to us. They are referred to by name by a number of writers who had seen them. We will here mention a few of these: The Acts of Andrew, The Gospel of Andrew, The Gospel of Barnabas, The Acts of John. There are about 70 such books or sketches. There are also about 25 books of the same class that have come down to us, though they have not been authoritatively accepted as wholly true. They were denied a place among the books of the New Testament, but have been bound together and published under the title, "Apocryphal New Testament." One of these books which is very brief is known as "The Epistles of Jesus Christ and Abgarus, King of Edessa." We give it here in full:

Abgarus, king of Edessa, to Jesus the good Saviour, who appears at Jerusalem, greeting.

I have been informed concerning you and your cures, which are performed without the use of medicines and herbs.

For it is reported, that you cause the blind to see, the lame to walk, do both cleanse lepers, and cast out unclean spirits and devils, and restore them to health who have been diseased, and raise up the dead;

All which when I heard, I was persuaded of one of these two, viz., either that you are God himself descended from heaven, who do these things, or the Son of God.

On this account therefore I have written to you, earnestly to desire you would take the trouble of a journey hither, and cure a disease which I am under.

For I hear the Jews ridicule you, and intend you mischief.

My city is indeed small, but neat, and large enough for us both.

Abgarus, you are happy, forasmuch as you have believed on me, whom you have not seen.

For it is written concerning me, that those who have seen me should not believe on me, that they who have not seen might believe and live.

As to that part of your letter which relates to my giving you a visit, I must inform you that I must fulfil all the ends of my mission in this country, and after that be received up again to him who sent me.

But after my ascension I will send one of my disciples who will cure your disease, and give life to you and all that are with you.

Learned men have been much divided as to the genuineness of these letters. Whether genuine or not, they are interesting to those interested in the life of Christ.

—Kindness to those about you is sure to result in your own happiness.

Atlanta Theological Seminary

A theological seminary in the heart of Atlanta! That hardly comports with our ordinary picture of Atlanta as a great commercial city. Yet it is a fact,—a fact with ten acres of foundation on the heights within this great city. More astonishing still, this seminary was established by a denomination that we usually think of in association with New England and those portions of the West peopled from New England—the Congregational church. The Congregationalists spread not exactly like wild fire, but they spread and get hold. Their lack of connectionalism does not seem to prevent their spreading. With connectionalism they might spread faster, but as it is they have merits that make them spread. They go as Christian missionaries and remain as permanent workers. We have before us a copy of the latest catalogue of Atlanta Theological Seminary. There are 35 members in the board of trustees. You might expect most of them to be northern men, but 19 are residents of Georgia, and only four live in New England states. The institution is meant to serve all denominations in the south and it is managed with that end in view. It has a faculty of ten members. Its president is Rev. Lewis H. Keller, D. D. It is a training school not only for ministers but also for other Christian workers. The spirit of the place is such that "none wants to leave and all delight to return."

The work is thus described:

"Wonderful things happen in the class room on Seminary Hill. A teacher is talking to his group of young people about God as Father and Christ as Redeemer and helper. There is discussion. All think together. They study the spiritual forces that create and develop churches and build character. Minds expand. Hearts are aflame. There is repeated what happened when Christ by the beautiful sea taught His disciples about God. These young men go forth to preach. They carry with them the inspiration and truth that came to them in those sacred hours in the recitation room. They tell the people about God. There are conversions. The truth is passed on to others, enters into their lives, builds character. Communities are changed. The churches take on new life."

Such an institution is to be heartily welcomed anywhere. It is helping young people to careers of greater usefulness than they would have reached.

—Governor Al Smith, of New York, has signed a very stringent law just passed against red light districts in the cities and immoral road houses in the country. Any house shown to be used for immoral purposes is to be pad-locked for 12 months and the furniture, fixtures, musical instruments and personal property used in conducting the place are to be confiscated and sold. Other states have similar laws and the protection they give is needed everywhere. In such places many unwary girls are led to ruin.

WAR CLOUDS IN BIBLE LANDS

By William T. Ellis

Author of *Bible Lands Today*

Foreign correspondents are somewhat panicky these days concerning the prospect of another world war, to begin in the Balkins or in Turkey, with Italy as a primary factor.

Other observers, who are more concerned with the trend of the times than with local incidents, foresee a great clash between East and West, with Russia as a pivotal force.

Plainly, there is something doing in the Orient, besides the Chinese unheavals. It is of especial interest to all students of the Scripture that ominous events are now being staged in Bible lands. In my new book, "Bible Lands today," I have set forth the causes which are at work to create a clash between the major group of nations.

With events speeding so rapidly, one caution gravely needs to be uttered to all who are interested in the Biblical aspect of impending developments. This warning is against putting a partial or inadequate or doctrinal interpretation upon events. In their zeal for the easy interpretation of prophecy, many devout persons are running off with superficial or partial meanings of current movements. They do not see the situation as a whole; nor even see any part of it clearly.

Whatever studies a Christian may make of the connection between present sensational events in Bible Lands and the prophecies of the Scriptures, he should first of all have in view the whole picture and its proportions and relationships. Also it behooves all believers in the undisputed moral and social teachings of the Bible to grasp, first of all, the vast issues of right and wrong that are at stake. Whatever other mistakes the churches may make, let them not go astray where simple righteousness is concerned.

Meanwhile, as a preliminary and preparatory study of absorbing interest, Bible classes, ministers and individual students of the Scriptures cannot do better than to trace out the amazing connection, throughout the ages and down to date, between Bible lands and the major movements of history.

THE UNCROWNED QUEEN OF AMERICA

By H. A. Smith

If one will visit Statuary Hall, in the Capitol, at Washington, he will see there among many statues of great men, the statue of a woman, and he will naturally inquire who this woman was and what she accomplished to entitle her to stand there among the great statesmen and others who have blessed their country. Each State in the Union is allowed to place in this hall marble or bronze statues of any two persons, "who have been citizens thereof, and illustrious for their historic renown, or for distinguished civil or military service." The State of Illinois presented the statue of Frances Willard, who has been called "the uncrowned queen of America." In one of the speeches of acceptance, the following reference was made to her life and work: "Her life, like that of her Redeemer, was devoted to the spiritual welfare of mankind, and the world at large has been materially benefited by her prayers and sacrifices. Radiant with a halo of all the virtues, her face shone with the light of intelligence. Her marvelous abilities energized all around and about her, while her gentleness, tact, and self-sacrificaing spirit calmed every storm that rose in the councils which were graced and blessed by her presence. Her grand life is a beacon light to the good and the true of all sexes, races and creeds in the civilized world, and her wonderful achievements are lights and landmarks on the cliffs of fame, which will for all time illumine the paths of millions of women wherever civilization has a footing, and where woman is duly appreciated."

There is nothing more admirable in the life of this great woman than the heroic spirit with which she endured the greatest sacrifices in order to help fallen humanity. When she was contemplating the temperance work she consulted a certain bishop for his advice, and he replied: "If you were not dependent upon your own exertions for the supply of current needs, I would say be a philanthropist, but of all work, the temperance work pays least, and you cannot afford to take it up. I therefore counsel you to remain in your chosen and successful field of the higher education." But this did not set her heart at ease. A few days later, on the same mail, she received two letters: one was an offer of a position as principal of a school in New York with a salary of $2,400 a year, and the other was an urgent request to take the presidency of the Chicago branch of the Woman's Christian Temperance Union, but offering a very meager support. She did not hesitate, but immediately accepted the position of presidency of the W. C. T. U. She endured real hardships in this work and often walked miles because she did not have the prerequisite nickel for car fare. Her brother protested against her action in this matter and said: "Your faith method is simply a challenge to the Almighty. You have put a chip on your shoulder and dared Omnipotence to knock it off." But the God for whom she labored, and in which she trusted, never failed her.

She was ambitious but hers was a noble ambition. She says in her autobiography: "I have been called ambitious, and so I am, if to have had from childhood the sense of being born to a fate is an element of ambition. For I never knew what it was to aspire and not to believe myself capable of heroism. I always wanted to react upon the world about me to my utmost ounce of power, to be widely-known, loved, and believed in, the more widely the better. Every life has its master passion; this has been mine. Very few things waken my contempt, and this couplet in the hymn book did:

'Make me little and unknown,
Loved and prized by God alone.'

Its supreme absurdity angered rather than amused me, for who could be 'loved and prized' by the Great Spirit and yet despised by the lesser spirits made in His image? Who could deliberately desire to be 'little and unknown,' of small value and narrow circle in a world so hungry for help and strength and uplift, yet beloved and prized by God? No. I wanted to be now and in all worlds my very utmost. I fully proposed to be one whom the multitudes would love, lean on, and bless. Lying on the prairie grass, and lifting my hands toward the sky, I used to say in my utmost spirit, 'What is it I am to be, O God?' I did not wish to climb by others' overthrow, and I laid no schemes to undermine them, but I meant that the evolution of my own powers should do for me all that it would. I felt that a woman owed it to all other women to live as bravely, as helpfully, and as grandly as she could, and to let the world know it."

She realized this God-given ambition, for, devoting her splendid talents to the temperance work, she saw the W. C. T. U. grow from a small, struggling organization to a world-wide movement, the most splendid organization of women that ever existed, numbering in the United States more than 300,-

000, with a following of a half million. In 10,000 towns and cities local unions were established. The Loyal Temperance Legion was formed, composed of children, with a membership of over 250,000. Temperance instruction was provided in the schools and Sunday schools to more than 16,000,000 children. Tens of thousands of men were induced to sign the total abstinence pledge. It circulated millions of pages of temperance literature and it has gone far to secure equality of treatment of women. It appealed for happy homes—the source of good society and good government—home protection; it appealed to the mothers to save the boys for their country, and it marshalled every moral force to the support of its principles.

Our country little realizes how much it owes to the heroic efforts of Miss Willard and her co-workers who were pioneers in arousing a strong public sentiment against the open saloon.

As a public speaker, Miss Willard was remarkably gifted. A Republican candidate, who was irritated because the temperance movement was turning votes aside from his party, went rather reluctantly to hear Miss Willard speak. In a speech before the Senate, accepting the statue, this statesman said: "For more than two hours this gifted woman, with marvelous command of language, with a delicate sense of the fitness and simplicity of words, with perfect understanding of the secret places of the human heart, moved that great multitude with a skill that belongs to genius alone, and to genius only when it is touched with live coals from the altar. And when it was all over we agreed together that in all our lives we had never witnessed a display so marvelous of intellectual power."

Once when a great temperance rally was being held in Boston, and many prominent speakers were taking part, among them John Wanamaker and John B. Gough, Miss Willard was also a speaker. When the meeting closed, one of the speakers said to another: "Well, the woman has beaten us all; Miss Willard's speech was the speech of the whole day."

It is indeed inspiring to read the biography of such a character,—so unselfish, so self-sacrificing, so Christlike. When her body lay in state at Willard Hall in Chicago, 30,000 persons took a farewell look at the form which, by the grace of God, had so blessed humanity.

Ashland, Va.

TWO NEW BOOKS

We wish to call attention to two new books which are of more than passing interest and merit.

The first is, "A Scientific Investigation of the Old Testament," by Robert Dick Wilson, Ph. D., D. D., Professor of Semetic Philology, in Princeton Theological Seminary.

The book is the result of "More than thirty years study and research, covering some 45 languages and dialects." It seems to be a complete answer and refutation of the claims of the destructive critics. He seems to show what we have believed for quite a while, that the extravagant claims—assertions—of the critics are utterly groundless. The whole thing being imagination—not a scintilla of proof. Having its origin in the wicked, unbelieving human heart, "deceitful above all things and deperately wicked."

This, from the Preface: "In my discussion of the text, therefore, it is my endeavor, to show from the evidence of manuscripts, versions, and the inscriptions, that we are scientifically certain that we have substantially the same text that was in the possession of Christ and the apostles and, so far as anybody knows, the same as that written by the original composers of the Old Testament documents."

"The Method of the Investigation" followed in the book is that known as the "evidential," which is that of the "common law of England" and of the U. S.: "The presumption is that the accused is innocent of an alleged crime until he shall have been proven guilty." While the critics follow the "inquisitorial system in which the accused is supposed to be guilty unless he can establish his innocence." The latter is the method followed by the Roman Catholic Inquisition and tyrants. In addition to Method of Investigation, the chapters are, Text, Grammar, Vocabulary, History, Religion, and Conclusion, with a Glossary &c.

The book seems to be all that is needed to show the utter groundlessness of the critics' claims. Too much cannot be said in its praise.

If the critics have shaken your faith in the Old Testament, get this book and be assured. Published by the *S. S. Times* Pub. Co., 1031 Walnut Street, Philadelphia, Penna. Price $2.00.

The second book is *"The New Geology,"* a Text Book for Colleges, Normal Schools, and Training Schools and for the General Reader, by Prof. George McCready Price of Nebraska University. A volume of over 700 pages with hundreds of illustrations. Published by *Pacific Press Publishing Associations*, Mountain View, California. Price $3.50.

There is not a dry page in the book. As fascinating as a romance. And the author shows wide reading and research. He seems to be easily at home with his subject. But he claims, and adduces abundant proof for his claim, that the scheme, or system, of Geology as usually held and taught, is purely "artificial." And any one who will read the book with an "open mind"—unprejudiced—must admit that his claim is fully sustained.

Years ago in reading statements of geologists in regard to the different "ages," the question would often arise, unbidden, "How do you know?" "How did you find it out?" But I never saw or found an answer. I never thought about it seriously in those days, but every now and then something within, like a naughty child, would continue to interrupt—"How do you know?" "How did you find it out?" Look at a cut, or diagram, in the Dictionary, or other book, illustrating the different "geological ages," and it looked "mighty nice" and orderly, if I wouldn't think. But soon as I would think, there was that same question bobbing up, "How do they know?" "How did they find it out?" The thing wouldn't down. It just continued to "butt in;" still I saw or heard no answer until I read *The New Geology*. This answered the question. The answer was, "They don't know." "The system is purely artificial." We think he fully makes out his case. He shows that the current, accepted system of geology is based on relatively meager, local, and insufficient data. That it is contradictory, showing the system to be false. That the "oldest formations," according to the system, are often found where the "latest" should be, and the "latest" where the "oldest" should be. That often a number of "formations" "give out," and others take their place. All this shows that the so-called "onion-coat" theory, that the earth is built up of a number of uniform layers, deposits, or formations is false. Admitting this theory to be true, the question would arise, Where would the material come from, for a new layer over the entire globe? There would have to be a real creation of additional matter for the purpose, as there could be no way for the earth to make itself larger, as there would be nothing of which to do it. Be like a man trying to lift himself by his own boot-straps. There could be succession layers at the mouth of rivers, in valleys &c, on a small scale, compared with the entire surface of the earth. But of this there could be no sure "uniformity." Sometimes landslides cover up entire villages, and fill up, or change the depth, or dimensions, of lakes. As one recently in Norway. The only consistent view is that the earth

has undergone many upheavals and convulsions, both local and general. This view agrees with the Bible and the traditional age of man. Also it is in harmony with itself, while the "accepted" view is self-contradictory and is at variance with the Bible.

Prof. Price affirms, as his conviction, that there are no human *fossils* older than the Flood. This he proves beyond a "reasonable doubt." This "onion-coat" theory of geology is the very bed-rock on which the theory of organic evolution rests. Destroy this, and it has nothing on which to rest. And how much is built up on this baseless fabric! Some of the most mentally nauseous things with which we meet, is how writers in papers, magazines, and books betray the fact that they believe all these baseless theories as if they were unquestioned facts. As if the thing were settled—no longer an open question. Somebody finds a bone—maybe a tooth, a bit of skull, or other fragrant, and, lo, and behold, these geologists and evolutionists can tell us within 10, 15, 20, or 50,000—or maybe, 50,000,000 years of, when the person lived! This is accurate knowledge! If indeed it had been a man. It might have been an ape or kangaroo, as Prof. Virchow once said. They seldom agree, as to time, save in one respect —it was a long, long time ago, before Adam was created, or man was upon the earth, according to the Bible and the traditional view. In this they are agreed, but in nothing else. Like Herod and Pilate, who had been at "enmity," "made friends," when Christ was on trial. So these apostles of error agree on one thing. Scrap the Bible and Christian tradition. When they are so cocksure about "assured results," it seems as if their dates ought to be a little nearer together.

All who are not wedded to the opposite theory get this book and read it. We have heard of converts, and this book might convert you. It can do you no harm.

Other books by the same author: "*Fundamentals of Geology,*" "*Q. E. D. or New Light on the Doctrine of Creation,*" "*The Phantom of Evolution,*" and his latest, "*Evolutionary Geology and the New Catastrophism.*"

It will pay inquiring minds to read these books, especially the young minister or preacher. If you have read the popular side, read the other also, and see how consistent it is. How reasonable, scientific, satisfactory, and scriptural it is. Truth will finally prevail. J. F. Dosier.

—The main objection to the prohibition law is that it is not a local law. If it applied only to the inhabitants of Littletown, then the people of New York and Chicago and St. Louis would have no objection to it at all. It wouldn't affect them in the least. But when the law says, with the power of the federal government behind it, "The people of New York and Chicago and St. Louis shall not sell liquor," the law becomes very objectionable. It would be all right for the majority of the people of Littletown to make the place dry, but it is terrible that the majority of the people of the United States should make the nation dry.

—A world conference on faith and order has been called to meet in Lausanne, Switzerland, August 3-21. Members of the Protestant Episcopal Church have taken the lead in calling this conference and arranging for it. We do not know what they hope to accomplish by it. We suspect that they are so well satisfied that their church is the "one true church" that they hope easily to persuade all other churches to agree with them. This may be an uncharitable supposition, and we will not press it, but wait to see what is accomplished or attempted at the conference. We note the name of Dr. H. L. Elderdice in the list of members. We are depending on you, Doctor, to save the day.

HE THAT TALKETH WITH THEE

The world treasures the talk of great men, which helps other men to be less small. Among individual differences are the disparities which exist between the conversational powers of various people, which difference is due in part to variation in intellectual ability, though not altogether, since some individuals are more dressy in point of language, and can clothe even ordinary ideas in a costume almost equal to the lilies. Our characters, moreover, are largely formed by our conversations—by what we hear, and in turn, by what we try to say back. Boswell was a better thinker because of Johnson, and many a boy became truly a man by listening to the practical wisdom of Benjamin Franklin. Long ago Paul of Tarsus learned from Gamaliel—and Peter and James, though they were loath to admit it, were taught some important things by Paul. Indirectly we, too, can commune with the great—as Socrates, Plato, Augustine, Kant, and Lotze. The best thing about ideas is that they go around. Concepts circulate, for better or worse. True and false prophets are all talking. Some vigorous minds have even put themselves and their reflections into autobiographies, while others, relatives or admirers, have done that work for them; so we have on hand today an extensive literature of talk, a part of it mere twaddle.

The agents of evil are active all the while, even shouting their falsehoods from the housetops. The press of the country has been largely vulgarized, bad pictures talking to the eyes of the young as they pass along the streets, or even gather around the parlor tables of homes where the misrule of coarse and irreligious parents teaches anything but purity and self-sacrifice. Then, too, in literary and academic circles much subtle error is being written or spoken.

It becomes, then, of the utmost importance that men learn to converse with the right persons, and particularly with that supreme Teacher, Jesus Christ. After curing the man who was born blind, Jesus found the then excommunicated convert and tested him with the question, "Dost thou believe on the Son of God?" When the man, still in a daze, asked, "Who is he?" the Lord replied, "It is he that talketh with thee." In the person of Jesus infinite wisdom bent down to enlighten weak and unknowing humanity, while infinite power gave new strength to crippled muscles or atrophied capacities. The talking that Jesus did with the blind man was the telling him where he could find help divine—and that is the best kind of conversation for today.

We need to stop more often than we do, in the rush of life, to hear what the Son of God has to say to us. By this is not meant simply to read the sayings of Jesus recorded in the Gospels, desirable as that is, but also to listen, in the deep quiet of hours of retirement, for the accents of His love sounding in the recesses of our hearts. If this be mysticism, let us make the most of it. It would do some of us much good if for even an hour a week we were in the receptive mood of Thomas a Kempis, and obeyed his admonition "to beware of much talk, remain in solitude, and enjoy thy God."—Jesus Christ would talk with us—have we time to hear Him?—*Zion's Herald.*

WHOSE HOUSE

My father came into our house soon after I was married and looked around. We showed him every room, and then in his rough way he said to me: "Yes, it is very nice; but nobody will know, walking through here, whether you belong to God or to the devil." I went through and looked at the rooms again, and I thought: "He is quite right." So we made up our minds straightway that there should be no room in our house, henceforth, that had not some message, by picture or wall text, to tell that we served the King.—*Selected.*

The WORK *and the* WORKERS

On Thursday evening, April 14th, we were in Concord with Rev. G. H. Hendry and his people. Something like 50 men gathered around a table in the Baraca class room for the monthly banquet of the Brotherhood. They were served an excellent dinner by the ladies of the church. When all had sufficiently feasted on chicken and other good things, Lawrence Little brought them a splendid message filled with wit and fun. I then tried to speak to them on "The Fatherhood of God and the Brotherhood of Man." We had a good time together.

At the same time, Mrs. Dixon spoke to the women of the Missionary Societies in another room. We feel that it was a very profitable evening happily spent.

The work here is in splendid condition. They have had a great revival recently and about 30 have been added to the church. And it now seems certain that within a few weeks they will begin the erection of a new church.

May God speed the day.

Roberta

On Friday evening we were with Rev. Robert Short and his people at Roberta. An epidemic of flu and deep colds in the community caused the attendance to be small, but wife and I both spoke to the people, and had a happy time with them, thinking and planning for the advancement of Kingdom interests. The people love Brother Short. He is tactfully carrying the work along. They, too, have had a splendid revival with a good ingathering. From all appearances this bids fair to be a splendid year with our Roberta church. They are needing more room in which to work.

Tabernacle

On Saturday afternoon at 2 o'clock we met with Rev. W. F. Ashburn and his officials in the second quarterly conference of the Tabernacle Charge, in the Julian church. The spirit of the meeting was good, and the financial reports were fair. The charge is almost up to date with pastor's salary, and is also making a good start on the budgets.

Randolph

We planned to spend all of Easter Sunday with Rev. A. O. Lindley on Randolph Charge, and at his request, and by his planning I was to preach at Bethel and Bethany, and Mrs. Dixon was to speak at Shiloh and Gray's Chapel. Because of the funeral of Mrs. J. H. Bowman I could not get to Bethany in the afternoon. I preached at Bethel at the morning hour to a very attentive congregation, and Mrs. Dixon filled both appointments as planned. It is a joy to preach to our country people on these beautiful Sundays. Brother Lindley is happy among these people and they appreciate him and his services. For the Sunday evening services we drove out to Midway, on Guilford, to help the ladies get started with their newly organized Missionary Society.

Mrs. J. H. Bowman

The news reached us on Saturday morning on our way home from Roberta, of the sudden passing of Mrs. J. H. Bowman on Friday afternoon, on the lawn of Mrs. W. T. Bowman, just in front of the Nathanael Greene school building. The announcement of this sudden death has already sent a shock of sadness through the conference. All our brethren in the ministry knew and loved Rev. J. H. Bowman, who passed suddenly to his reward on the second Sunday in last August while on his way to Bonlee to begin revival services. Just a few days before that Miss Millie Bowman had suddenly gone home from the Children's Home. In October Rev. W. A. Bowman, a brother, was also called hence. And in February of this year a son, Mr. W. T. Bowman, while performing the duties of an officer of the law, was shot down by a negro chicken thief, and now all unexpectedly to her children and other loved ones Mrs. J. H. Bowman has been called home right out of the activities of her noble Christian life.

Mrs. Bowman is survived by one son, J. T. Bowman, of Liberty, and two daughter, Mrs. L. W. Causey, of Liberty, and Mrs. P. C. Futrelle, of Greensboro, and six grandchildren. Mrs. W. T. Bowman and the children of Mrs. W. A. Bowman and many others also feel very keenly the loss occasioned by this sudden death. The prayers of God's people will certainly ascend in behalf of these stricken ones. An obituary committee for Mrs. Bowman will be appointed at an early date.

Financial Report

We will not have the time to work out full financial statement for the HERALD this week. Only a very few charges sent in anything during the week. The following amounts came in on A. C. B.: Haw River Mission, $15; Davidson, $16.80; Pleasant Grove, $12.50; Fairview, Glen Raven, $21.00; Asheville, $10. And on College, Davidson $7.62.

These of course will go into the regular report next week.

I shall try to get second quarterly report blanks into the hands of all pastors by the 30th of April.

Appointments

April 22nd, 8 p. m., Moriah, quarterly conference.

April 23rd and 24th, West Forsythe.

May 1st, Commencement Sermon, Bessemer High School.

May 6th to 8th, Saxapahaw, Centenary services at Salem Church.

May 8th, 3 p. m., Commencement sermon, Eli Whitney High School.

May 15th, Davidson, Circuit rally.

May 17th to 19th, all boards meeting, Washington, D. C.

May 22nd, Commencement, High Point College.

May 22nd, 2:30 p. m., Mount Pleasant, North Davidson.

Faithfully yours in His service,

A. G. DIXON.

—The fierce and widespread fight against the prohibition law shows the need of the law. It is not interest in abstract law but interest in concrete liquor that moves the law-fighters. Take away the appetite for drink, and there would be none left to speak evil of the law. Victims of drink, if they saw the matter aright, would be moved to thank the people who passed the law for the measure of protection it throws about those who have been bitten by the serpent of drink. But many of them do not see the matter aright. They do not appreciate the motives and the wise acts of their friends, but they do appreciate their own craving for the poison that has already deeply injured them. What a sad delusion they are under. They are crying out for that which will injure still more terribly and finally bring ruin and death. Shall sober men or drunken men make laws regarding alcohol?

DENOMINATIONAL ENTERPRISES

IMPORTANT REQUEST

Dear Pastors:

A letter from the Director of the Census informs me that only 520 reports have been returned by the pastors of the Methodist Protestant Church for the Religious Census. That leaves almost 1,500 charges to be heard from.

I wish I could impress upon the brethren the importance of filling out and sending in these census blanks. For the next ten years, or until the next Religious Census is taken, the statistics that are compiled from these returns will be the accepted figures for the Methodist Protestant Church. How many members have we? How much property? How much money do we raise? The world will get the facts from the Religious Census? What facts will they get? *It depends absolutely upon the pastors of every charge in the Methodist Protestant Church.*

It is not difficult to get the facts that the Director of the Census asks for. And all it costs is a few minutes time. Will you give that time for the honor of the Church?

Thank you,

C. W. BATES,
Statistical Secretary.

THE MISSIONARY OUTLOOK

China.—Big, persistent, ancient, modern China is the most interesting and most promising missionary field I know of. Yes, there are great disturbances, and grave situations in China at the present time; but great disturbances and grave situations were found in Russia when the old order was abolished and the Soviet Republic set up. And so it was when the German empire was overthrown, and the German Republic established. And so it was in our own land, when we undertook to sever our relations with Great Britain, and establish the United States, with its federal government.

I am glad we have work in China; for when China receives just treatment at the hands of the nations of the world now in control, and her right to self-government is recognized, then a great day for the spread of the gospel will have arrived.

China is not against the missionary, but against the foreigner at whose hand she has suffered great injustices.

Christianity in China is becoming more and more a Chinese religion, a religion that is fitting into the environment and atmosphere of the Chinese people. They want to know God, in terms of their own religious experience.

In spite of the war clouds there are many hopeful signs in China—the student awakening, the new alphabet, the China for Christ Movement, and many others.

India.—When we talk of India in her religious life, we must keep in mind a number of Indias. There is a Hindu India, a Mohammeden India, a Christian India, an India of highly educated and civilized people, an India of the most uneducated and illiterate, and an India of priests and untouchables.

India with its 319,000,000 people, and an equal number of gods; India with its 147 languages and dialects is more like a continent than a country. Today this great mass is seething with unrest. Yes, it is political, it is economic, it is social, and above all else it is religious. India is seeking God, and will find him through the "Christ of the Indian Road."

"Who is Jesus Christ?" is being asked all over India. Ghandi, India's most influential son, a peaceful, non-resistant revolutionist, whose recent arrest and sentence to six years' imprisonment, was likened by the press of India to the arrest and trial of Jesus, before going to prison, sent the following message to the youth of India: "If you sincerely love your country, and want to serve your mother-land, you must study the life and teachings of Jesus, and try to imitate them." Imagine the widespread interest in the study of the gospels such advice would produce.

In India we have an average of one missionary to every 55,000 of the population.

J. C. BROOMFIELD.

MAKING A HAPPY LIFE

John Buroughs is a fine example of what a person may do with himself if he concentrates on a loved task. He was born in the country. He had few of the advantages that are today counted almost indispensable. But he had the gift of observation. He kept his eyes open. He loved the animal life about him, and he watched it with loving patience. Nobody stood behind him, pushing him on. He just followed his bent and recorded what he saw and what he thought. In time he became an authority. He spoke of the things he knew, and the whole world listened.

Concentration on almost any subject will bring a degree of fame if we are persistent. Fabre, the French naturalist, had a similar experience, although he had to wait a lifetime before he was discovered. We do not need to go far afield to find opportunities that lead to honor; they are at our very door. Choose the theme you love and pursue it, forgetting everything else; that is the way of the happy life.—*C. E. World.*

LET'S

Let's try to make the world
Better to live in,
Fuller of love and truth,
Freer from sin.
Let's try to see in each
Soul in distress a brother
Bear blithely and well our load
And lift that of another.
Let's be more kind and true,
And to our fellowmen
More like the Christ each day
Than we have ever been."

—*Pierre Bernard Hill.*

PERSONAL FAITH IN THE PREACHER

The Presbyterian reports editorially Dr. J. D. Jones, of England, as declaring that a prominent statesman had recently remarked that the saddest feature of modern religious life is "the absence of personal faith as expressed in preaching." This statement declared that the kind of preaching through which pulsates the mighty faith of a redeemed man died with Spurgeon, though he admitted that a few later preachers have to some degree maintained the great evangelical traditions.

Commenting upon this, *The Presbyterian* notes two evil tendencies in the modern pulpit. The first confines preaching to ethical instruction; the second suppresses the truth that the Spirit of God would lead the speaker to utter. The first is the performance of the modernist; the second is the method of the peace-at-any-price preacher, who often has personal faith in the supernatural Christ, but is afraid to preach it.—*Western Recorder.*

THE MESSAGE OF THE RAINBOW

"I do set my bow in the clouds, and I will look upon it and remember."

One of the most beautiful pictures that nature furnishes is a rainbow at sea. The arch that spans, is the one that is reflected beneath and upon the waves. And that in turn is reflected, until not one but countless rainbows are formed, and sapphires, and pearls and emeralds, and garnets, and diamonds, and rubies are broadcasted on the sea and sky and may be had for the looking.

I have thought often of this picture, as not only a pledge from our God to Noah, but as His promise to His people of all times of His faithfulness to the end, and in every promise.

Let us fit a few to the much-to-be-desired houses for our missionaries, when on furlough; and which are to comprise Mission Terrace, in Atlanta.

If we are fair, we must admit the great need for these houses. Grant this—then How—and When?

There can be but one source. And that must be from His own chosen disciples.

His faithful ones who make up the corporate body of Christ. His Church. And When? We have already waited too long. Even now the missionaries are asking for reservations. The need is too great for longer delay. Let's do it now!

Perhaps someone is saying, What has the Rainbow to do with all this? God's part expressed here. "If you will, I will."

Because He could swear by no greater, He sware by Himself, saying, "Blessing I will bless thee, and multiplying I will multiply thee." And these promises broadcasted on sea and sky that all may know that He who said, "I do set my bow in the clouds," said also, "Give and it shall be given to you, pressed down and running over."

"Honor the Lord with thy substance, and with the firstfruits of all thy increase; so shall thy barns be filled with plenty, and thy presses shall burst with new wine."

"He that giveth, lendeth to the Lord, and that which he hath given will He repay him again."

When will this dream of Mission Terrace become a reality?

The Message of the Rainbow is plain. Our God cannot fail. The failure is ours, until the dream is fulfilled.

Dear Lord, and shall we ever live at this poor dying rate,
Our love to Thee so cold, so faint, and Thine for us so great.

—*Selected.*

THE LARGER OUTLOOK

"And He brought him forth abroad, and said, look now toward heaven!"

The tent was changed for the sky! Abraham sat moodily in his tent; God brought him forth beneath the stars. And that is always the line of the Divine leading. He brings us forth out of our small imprisonments and He sets our feet in a large place. He desires for us height and breadth of view. For "as the heavens are high above the earth" so are His thought higher than our thoughts, and His ways than our ways. He wishes us, I say, to exchange the tent for the sky, and to live and move in great, spacious thoughts of His purpose and will.

How is it with our love? Is it a thing of the tent or of the sky? Does it range over mighty spaces seeking benefactions for a multitude? Or does it dwell in selfish seclusion, imprisoned in merely selfish quest? How is it with our prayers? How big are they? Will a tent contain them, or do they move with the scope and greatness of the heavens? Do they just contain our own families, or is China in them, and India, and "the uttermost parts of the earth?" "Look now towards the heavens!" Such must be our outlook if we are the companions of God.—*John Henry Jowett.*

THE MEANING OF THE RESURRECTION

A correspondent characterizes the statement of Dr. Hugh W. White in our issue of November 4, to the effect that Clarke's "Theology" denies the resurrection as "absolutely false." In support of this charge of falsity, he cites certain statements from Dr. Clarke's "Outline of Christian Theology," in which Dr. Clarke sets forth the reality of the resurrection—statements which lead him to say, "If this is denying the resurrection, I would like to know what affirming it is." It we mistake not, however, this correspondent himself offers the proof of Dr. White's representation when he adds, "It is true Dr. Clarke did not teach a physical resurrection." To deny a physical resurrection is to deny any real resurrection at all. Unless the very body that dies is restored to life, there is no resurrection. "The survival of the soul is not resurrection." "Whoever heard of a spirit being buried?" The Greeks believed in immortality, but scoffed at the resurrection. What is distinctive of Christian thought is not that it teaches the immortality of the soul, but that it teaches the immortality of the whole man. No doubt, Dr. Clarke taught that "the resurrection that we hear of in the New Testament implies the possession of a body, an organism for the use of the spirit," but inasmuch as he also taught that the "restoration of the body that died has no place whatever" in the immortal life, it is clear he denied the resurrection in the only legitimate use of the word. The following passage is from Clarke's "Theology:" "The reasonable view of the matter is that the present body, belonging wholly to the material order, has no further use or destiny after death has detached the spirit from the material order, and is abandoned to be known no more; and that whatever organism the spirit may need in the other life will be provided there, without contribution from this world." We might reverse our correspondent's words and say, if this is affirming the resurrection, we would like to know what denying it is.—*From The Presbyterian, of Philadelphia.*

SUGGESTIVE

A little child was passing along a quiet street, clinging with one hand to the mother's dress; but when crossing one of the busiest thoroughfares, I saw the little hand quickly letting go the dress, and seeking a hold of its mother's hand, which, when it got it, felt safe and content. So it is with us. When pursuing the even tenor of our way, and all goes on quietly and comfortably with us, we are satisfied with the most casual and outward contact with Christ; but when we have to cross the terrible thoroughfares of life, when we are brought face to face with the dangers and distractions of sickness, or bereavement, or sorrow, then we instinctively reach up to clasp the living and loving hand; we long to see the pitying face, and to hear the familiar voice, "Son, daughter, be of good cheer: it is I, be not afraid."—*Selected.*

WHAT ABOUT YOU?

Where do you fit in this church of ours,
With its hustle and bustle and work?
Are you one of the gang that helps it along,
Or are you with those who shirk?
Are you one of the low averages just drifting along?
Are you listed as "Profit" or "Loss?"
Are you playing for time or starting to climb,
How much are you putting across?
Just pull in the slack and count up your score,
Locate what you're aiming to hit—
Don't waste ammunition and all your ambition,
But find out just where you fit.

—*Selected.*

OUR STORY PAGE

I CANNOT TELL A LIE

"What's that funny-looking badge you're wearing?" inquired Frances, peering at her brother across the breakfast table.

"Oh, that!" replied Jim, her brother in question. "That means I'm a fellow with brains—er—er—I mean, that is, er—never you mind what that badge is for."

"I bet it's a secret club or something," she said. "Don't bother to tell me. I'll soon find out myself."

"There are several things I want you children to do before you settle down to enjoy this holiday," said Mother, pouring some coffee. "Frances, you are to give your room a thorough cleaning up. Your bureau drawers are a mess. And Jim, I want you to sit down and write a nice letter to your Aunt Flo, thanking her for the lovely book and tie she sent you."

Frances said: "Yes, Mother," obediently, but Jim turned red and looked down at his plate without answering.

"Did you hear your mother speak?" inquired Dad.

"Yes, but I'd rather she'd write the letter for me," Jim said. "You see, this is a holiday and I shouldn't have to do things like that, besides I have to rehearse for the tableau—er—er—I mean, I ought to be resting up for the tableau. You see, after all the songs and recitations, they're going to have a tableau at the school and I have to be in it."

"Well, I guess it won't be so exhausting that you can't write a letter to your aunt," laughed Mother. "You haven't told us. What are you going to be in the tableau?"

"Well, I wasn't in it until yesterday. Bill Harper got sick, so I have to take his place," replied Jim, rather sulkily.

"What do you have to be?" asked Frances.

"Yes, do tell us," begged his Mother.

Jim hesitated then replied: "I'm George Washington."

"Well, that's nice," said his mother. "What's the tableau about?"

Again Jim looked uncomfortable, then he replied: "It's George Washington telling his father that he did it with his little hatchet. Phil Stevenson is the father and they made a cherry tree. It's real clever."

Frances was laughing.

"You're a nice one to be George Washington," she snickered. "You know you never tell the truth unless you have to."

"Now, Frances, is that nice?" reproved her mother. "Jim is a great kidder, that's all. He means to be truthful, don't you, dearie?"

"Er-er," replied Jim, "not always, I'm afraid. But anyhow Frances needn't talk. I've heard her tell 'em too."

"Well, all joking aside," said mother, "you must write that letter before you do anything else."

Jim knew that he had to do it, so after breakfast, with a heavy sigh, he sat down and wrote:

"Aunt Florence:

"Thank you for the book and the tie. I hate preachy books and a pink tie is sissy for a boy. Mother made me write this letter. Please do not send me anything again. I hate to write letters.

"Yours truly,

"JAMES DALTON."

Before any one could insist on seeing this letter, Jim slipped out and mailed it, and as he was sneaking into the house, his mother stopped him and asked him about it.

"What was the hurry? Why didn't you let me see the letter?" she demanded. "It is probably full of mistakes. Did you tell her how much you appreciated her gifts. Just think she knitted that tie for you herself."

"I thanked her," was Jim's reply.

"Well, you can run off now and play," said Mrs. Dalton, little dreaming of the way her son had thanked his rich old aunt.

Jim went right over to his friend Bill's house to try on the costume Bill's mother had made.

"Gee, I'm glad I don't have to wear it and be in that tableau," giggled Bill, when he saw Jim dressed up. "That looks dumb, that suit, and I told Ma so, and she was so mad she nearly cried, but you know—the Cherry Club."

"Sure," replied Jim, "we got to be truthful." And he touched his badge which was made out of pieces of felt, a shield-shaped black piece with a round red piece in the center, to represent a cherry. "You know," said Jim, "always telling the truth is awful hard on me. For instance, I like to say kidding things, and sort of cheer up people."

"Sure you do," Bill replied heartlessly. "You're the biggest liar in Bloomsfield."

Jim looked ready to fight for a moment, but he realized that Bill was only sticking to their club motto.

"Well, I can be truthful if I choose," he replied, and when Bill's gentle little mother came into the room, he proved it by telling her what a horrible suit he thought she had made. The poor lady looked quite unhappy and Jim felt mean.

"How did George Washington manage to have any friends and be so truthful," sighed Jim. "I'd much rather told Bill's mother that the suit was a wow."

That evening right after supper Jim and his family hastened to the school house, where the celebration of Washington's birthday was to be held. Alas! More trouble awaited Jim. When he got there, he was taken aside by Mr. Jenkins, the principal of the school, and told:

"Mrs. Harper says that you just hate that costume she made, and it doesn't look very well on you. Of course, it is a very beautiful costume, but as it doesn't become you, we have found another boy to wear it in the tableau.

"Good!" exclaimed Jim.

"Well, perhaps," said Mr. Jenkins, clearing his throat. "Now, let me explain further. In our second tableau, showing George Washington at home with his step-children, we had counted on Bertha Spicer to take the little girl's part. She had a historic costume copied by her great-aunt from one which actually belonged to George Washington's step-daughter. It is a lovely thing. We also have a beautiful wig to go with it. Now, Jim, I am going to put this up to you as if you were a man. I know you won't like it, but will you do it as a favor to me? We have decided that as you are blonde and pretty you would look better in the tableau than any of the girls we can get right now on the spur of the moment."

"You mean," gasped Jim, "that you want me to dress like a girl?"

"You can puzzle them all," Mr. Jenkins urged. "Nobody will know you in that dress and wig. Come now, be a sport."

Jim consented, but oh, the shame and suffering he endured! In the first place, he was pretty in the wig. He looked more like a girl than any of the girls. Then, the dress was very

tight in the waist, and they put a triple-steel pair of stays on him and squeezed him until he panted for breath. But the tableau was much admired and applauded until the walls shook. Besides, Mr. Jenkins thanked Jim and called him a "real hero" for taking the part and wearing the tight steel stays.

"Well," said Jim, "I'm glad I pleased somebody today. Bill and I have formed a Cherry Club, a truth-telling club, it is, and believe me, it's awful. People don't care for the truth."

Mr. Jenkins' eye twinkled.

"Hatchet Club might be a better name," he grinned. Then he whispered: "Take this from me. You don't have to tell the disagreeable truths. Just say nothing. Instead of a truth-telling club, you might have an anti-lie club. How's that?"

Jim felt a great deal better, and when he got home a little after the rest of his family, there in the front room sat his Aunt Florence herself, who had come on a visit.

"If you get a letter from me, please tear it up without reading it," Jim said to her. "I'd rather thank you in words for the book and tie. It was very kind of you to send them to me."

"Jim," said Aunt Flo, "are you kidding me?"

"No," said Jim, "I may not be telling the truth but I'm not telling fibs, either."

"You should always speak the truth," said Aunt Flo. "Remember George Washington could not tell a lie."

"I'm remembering," grinned her nephew.—*Selected.*

THANKSGIVING DOUGHNUTS

The M'Quires were a very poor, but a very happy family, which is not so strange as you might think, as happiness often dwells in the very poorest of homes.

There were twelve year old John, who sold papers before and after school, and the nine year old twins, Betty and Bess, who ran errands for the lady who kept the boarding house on L street, and six-year-old Jean, who was the dearest little girl that ever was. Then there was Mrs. M'Quire, who worked in Snyder's laundry for five hours every day, and did fine ironing for folks between times. So you see the little brown M'Quire house, hummed with work and cheerfulness all day and every day.

"Next Thursday is Thanksgiving Day, and the laundry is closed all day. Won't that be fine?"

"Oh Mamma," said Betty, "can we have a Thanksgiving dinner?"

"Don't we always have?" said her mother kissing her little daughter. "How does a nice pot roast, mashed potatoes, and warm apple pie sound?"

"Good, good, good," shouted the children. "Why Mamma, you have thought of the bestest Thanksgiving dinner."

"Mamma," whispered little Jean, "couldn't you make us just one of of your good doughnuts apiece?"

"Couldn't you wait till Christmas? Doughnuts are pretty expensive, dear?"

"Just one little plateful?" begged Jean.

"I'll buy the lard," said John.

"We'll buy the sugar and eggs," said the twins. "Oh, Mamma, it won't take very much. Will it Mamma?"

"If I only take half the recipe, it will not," said her mother, "and that will make two big fat ones apiece."

"Oh I'm going to make Dot and Dimple, out of the dough. Can I Mamma?" said little Betty.

"Oh, boy!" said John. "Mamma, let's each one of us cut out our own two doughnuts."

"Very well. Put on your thinking caps now," said their mother, "and see how many artists we have in the family."

On Thanksgiving Day, the M'Quire kitchen, was the cheeriest, happiest place in town, the children were all gathered around the big table, on which Mrs. M'Quire had rolled out a big dish of the good sweet dough.

"Now you cut out and I will fry them," she said.

"Oh look at John," cried the children. John had taken out of his pocket, a paste board pattern of a ship, and a bell, and laying it on the dough, was carefully cutting around it with his sharp knife.

"Oh why didn't we think of that," cried the twins.

"I'm going to make the Merrimac, and the Liberty bell," said John proudly.

"I thought I'd make a great big turkey, and a big squash," said Betty.

"And I'm going to make Charlie Chaplin, and his funny little hat, and maybe I can make Mr. Brown's big dog Laddie," said Bess.

"Just look at my pretty Dot and Dimple?" shouted little Jean.

Their mother carefully fried them in the hot lard, and the children held their breath when she lifted them out, and laid them in rows on the bread board.

"Not one broken," they shouted.

"Now I'm going to make my two," said their mother, and she cut out and popped into the hot lard, a Pilgrim father, and an Indian.

"Oh the very best of all," cried the children.

"Mamma," said John, "Couldn't we ask little Cripple Dan, and Jackie Knowles for dinner?"

"And Mary Murphy. We'll all divide our doughnuts with them," said the twins. "Oh won't we have a happy Thanksgiving!"

And sure enough, the M'Quire family, in the little brown house, had the merriest, happiest, bestest Thanksgiving that ever was.—*Margaret Skinner, in Presbyterian.*

MY RESOLVE

"I will start anew this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed;
I will cease to sit repining while my duty's call is clear;
I will waste no moments whining and my heart shall know no fear.

I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze;
I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another moves ahead.

I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll try to prove my own;
I will try to see the beauty spread before me, rain or shine;
I will cease to preach 'your' duty and be more concerned with mine.

—*British Weekly.*

MARRIED

On Saturday evening, March 19th, Mr. Sam Willie and Miss Nellie Gray Hamill were married at the parsonage at Brinkleysville, and on Sunday morning, March 20th, Mr. Robert Ivey and Annie May Neville were married at the home of the bride's father, Mr. R. H. Neville.

All four of these young people were members of Eden church, and we wish for them long and happy lives. C. L. SPENCER.

Rudd-Taylor

On Sunday night, April 3, Mr. Clarence Rudd, of Elon College, and Miss Ida Elizabeth Taylor, of Altamahaw, were married at Glen Raven parsonage by the writer. We wish for them a long and happy life.

T. A. WILLIAMS.

McClimon-McAlrieth

Cupid still keeps playing his part in our community and the home of Brother B. A. McClimon seems to be the place about which he delights to play. This time the victim or the fortunate one is Brother N. G. McClimon, the oldest son of Brother B. A. McClimon. The lucky lady was before her marriage Miss Essie May McAlrieth. The ceremony was performed on Sunday, March 27th, by the Rev. W. Y. Cooley, pastor of the bride at Duncan, S. C., the home of the bride's pastor. Immediately after the ceremony the happy couple left for Brevard and an extended trip in western North Carolina. The bride is the attractive daughter of Mr. Jeff McAlrieth of near Greer, S. C. The groom is a prosperous young farmer of the Liberty Hill community and a member of the official board of the church.

We wish for these young people a happy and successful journey as they sail the seas of matrimony together.

M. IVEY CRUTCHFIELD.

Long-Swicegood

On April 12, Mr. H. Grady Swicegood and Mrs. Lencie Long were happily married at the parsonage of the South Lexington Methodist Protestant church. Rev. Atlas Ridge officiated in the presence of a number of friends of the couple. The bride is a daughter of Mr. and Mrs. R. E. Craver, of near Enterprise, Davidson county, and is an attractive young woman. Mr. Swicegood is a son of Mrs. E. S. Swicegood, of near Mount Carmel Methodist Protestant church. He is one of the faithful members of Mount Carmel church, being secretary of the Sunday school. Immediately after the ceremony the couple drove to the home of the bride's parents where a sumptuous supper was enjoyed with friends. The many friends of Mr. and Mrs. Swicegood wish them much joy and happiness as they journey through the remainder of life together.

C. B. WAY.

—Because of the coal shortage, due to the miner's strike, sermons were restricted to 10 minutes in Christ Church, England, last winter.

—Forty-seven translators, divided into six committees, worked on the St. James version of the Bible.

MOTION PICTURE FOR THE CHURCH

Motion pictures designed for use in a formal service of worship are being produced by the Religious Motion Picture Foundation, 140 Nassau Street, New York, an endowed institution. Dr. S. Parkes Cadman, Congregationalist of Brooklyn, Dr. Daniel Russel, Presbyterian of New York, Dean Howard C. Robbins, Episcopalian of New York, Rev. Everett Wagner, Methodist of New York, Rev. William W. Barker, Baptist of Rhode Island and Rev. H. Weiskotten, Lutheran of Brooklyn, are among those who have used these films at their Sunday evening services.

Four pictures have been completed and within the past three months have had more than a hundred showings in approximately fifty churches. Their distribution, which is on a non-profit making basis, has recently been extended from a limited area around New York and Boston to include all the states in the country, since the booking demand has revealed that there is a desire among ministers and churchgoers for the worshipful film.

The Foundation began its work in this field in June 1925, with an appropriation of $50.000

from William E. Harmon, President of the Harmon Foundation. The power of the motion picture as a vehicle for religious instruction and a means of vitalizing the service was tested before production was begun. Mr. Harmon's appropriation has made it possible to distribute the films to churches at a rental cost comparable to that which is usual for other artistic service supplements, such as special music.

BIBLE SCHOOL INSTITUTE

Recognized by those deriving the benefits therefrom as one of the most needed and worthwhile phases of the work of our denomination, the Institute for workers and teachers in Daily Vacation Bible Schools, held at First Methodist Protestant Church, High Point, April 4th, 5th, and 6th, was highly praised in every way. It was under the direction of Rev. Lawrence Little, Executive Secretary of the Board of Young Peoples' Work, assisted by Mrs. H. W. Maier, Superintendent of Children's Work in our denomination.

The program was complete in every detail, and the best teachers and speakers that could be secured appeared on the program. Among them were Rev. O. E. Lee, Director of Religious Education of the First Baptist church, Greensboro; Rev. J. W. McFall, assistant pastor of the First Presbyterian church, Winston-Salem; Dr. Raymond Smith, Director of Religious Education of Wesley Memorial church, High Point; Prof. S. A. Bennett, head of the department of Religious Education of Elon College; Gordon Blair, Boy Scout Executive of the High Point District; Miss Kate DuBose, Director of Religious Education of the Winston-Salem and Orange Presbyteries; Miss Maude Forsyth, of Greensboro, primary teacher in Presbyterian Daily Vacation Bible Schools; Miss Mary Dozier, Charlotte, beginners teacher in Daily Vacation Bible Schools of the M. E. Church, South; Mrs. John Whitesell, former assistant to pastor of the First Christian Church in Burlington; Mrs. R. E. Ranson, Principal of Ray Street School, High Point; Mrs. H. A. White, head of Greek Department of High Point College; and our own Prof. and Mrs. P. E. Lindley, Rev. and Mrs. H. W. Maier, and Lawrence Little. Others presiding and conducting the afternoon devotions were Rev. T. M. Johnson, D. D., Rev. J. E. Pritchard, Rev. N. G. Bethea, and Rev. E. Lester Ballard.

The devotionals for the evening programs, led by Rev. H. W. Maier, not only provided the worship service for the Institute, but were effective and beautiful examples of real worship programs.

The various courses of study were filled with definite information for teachers and principals who are expecting to conduct Vacation Bible Schools in the local churches. The lessons in sewing, paper cutting, poster making, basketry, and other craft work were especially interesting and helpful.

Supper was served at the church each evening by members of the Ladies' Aid Society of the First M. P. Church.

Representatives from the following churches were in attendance: First and English Street, High Point; Asheboro; Community Church, Thomasville; West End, Greensboro; Henderson; Mebane; First M. P., Burlington; Gibsonville; Charlotte; Concord; State Street, Lexington; Kernersville; Pleasant Grove. Other denominations in High Point, Thomasville, and Greensboro were also represented.

Mr. Little is hoping to make this an annual affair and is urging that many representatives from other charges will avail themselves of this unusual opportunity in the future. The Board of Young People's Work of the N. C. Conference is lending its support and hearty cooperation to the project, with the hope that the entire program of our Board may be more effective and far-reaching.

MRS. E. LESTER BALLARD, Secretary
Board of Young People's Work.

—Between 1,000 and 1,500 Sunday school workers from all parts of the State are expected to attend the annual Convention of the North Carolina Sunday School Association in Burlington on Tuesday, Wednesday and Thursday, April 26, 27 and 28. The Convention will open on Tuesday night with an address by Governor Angus W. McLean, and close on Thursday night.

—Mrs. Rev. J. H. Bowman died suddenly last Friday while she was engaged in entertaining some children. The funeral on Sunday afternoon was attended by a great throng. Her husband died suddenly last autumn, and her son was killed a few months ago while in the discharge of his duty as county sheriff. Mrs. Bowman was a woman of excellent Christian character.

A MOST PROMISING INFANT

Babies of all sorts are perennially appealing but none more so than a college during the first few years of its history. The youngest institution of higher learning in North Carolina, which is de novo in every respect, is High Point College. It will round out the third year of its existence with its first graduating class this Spring.

A visit to this institution is a refreshing experience. With an excellent physical plant of three excellent buildings of uniform and beautiful architectural design, a virile and enthusiastic faculty, and a fine student body of boys and girls, almots equally divided, it is a composite of educational efficiency and eager interest in life. Every college has its own individuality and High Point College has its distinctive qualities. It is neither ultra-modern nor ultra-conservative. It finds its extreme youth no handicap for doing good substantial work. Its first graduates have had their freshman work in other colleges, but nevertheless they will go out into the world bearing the High Point College stamp upon their lives and characters with the avowed purpose of impressing the world with the sturdy and substantial qualities of their alma mater.

The spirit of the institution is admirably exemplified in the well poised and genial personality of its president, Dr. R. M. Andrews, who has guided the destinies of the college thus far with a firm and efficient hand. Sympathetic and interested in youth, he is admirably fitted for the position he holds. It is gratifying to know that the college has no aspiration to be a large college numerically. North Carolina has need of many small institutions of higher learning as well as large ones. If "the child is father of the man," as Wordsworth assures us, the future history of High Point College will undoubtedly furnish one of the brightest chapters in the state's educational history.—Editorial comment by Associate Editor Charles T. Weaver, in Winston-Salem Journal.

TEN WEEKS OF TITHE EDUCATION

Any church may now put on a Ten Weeks' course of tithing education, right in the midst of its other activities, and at a ridiculously small cost.

The Layman Company, which has distributed many millions of pamphlets on the tithe, now announces an attractive new series, at so low a price that distribution to an entire church through ten weeks costs only two cents and a half per family.

A complete set of samples and full particulars will be sent for thirty cents, this includes two playlets; a Tithing Account Book, Winning Financial Freedom, and Adventures in Tithing.

Please give your denomination; also mention the Methodist Protestant Herald.

THE LAYMAN COMPANY.
730 Rush Street, Chicago, Ill.

Philathea Meeting

The Mizpah Philathea class held its regular meeting Sunday at church.

The meeting was presided over by the president, Mrs. H. G. Jones; roll called and minutes read by assistant secretary, Miss Annie Tate. After a short business session the meeting adjourned to meet in May.

REPORTER.

COLLEGE SUCCESSES

The vigor of High Point college in competition for honors with other colleges of the state is remarkable. The institution here is only three years old and it is inadequately endowed financially, but neither its newness nor its comparatively slender purse has served to give it the complex of a weakling. On the contrary, in the various fields of collegiate rivalry, High Point college colors have been advanced courageously and with marked success.

In sports, the local college has made its prowess respected. High Point college has been fortunate in the coach who heads its physical education staff. He knows how to develop a fighting team and he is willing to oppose it to the strongest rivals in his region. Working with very little money but with great resourcefulness, he has made the athletic teams of the college respectable in good company to an extent all out of proportion to natural expectations.

But it is not in this secondary manifestation of college strength alone that High Point college is distinguishing itself. It forces the fight in the arena and it triumphs in the forum. A local boy and High Point college student, in competition with the representatives of seven other state colleges, last night won the oratorical contest; and recently High Point college debaters defeated Guilford and Lenoir-Rhyne teams, supporting both sides of the same question.

These victories are not immensely important in themselves, perhaps, but they do reflect the character of the campus life and show forth the spirit and quality of the men and women who make up the faculty, as well as the ability of the student body. It is by such striving and such victories that the tradition of college success is created. With the right sort of financial support a strong institution of large importance to the community and the state can be built here on the excellent foundation established.—High Point Enterprise.

An Appeal For Second Church, Charlotte

Owing to the illness of the pastor, Rev. D. A. Braswell, who is suffering with influenza, I am writing at his request in the interest of Second Church, Charlotte.

A new developement has opened up in Charlotte and the pastor and people thought it necessary to sell the lot they had recently bought and buy one in this development which is much more desirable. In order to make the change it is very necessary that they have about $200.00 by the first of April.

Brother Braswell is hoping that 200 friends will send at least $1.00 each to him at once that he may take care of this. Several have responded already to this great need, and will you not also do your bit in helping these struggling people get their lot paid for that they may build a church.

Send all contribuitions to Rev. D. A. Braswell, Ann St., Concord, N. C.

MRS. D. A. MCLAURIN.

—There were two funerals at Tabernacle last Thursday. D. H. McCulloch was buried at 11 o'clock and Alson Jones at 2 o'clock. Brother Jones was in his 91st year. Brothetr Millaway conducted the former and Brother J. A. Burges the latter with others to assist.

THOSE FOREIGN MISSIONARY SOCIETIES

The devotional, the roll call, the select readings, so diversified and unfolding of the history of the healthen nations, and then the pledges made, or paid, with the refreshments following. How significant, this multiplied by earth's myriad societies; how colossal the aggregate amount in information and mone tary value!

Omnipotent Father, impress the Christian world overpoweringly, overwhelmingly, with the thought of this great need! Oh, America! "With your gold heaped up, and your fine gold. as the mire of the street." Awake! Oh, awake, and send Bibles through all the foreign fields.

Dr. J. C. Broomfield says: "The progress of missions is the burning bush of church life, aflame with the presence of God." Father, help us all to toil, and give, and pray, for the salvation of the nations, their 319,000,000 in their seething unrest.

"And to the old rugged cross, help us and
them (converted) all to be true,
And its shame and reproach gladly bear.
May we love and cling to that cross,
The emblem of suffering and shame,
For 'tis the nations of the world, and our,
only hope,
Till beneath it we, with all the Christians of
the world,
Our trophies at last we lay down."

FANNIE O. KIRKPATRICK.

BOARD MEETING

The annual Board meeting of the Woman's Missionary Society will be held at Pine Ridge, Kentucky, May 5-10, beginning at 2:00p.m., May 5. Delegates who expect to attend, please notify Dr. Woodford. Train schedules will be given later.

MRS. E. A. CRAIG,
Secretary Central Committee.

A GREAT SURPRISE

On Saturday night, April 16th, about eight o'clock a number of our neighbors and friends, consisting of members from Welch Memorial and Lebanon churches—our former pastorates—called upon us. We found each one laden with the things which will reduce our grocery bill for quite a while.

We would love to give the names of those present and mention the numerous articles but space will not allow. However, let us say that it was an unusual experience with us since it was not from the people of our present pastorate but from those who had learned to love us in other days.

After they had made their deposits in the dining room we read the 103rd Psalm which was followed by the song—"Blest Be the Tie." Brother Edward Suits then prayed one of the best prayers we have ever heard him pray .

Another song and prayer by Brother Reddick. Several made short talks which made our hearts glad to know we have served a people who love us and remember us in this way.

It is not the intrinsie worth of the articles brought but the spirit which prompted the act that makes us appreciate the gifts all the more. May the Lord bless all who planned and took part in this and may your lives be made richer and brighter by this act.

J. H. MOTON.

FROM PASTORS *and* PEOPLE

Pine Hill, Davidson.—Pastor Ridge filled his appointment yesterday after which the sacrament was taken. We are having a good Sunday school this year. The people are taking more interest than common. Brother Dug Smith is sick. We miss him at Sunday school and preaching. We are building a new church at our place. We have it about all framed and weatherboarded; we want to get it ready to worship in by our special meeting, which will convene the fourth Sunday in July.

We want to thank all who have contributed to help build our church as we people are making a sacrifice in a financial way.

If any one would like to help us some on our church whom we don't see, please put the money in our pastor's hands, Brother C. E. Ridge.

The second quarterly conference will be held at Pine Hill church Saturday afternoon, April 23, 2:00 o'clock.

A. L. LOMAX, Reporter.

Lincolnton.—The revival meeting will begin at Lincolnton Monday night after Easter, April 18. Brother N. G. Bethea of Lexington will be the pulpit help. We are expecting and praying for a great revival as we have been tuning for it and as Brother Bethea is a celestially charged battery o r a machine gun on the firing line and we have many good people here who have stood by the old gospel guns.

Those who can are cordially invited to be with us in the meeting with your prayer, personal work and songs.

Last Sunday we organized a W. H. M. S. Miss Hattie Johnson, president; Miss Lena Eury, vice-president; and Miss Daisy Hartman, treasurer; Miss Hester Johnson, secretary.

We are working for a 100 per cent organized church. We have curtained off the church into Sunday school rooms and we are expecting our school to do better work.

W. L. CARSON.

Littleton Circuit.—Our pastor preached a good sermon last Sunday. We also had Preacher Braswell to preach for us Sunday night. There were not very many to hear him, but I am quite sure everyone there enjoyed his sermon. We hope to have him with us again. Our Sunday school has good attendance, but we hope to have better when the weather gets warmer.

We wish to thank our pastor, Rev. J. B. O'Briant, for giving us an extra service on the third Sunday nights.

We are planning to have an Easter service next Sunday night, April 17th, and on Easter Monday Preacher Stubbins will preach at 11 o'clock. Then in the afternoon the second quarterly conference will be held.

BEATRICE HAWKINS, Reporter.

Melton's Grove.—A few weeks ago some of the members and friends went to the church and partly cleaned up the grounds. Mr. Trollinger and his wife came up from Rockingham and brought some fish. So while the men were working, the ladies cooked the fish. We all had a good time and the church and surroundings look so much better. We have decided to meet again and finish cleaning up and plant flowers which will make it more attractive.

On March 20, we were made sad by the death of one of our members, Brother Dee Sasser. We shall miss him. He was a good man and faithful to the church. Our hearts go out in sympathy to his family.

We held our second quarterly conference Saturday night, April 9. One new member was received into the church, Mrs. Mance Sasser. We are glad to have Mrs. Sasser join with us.

We were glad to have our pastor and his wife in Sunday school this morning, (April 10). He also gave us an Easter sermon at eleven o'clock.

MRS. DELLA THOMAS, Reporter.

Calvary.—This is not a report from Calvary. Our reporter will attend to that. However, I did want to say in this way that the pastor of Calvary certainly appreciated the good work that Brother Millaway did the two weeks he was with us. He labored under a great handicap because of the illness of his wife who was here in a hospital, but his preaching was of a very high order. I mean by that that he preached the gospel. Our reporter will tell you about the good results.

Perhaps what I wanted to say to the readers of the Herald is that the pastor of Calvary is enjoying the use of a new "Whippet" automobile. This has been provided by a number of the members and friends of Calvary church for the use of the pastor. I am enjoying it very much, however, I am not presumptuous enough to think that it was provided for my enjoyment alone, but that I may render a better service for the church and the kingdom than I could without it. That is just what I shall attempt to do. The members and friends are to be commended for providing a car for the pastor who is not able to provide one for himself. When a man is giving his life to the gospel ministry, and the particular church that he serves does not feel able to pay an adequate salary so that the pastor can provide his own car, then it is a mighty fine thing for them to provide the car. I do not know all who had a part in this great favor, but I want to thank every one.

L. W. GERRINGER, Pastor.

Mebane.—Sunday evening at 7:30 a pageant, "There is Hope of a Tree," was given at our church by members of church and Sunday school. This service was largely attended. Mrs. H. C. Nicholson had the training in charge, and each part was carried out well. This was one of the prettiest and most impressive services rendered here for some time. Collection amounted to $15.00.

On Monday evening of last week the Home and Foreign Missionary societies met with Mrs. June Smith. Twenty members were present. The program was in charge of the Home society. Collection, $5.55.

During the social hour Mrs. Smith served sandwiches, pickles and ice tea. Our May meeting will be with Mrs. Carl Sykes. Miss Pauline Nicholson, recently elected president of the Foreign Society, made a splendid talk at our April meeting and laid some plans before the society for our year's work. We feel that Miss Nicholson will make a wide-awake president and we hope she may receive the loyal support of the society. Mrs. Jack Smith, our retiring president, did splendid work last year and we are sure her efforts have not been in vain.

Our home society did some excellent work. last year having as our president Mrs. H. C. Nicholson, who was re-elected for another year. We feel fortunate in having Mrs. Nicholson for our president.

Misses Alta Allen, Grace Barnette, Elizabeth and Edna Nicholson are spending the Easter holidays at their homes here.

Mr. Murray F. Nicholson and Miss Callie Hurst motored to Danville, Va., Tuesday, March 22, and were quietly married at the M. E. parsonage by Dr. J. B. Winn. Mr. and Mrs. Nicholson are members of our church and Sunday school, and are popular with a large circle of friends who wish for them much happiness through life.

REPORTER.

Anderson.—Sunday was a good day for us at Fairview. We had more than the average in Sunday school. A larger congregation than usual was present for the preaching service. Easter was observed with an Easter sermon by the pastor at eleven o'clock and the regular Easter service was rendered at the evening service hour. A very delightful and helpful program was enjoyed by a larger congregation that we have had at any service since I have been on the work. The service consisted of recitations, songs, and exercises by the children and choir, bringing to us messages with the spirit of missions. It was delightful to see the large number of children taking part in the program. Something like fifty or more participated besides the choir of ten or twelve voices which rendered several selections. We were glad to see Brother T. E. Martin and his two sons in the congregation. Besides these visitors a goodly number from other churches as well as Greenville and Easley were with us. Our offering for Home Missions when complete will amount to about six dollars. Our people have had two very short crops and our finances are a little behind, but we will look forward to a better crop and hope to do more in the coming months.

Second quarterly conference was held at Fairview Saturday afternoon. Only a few of the officials were present, but we transacted the business of the conference. It was delightful to see the fine spirit manifested and the pastor was gratified to see the interest in the conference. A written report was presented, setting forth the activities of the pastor and also several recommendations were offered and accepted and passed in a brotherly way. We will doubtless have more to say about the conference later. Brother Marcella Watson of Fairview and B. A. McClimon of Liberty Hill were the nominees for delegate to the Annual Conference.

M. IVEY CRUTCHFIELD.

Winston-Salem.—Easter Sunday was a great day for us. The church was beautifully decorated with palms and potted flowers and the program well rendered by the Sunday school. The offering amounted to nearly one hundred and seventy-five dollars.

There were fine congregations at both preaching services, while at the morning ser-

vice I received twelve persons into full membership. There will be others to join later.

All departments of the church are doing fine work.

The church has been repaired from the damage done by the fire and the entire interior of the building repainted. All of this has been paid for. The cost was over four hundred dollars exclusive of the Insurance collected. A new piano has been bought by the Sunday school and that is half paid for. A junior choir has been organized and every evening they sing for us which makes the service more attractive and the children enjoy it very much. Many strangers are visiting us at the evening service, and a registration book is kept in the vestibule of the church, in charge of one of the Board Stewards, who secures the name and address of the stranger. This record is handed to the pastor in order that he may visit them during the week. Winston-Salem is the home of the Moravian Church and every Easter they have a great sunrise service in the cemetery. This year it is reported that twenty-five thousand people attended this service. This has a tendency to keep people home from the morning services at the churches. But this year our church was packed with people who were happy to lift their voices in grateful praise to Him who has brought Life and Immortality to light through the Gospel.

Pray for us, that God may honor the preaching of His Word with a great out-pouring of the Holy Spirit upon us.

C. MORGAN COMPHER.

Asheville.—Easter Sunday was one of the best days for us in quite a while. A very good attendance, a good program of recitations by the children, choruses and group songs by the young people, and a beautiful anthem by the choir. Pastor Bates made an appropriate address and baptized an infant. The offering was about forty dollars. It was a delight to see the children and young people taking part, and to see the many outside friends and visitors together with the faithful ones.

Miss Novella McIntyre is spending the Easter holidays with her parents here.

Little Miss Josie McNiel recently won a prize for making the most unique kite, in a contest among the schools here.

Pastor Bates and Mrs. Bates are attending the Missionary Conference in Henderson, N. C., this week. Other delegates are Miss Wenonah Joyner, Mrs. C. C. McNeil, and Mrs. J. S. Williams. Our Missionary Society recently elected officers as follows: Mrs. C. C. McNeil, president, Mrs. U. S. Miller, vice-president, Mrs. L. M. Joyner, secretary; Miss Eula Taylor, treasurer of the Foreign Missionary group, and Mrs. E. C. Fawcett, treasurer of the Home Missionary group.

The brotherhood met in the home of Rev. and Mrs. J. S. Williams on April 12. The guest of honor and principal speaker was Rev. Mr. Belk of the Asheville School for Boys. He explained the movement of "group evangelism," urging the church to win men to Christ.

Our Board of stewards in a recent meeting adopted the plan of paying all the budget in full due by the middle of the Conference year. They also recommended that the second Sunday in May be observed as home-coming in connection with Mother's Day.

REPORTER.

Albemarle.—The Ladies' Aid Society met in regular session April 5, at the home of Mrs. R. L. Leonard. There being much sickness in the community, our number was smaller than usual, only 18 being present. We were very much pleased to have Mrs. Roy Lowder as a new member.

The visiting committee reported 110 visits made this month. Several beautiful articles for the traveling basket were brought in and were all sold.

Much business was transacted during the business session. A committee was appointed to try to dispose of our communion set, as it is inadequite for our needs, and get a larger one. Plans were also made for sponsoring a play, "If I Only Had a Million," to be given Friday, April 22, at the High School auditorium, by members of Brevard M. E. church at Charlotte. One of our members saw the play given at Charlotte and boosts it as being one of the best.

The latter part of the meeting was devoted to the Dollar Social. Twenty-five members brought or sent in a dollar. Two of our little junior members, Francis and Irene Hatley, earned fifty cents each helping their mother and brought it in. Much merriment was produced as some of the reports were made of how the dollar was earned. One lady sold a big fat hen; one cleaned rugs with her vacuum cleaner; one cheated the laundry one week; another sold a calf, others mowed lawns; did pressing; sewing and embroidery. We consider the meeting a wonderful success.

A letter was read from one of our most faithful members, Mrs. Marshall Hatley, who was unable to attend the meeting on account of sickness. We missed her very much and hope that she may soon be able to fill her place, not only in the society, but in the church and Sunday school. At the time of this writing, she has been carried to the hospital in a critical condition, but hopes are held for her recovery.

At the conclusion of the business hour, Mrs. Leonard assisted by Mrs. Roy Lowder served sandwiches, cake and coffee.

Charlotte, First Church.—Easter was enjoyed here with special programs for both services. Sunday morning the children's service consisting of recitations and songs. Mrs. D. A. Horne had charge with Mrs. Geo. E. Young assisting. Sunday evening a program of music consisting of anthems, duets, violin solo, saxaphone solo and a reading. "The First Easter" was dramatized. Three members were received into the church Sunday morning. They were Mary Millaway, Louise Lindsey, and Hoyle Thomas.

The egg hunt Monday afternoon was greatly enjoyed.

The W. F. M. S. met Tuesday afternoon at the home of Mrs. J. E. Hawkins.

The Workers' Council of the Sunday school will hold their monthly meeting Thursday evening with supper at 6:30 and business meeting following.

Born to Mr. and Mrs. J. A. Lindsey a son, Jarrett, Jr., on April 12th at St. Peter's Hospital.

Mrs. B. W. Terrell of Greensboro who had just returned from Florida where she spent the winter was called here to the bedside of her mother, Mrs. Z. M. Rea. Mrs. Rea's condition is somewhat improved.

One of the recent weddings at the parsonage was that of Mr. Edgar Thompson and Miss Willie Lee Kelly.

Mr. Theodore Ballard spent the week-end in High Point, (as usual).

Mrs. C. A. Stikeleather left Tuesday night for Henderson to attend the Branch meeting Mrs. Stikeleather goes as a delegate for the W. F. M. S.

Prayer services are being held preparatory to the Gypsy Smith, Jr., meeting which begins May 1st.

REPORTER.

Denton Church.—Our Christian Endeavor Society met yesterday morning and had a Sunrise meeting. This meeting was well attended. All present enjoyed every word said by our good leader.

Our Sunday school report for April 3: Attendance, 119. Year ago, 76. Offering for April 3, was $4.20; year ago, $3.06. Report for April 10: Attendance, 85; year ago, 62. Offering for April 10, $2.10; year ago, $1.65. Report for April 17: Attendance, 116; year ago, 60; offering yesterday, $3.25; year ago, $2.64.

Our Easter program was carried out. The collection for General Conference Budget was $16.00.

We were glad to have with us last night Rev. J. M. Hulin and wife from Midland charge. He preached a fine sermon which was enjoyed by all present.

CALLIE BAILEY, Reporter.

Rockingham.—Our Sunday school on Easter Sunday was very good. Everyone seemed to be deeply interested. Every Sunday our small children sing a song, but yesterday they made a special selection. They sang with all their little hearts, "I'll Be a Sunbeam."

There was a good number out to the Sunrise meeting at our church at 5:00 o'clock on Easter morning. This was a glorious meeting to everyone present. I think every one received a great blessing. We had one to step out and take his stand for his Lord in this meeting.

Our pastor, Rev. J. H. Trollinger, delivered to us a very inspiring message at eleven o'clock. There were three new members to unite with our church at this hour.

On Easter Sunday afternoon at 2:30 o'clock a singing convention met at our church. There was a large attendance. Our church was very well filled. We had present at this convention the Vaughan "Happy Two," Mr. A. B. Sebren and Mr. C. G. Wilson. Everyone present enjoyed their singing to the fullest extent. They sang a number of songs, and the different leaders from the churches also led a good many songs with the choir singing.

Mrs. D. E. McKenzie, in charge, gave an Easter program at our church Easter Sunday night at 8:00 o'clock. This program was carried out nicely with the several selections of the choir singing. Just before the close of the program Mr. Trollinger, our pastor, was asked to make a talk which he did; and then after another recitation an offering was taken for the Home Mission work.

This was one day that was about spent in church going with us. We had five different meetings here as you see.

May God be with all those who are trying to serve Him to the best of there ability.

(Miss) BIRDIE CONNELL, Reporter.

High Point.—After helpful and impressive services each evening during Passion Week, Easter Sunday was a day of gladness. Beginning at 9:30 o'clock, all classes and departments of the Sunday school met in the Community room. Each department presented a program. At the 11 o'clock service we were delighted to have as our guests High Point Commandery of Knights Templar and the DeMolay chapter in uniform, who occupied seats reserved for them in the middle tier. We were also much pleased to have the members of the Junior church present.

A beautiful and most interesting preliminary feature was the dedication to God by baptism of two lovely children, Mary Elizabeth Barton, charming little daughter of Mr. and Mrs. Chas. F. Barton, and Gilbert Arminius, the adorable little son of Mr. and Mrs. June Gray.

The choir rendered a beautiful Anthem, "The Lord is My Light," and Mr. Clarence Schultheiss sang, "Come See the Place," by Shelley with fine effect. Dan W. Smith was at the organ, and rendered "A Springtime Sketch" by Brewer, "An April Day" by Harris, and "Alleluia" by Loret in his usual charming manner. Mr. Lindley then delivered a beautiful and appropriate message on "The Triumphant Life" from John 11:25.

The pulpit and choir loft were artistically decorated in palms, ferns, Easter lilies, and other cut flowers, by Mr. and Mrs. George T. Penny as a fitting memorial to their sainted daughter Evelyn; a most lovely girl who left them at the age of 14 years, but who lives in their hearts and in those of countless young friends and school-mates in sweet and blessed memory although five years have passed since she went away.

At the close of the service fourteen boys and girls of the Junior church were received into our communion and fellowship, and Mr. and Mrs. Krieger and Dr. and Mrs. E. F. Allman of the Children's Home united with us by transfer. These good people are gladly welcomed to our ranks, and we trust that this church may become a dear and sacred place in their lives, hallowed by tender memories.

At 5 o'clock the lovely Easter Cantata, "Olivet to Calvary" by Maundery was rendered in an admirable manner by the regular choir, assisted by local talent. This beautiful Cantata is in two parts, the first dealing with Christ's approach to Jerusalem and His entry into the temple, while the second part depicts the agony and betrayal in Gethsemane, the trial before Pilate, and His cruel crucifixion on Calvary. The concluding hymn, in which the congregation joins, was the old favorite, "Rock of Ages." Coming as the hour of tranquil twilight fell upon a worshiping world, this sublime music touched the hearts of the large audience, increased their faith in the blessed hope of resurrection and immortality, and was a most fitting close to this gladsome Easter day.

An interesting marriage occurred in Reidsville, N. C., on Saturday, April 16th, at 5 o'clock p.m. when Miss Doris Crook of this city became the bride of Mr. Furman R. Auman, one of our finest young men and a steward of the church. The ceremony was performed at the parsonage by Rev. Geo. R. Brown, former pastor of Mr. Auman.

The newly wedded couple will make their home in High Point, where Mr. Auman has a position as vice-president of the Carolina Casket Company.

Another interesting wedding was celebrated on Tuesday, April 12th, at the home of the bride in Thomasville, N. C., the groom being Mr. Ross Davis, a son of Mr. J. M. Davis of High Point, and the bride, Miss Mary Johnson, daughter of Mr. and Mrs. Ira Johnson of Thomasville. The groom holds a responsible position with High Point Hardware Company, and is a young man of splendid character and business ability. Many congratulations are extended to the happy young couple, and good wishes for a serene and successful voyage over the sea of wedded life.

We have the pleasure to chronicle another happy marriage, which was solemnized on Saturday evening, April 16th, at the parsonage. Mr. Roy Boone and Miss Irma Surratt both of this city plighted their troth in the presence of a few friends, the officiating minister being Rev. E. Lester Ballard. The bride is a member of the First church, being leader of the music in Intermediate Department of the Sabbath school. Mr. Boone has a good position with Tomlinson Chair Company, and the young people will make their home in this city. These three young couples have the best wishes of our entire congregation, and we earnestly hope that they will make the First church their home. There is nothing more wonderful in life than young love, and may all their bright hopes and dreams be fully realized.

The hearty sympathy of numberless friends is extended to Mrs. D. A. Neese in the loss of her sister, Mrs. J. H. Bowman.

Rev. and Mrs. E. Lester Ballard left this (Tuesday) morning for Henderson to attend the N. C. Branch meeting of the Woman's Home and Foreign Missionary Societies. Mrs. R. M. Andrews is another delegate from High Point in attendance.

High Point College students are enjoying their Spring vacation of a week.

Asheboro.—Yesterday was a splendid day with us. We had 185 in Sunday school and a fine congregation at the morning church hour. Four members were received into the church on profession of faith. They are Evelyn Holder, Frank Henley, Jr., Clifton Brown, and Elko Frye. Two others, Mr. and Mrs. Charles Cole, were received a week ago, they being received from Why Not Circuit.

At the eleven o'clock service yesterday the choir rendered a very beautiful Cantata, entitled, The Prince of Life. It is very rare that we ever have anything here any finer than this and so insistent has been the demand to have it repeated that we have announced that it will be given again next Sunday evening at 7:30 o'clock.

At 7:30 last evening we had the service by the children of the Sunday school, using the program as sent out by the Board of Home Missions. Miss Cornelia Coltrane had taken the lead in getting it up and was assisted by Misses Callie Way and Esther Lowdermilk. The service was very pleasing and a good sized congregation was present. The offering amounted to $32.22.

A couple of weeks ago Brother Elmer Rich was in an automobile accident between High Point and Thomasville and had his nose broken and received several cuts and bruises. He is beginning to be out again. Last Saturday morning Brother Frank Lowdermilk and his youngest daughter, Lucile, were returning from Hamlet and when Brother Lowdermilk struck at a wasp which had lighted on Lucile; the car left the road and ran into a tree, breaking the windshield and cutting both of them right badly. Lucile received a right bad cut on her throat and is still in the hospital at Hamlet.

Our revival meeting is scheduled to begin the first Sunday in June with Rev. T. M. Johnson, D. D., doing the preaching. Every church in town is supposed to have on a revival at the same time. Our second quarterly conference will be Monday evening, April 25 at 7:30.

J. E. PRITCHARD.

New Hope, Why Not Circuit.—Our children rendered a short program last Sunday afternoon after which our pastor made a splendid talk from the subject, "The Empty Tomb," it being his regular preaching day. The children did remarkably well considering the practice they had.

Brother Garner is doing some good preaching and it seems that every sermon gets better. We were glad to have as visitors Sunday Mr. and Mrs. Dewey Buie of High Point; also Mr. and Mrs. Nolan Allen of Asheboro.

Brother Wade Saunders of Montgomery Company will preach for us next Sunday afternoon.

Brother Garner is teaching a Bible class at New Hope two nights each week, Tuesday and Friday nights. These lessons are interesting and everyone that can should take advantage of the opportunity of learning more about the Bible.

We are having a splendid Sunday school. We have prayer meeting once every month.

Our special meeting will embrace the third Sunday in July. We are hoping for a great revival.

Our Sunday school secretary, Miss Rosa Merritt, recently married to Mr. Garrett Dawson. Mrs. Dawson has been a faithful worker in our school and we will miss her, but we trust another school will be the gainer.

Some of our members expect to attend the state convention at Burlington this week.

REPORTER.

Haw River Circuit.—The ladies of Friendship church gave a pageant, "The Crucifixion," Sunday night. It was well rendered and much enjoyed by the packed house that heard. Collection, $9.00.

A splendid Easter program was rendered at Mizpah church Sunday p.m. Brother Roy Stewart, the faithful superintendent, assisted by Miss Carrie Diamond and Mrs. Roy Stewart and perhaps others, made possible his splendid program. Collection, $15.00.

Midway, also, had a program but is yet to be heard.

The ladies of Reidsville will entertain the Mizpah congregation Sunday night.

Our second quarterly conference will convene at Mizpah church on Saturday before the first Sunday in May at 2 p.m.

Aunt Margaret Jones was called home April 9th. An obituary will appear later.

W. D. REED.

HERALD SUBSCRIPTION RECEIPTS

Rev. G. H. Hendry, $3; Rev. M. P. Chambliss, $3; Rev. A. O. Lindley, $1.50; Rev. L. S. Helms, $3; Rev. E. L. Ballard, $1.50; Rev. W. T. Totten, .75; Mrs. B. F. Morris, $1.50.

IN HONOR OF THE DEAD

Heath

After several weeks of suffering John Harris Heath departed this life March 24th.

He was the son of Rev. John Heath. December 20, 1883, he was united in marriage to Emma Nora Causey of Guilford county. To this union were born two children. One died in infancy. He is survived by his widow and one daughter, Miss Bertie Heath. The funeral was held from Tabernacle church, conducted by Pastor Ashburn and other ministers who were boyhood friends of Brother Heath.

The floral offering was beautiful. He was converted in childhood and joined Tabernacle Methodist Protestant church and lived a true Christian life. He was a faithful husband and a loving father.

Brother Heath has gone beyond the pains, sorrows, and disappointments of this earthly life to be with loved ones already gone before and to await the coming of other loved ones.

We extend to the widow and daughter our fullest sympathy, trusting that the great Comforter will dispel the darkness of their grief with the light of faith that we shall meet again in that Eternal Home.

REPORTER.

Heath

John Harris Heath, aged 74 years, seven months, 20 days, breathed his last on Thursday, March 24, 1927, at 8:25 p.m. Early in life he joined Tabernacle Methodist Protestant church, and lived a true Christian life. He is survived by his wife, and one daughter.

It was so hard to give him up, and a vacant place which can not be filled is left in our home, but we grieve not as one without hope, for we know that he is standing at the right hand of God, ready to welcome his loved ones as they one by one enter that beautiful home where cometh no sorrow, no care.

Husband, father, we loved you, but Jesus loved you more, and you have entered into the joys of that home prepared for you. You are resting "safe in the arms of Jesus, safe on his gentle breast." We will treasure the fond memories of you, and may your wise advice and your influence shed upon our lives lead us on to higher and nobler things. May you meet and welcome us as one by one we shall reach the shores of eternity, and together we will spend the countless ages in that land where no tears are ever shed, and we say good-bye no more.

"We loved him, yes, we loved him,
But angels loved him more,
And they have surely called him
To yonder shining shore."

WRITTEN BY HIS DAUGHTER.

Watson

Clarence M. Watson, the oldest son of Mr. and Mrs. G. M. Watson, born May 23, 1918, departed this life April 5, 1927. As the day fades into night this young life slipped out into the great beyond to be with God and his angels. Clarence was not allowed to linger and suffer long as many are, falling sick with Muscular Rheumatism a little more than a week before his death, and later developing pneumonia. We do not understand the mysteries of God and why He calls the ilttle children from among us, but we have the assurance that He is too wise to make a mistake and too good to do wrong. It is sweet and comforting to think of this young life (taken as it was) being a flower just transplanted from this world into one more beautiful, into a Flower Garden that is cared for by our Heavenly Father and that we too may by living for Christ be with him in the Garden of Prayer where God is the keeper. The funeral was conducted at Fairview Methodist Protestant church Wednesday afternoon at four o'clock by the writer. The large number of his schoolmates and friends present showed that he was loved and would be missed in the community in which he lived. The pallbearers were schoolmates. The flower girls were members of his class in school. Burial was in Fairview cemetery; beneath a mound of flowers his body lies awaiting the resurrection morn.

While hearts are heavy and bleeding because of his going may each one who mourns think of what the poet says:

"Too thick in every graveyard
The little hillocks lie,
But every hillock represents
An angel in the sky."

M. IVEY CRUTCHFIELD.

Garmon

With sorrowful hearts we learned of the death of Mr. John C. Garmon, father of our teacher, Mr. O. B. Garmon. While not entirely a shock to us, for we knew that he was quite ill, still we hoped that he would be up again; but Our Heavenly Father knew best and we submit to His righteous will, therefore be it:

Resolved, That we the members of the Philathea class extend our heartfelt sympathy and deep regret to our teacher and to the members of the family in their great loss; though feeling that their loss is His gain, yet when the ties of human nature are severed there is a sorrow that nothing else can bring. Therefore the love and deepest sympathy of each member of the class is herein extended to each bereaved member of the family. And be it:

Resolved, That a copy of these resolutions be sent to our teacher, to the Methodist Protestant Herald, the Reidsville Review, and a copy be placed on the minutes of our Philathea class.

MISS ELIZABETH HUTTON,
MRS. G. M. REED,
MRS. H. S. DIXON,
Committee.

Knight

The fields are white unto the harvest and God is calling his servants home. Two weeks ago Susan Knight, wife of W. W. Knight, heard the voice in loving tones, "Come unto me and I will give you rest." She leaves a husband and thirteen children to mourn the great loss of wife and mother. She was a quiet, unassuming woman. Was 64 years old, was a devoted wife, a loving mother and kind to all her neighbors. She was born and reared in this community, living not more than five miles from her mother's home, Aunt Jane Lemmons, who has gone before her. Of several brothers and one sister, Mrs. Knight leaves but the one sister, Mrs. Nannie Rumbly. She has five sons. W. H. Knight, J. S. Knight, T. L. Knight, R. G. Knight, and P. G. Knight; all of Stokesdale, and has eight daughters: Mrs. O. E. Comber, Mrs. A. J. Garrett, Mrs. W. R. Gentry, Mrs. J. F. Powell, and Mrs. C. W. Angel of Stokesdale, and Mrs. P. M. Johnson, Mrs. O. F. Stafford and Miss Pearl Knight of Greensboro.

The floral display was the greatest I ever saw and I never saw the bereaved more hurt. And may we remember the good deeds done by our dear ones and help us to know that we have the opportunity of being reunited with them in the glorious beyond.

REPORTER.

SUNDAY SCHOOL

Lesson for April 24.—The Majesty and Glory of Christ. Mark 9:2-10; 2 Peter 1:16-18.

Lesson for May 1.—Peter's Denial and Repentance. Mark 14:53, 54, 66-71; Luke 22: 61, 62.

CHRISTIAN ENDEAVOR

Topic for April 24.—If I were to Be a Foreign Missionary, What Country Would I Choose? Why? Acts 1:8.

Topic for May 1.—What Vocations Are Worthwhile? 1 Cor. 3:6-16.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported $175,298.22
No receipts since last report.

Endowment Insurance Fund

Amount previously reported	$7,592.61
J. F. Baity	10.00
Ira W. Baity	10.00
Elsie Baity	5.00
E. F. Kiger	5.00
Mrs. Lucile H. Baity	7.00
Mrs. E. F. Kiger	5.00
Miss Myrtle Kiger	5.00
Mrs. L. C. Hine	5.00
W. G. Henning	10.00
	$7,654.61

It will be recalled that over two years ago a number of friends of the college indorsed notes and secured the money through their banks, in order that financial pressure upon the treasurer might be to some extent relieved.

Among these notes were two for One Thousand Dollars each, which our good brother, D. A. McLaurin, of Concord, handled for us, with the assistance of other loyal friends of that aggressive church. One Thousand Dollars was paid at maturity, and I am now informed by Brother McLaurin that the indorsers have assumed payment of the other note, thus relieving the college entirely.

While it has been understood that the notes would be taken care of eventually by the local churches, as long as they are outstanding they are obligations of the Board of Education, and it is always a relief to have one disposed of.

Brother McLaurin has proved to be one of the most loyal friends of the college. There are a number of the same kind, but, unfortunately, that number is not large enough. If it could be greatly multiplied the perplexities of the treasurer would be at an end.

J. NORMAN WILLS, Treasurer.

—Nearly half the potential water power of the world is in Africa.

Methodist Protestant Herald
J. F. McCULLOCH, Editor and Publisher

Published weekly in the interest of the Methodist Protestant Church as an organ of the ... Carolina Annual Conference.

PRICE- $1.50 a year, payable in advance.

Papers are discontinued on expiration of the term ... scription However, subscribers who request ... be marked on our books as "regular," their ... to be continued and payment to be made as near the beginning of the year as convenient.

Subscribers can remit directly or hand their money to pastors, who act as our agents in the field.

In directing change of address, give the old address as well as the new In renewing, give the same initials as before.

We cannot often supply back numbers.

We acknowledge receipt of money on subscription account by changing the date on the label. If this is not changed within two weeks after your money is forwarded, write us.

Entered as second-class matter at the post office at Greensboro, N. C.

OUR CHILDREN'S HOME

Offerings by Churches and Individuals

Mt. Pleasant church, North Davidson Circuit, $9.35; Fair Grove, Haw River Circuit, $3; Salem church, Saxapahaw charge, $1.47; Mrs. D. T. Gaster, Sunday eggs, $3.70; Sapling Ridge, Alamance charge, $2.88; Miss Mamie Johnston, Sunday eggs, $1.25.

Sunday School Offerings

Rose Hill, Pageland Circuit, S. C., $2.20; First M. P. High Point, $21.11; Yarboroughs Chapel, Yarborough, S. C., $2.11; Fountain Place, $5.42; Shoals, Pinnacle charge, $1.63; Hickory Ridge, Forsyth Circuit, $6.16; Calvary, Greensboro, $20.00; Pleasant Grove Station, $8.96; Haw River Mission, Glen Raven charge, $3.70; Fairfield, Guilford Circuit, Community singing, $10.62; Bethesda, North Davidson charge, $4.75; Lebanon, High Point, R. F.D., $7.02; Mt. Zion, Pinnacle charge, $3.61; Lanes Grove, Midland circuit, $2.15; Shiloh, Randolph circuit, $1.96; Pleasant Union, Liberty, .95; Creswell, Creswell charge, $3.28; Tabernacle, Tabernacle charge, $12.35; Grace, Greensboro, $9.80; Grace Baraca class, $16; Mebane, Littleton charge, $11.54; Liberty, Siler City charge, $7.30; Mt. Moriah, Cleveland Circuit, $1.90; Whitakers, Whitakers charge, $8.00.

We appreciate very much indeed every contribution made to this good work; we have been made sad since last we reported through this column, in the loss of one of our fine boys. This also breaks the splendid record of the Institution in not having lost a child. The first came to us in such a tragic manner. We wish to thank all who so kindly sympathized with us in this loss, for the floral contributions, also for the cars furnished to take the children to the funeral.

E. F. ALLMAN, Superintendent.

On The Essential

Numbers of times those in authority have occasion to refer to deep spiritual things and say "next to inspiration," and it seems that such expressions are "safe."

The above may serve as a reminder of certain other expressions that are often made in reference to the essentials—as that whatever God requires is essential. However, some claim that God requires water baptism, (Immersion), and that it is essential.

It seems that there are lots of good people, sincere Christians, who have never been baptized by water.

At one of the popular churches where they urge for water baptism only a few take their church paper. Now, in order to help us to think clearly on the water essential let us make a question and ask which is the nearest "essential" for a person, water baptism, or the church paper. It seems that the members of that church above referred to could do better by means of their church paper than by "means" of their water baptism.

Of course they have their Sunday school literature, but that is not the "official organ."

The church paper seems to serve more as "means of grace" than all of water baptism.

However, "These things ye ought to have done, and not to have left the other undone."

We can safely say that our religious literature serves as next to the essential, and every family should have their church paper as a "means of grace." What do we learn to read for?

CASUAL.

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A high grade institution for the education of young women and young men.

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Correspondence solicited.

R. M. ANDREWS, *President*

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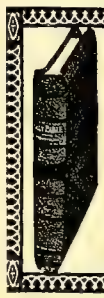
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St. Peter—Where's the fellow who arrived yesterday?

Gabriel—Oh, he checked out. Didn't like the place. He's from California.

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST ... ARE BRETHREN.

Pres Elderdice Select
Westminster MD

VOLUME XXXIII. GREENSBORO, N. C., APRIL 28, 1927 NUMBER 25

Commencement at Westminster Theological Seminary

A theological seminary is a great incubator for hatching out young preachers. The Methodist Protestant Church has been fortunate in having such an incubator for more than forty years. It is located in the town of Westminster, Md. It is ordinarily almost as quiet as a sitting hen. But when hatching time comes there is a stir and a bustle. Next week is hatching time. A fine brood of ten young preachers is to come off. Six are Marylanders, two are Virginians, one is a New Yorker, and one is a West Virginian. Here are some of the subjects treated in their graduating theses: Human Suffering, Immortality, The Miracles of Jesus, The Deity of Christ, The Problems of the Rural Church, The Social and Recreational Program of the Rural Church, God and the World War, Religious Leadership.

The program for the week includes sermons by President Elderdice and Rev. G. I. Humphreys and an address by Prof. T. C. Miller, of Fairmont, W. Va.

Some people imagine that hen-hatched chickens are to be preferred to incubator-hatched ones, but what would our church have done without this great incubator on Westminster hill? The men who have quietly wrought there for the preparation of man for the Gospel ministry have done and are doing a great work. We may take a just pride in this school of the prophets, and we should encourage our young preachers to take advantage of the help it offers.

We thank Dr. Elderdice for an invitation to the exercises of commencement days, May 1-3.

Superstition Still Lives

We have just received from an anonymous lady in Burlington, N. C., a long letter clipped from a newspaper and headed "An Ancient Letter Supposed Written by Jesus Christ." We are asked to publish this letter. This is the third time we have been asked to publish this absurd letter in the last thirty years. We have declined twice before and we must decline this time. The letter pronounces a curse upon those who refuse to publish the letter and a blessing upon those who pass it on. We presume this explains the fact that we have been repeatedly asked to publish it.

We think it time to let the letter die.

According to a claim of the letter, it was written by Christ just after His crucifixion. It does not say whether it was written while He was still nailed to the cross or not. The language would imply that it was written before His resurrection from the dead. It is also said that it was signed by the angel Gabriel ninety years after the Savior's birth. What force would Gabriel's signature give to a document already signed by the Son of God? And why should he wait nearly sixty years to sign it? The further statement is made that the letter was deposited presumably by Gabriel under a stone at the foot of the cross with the following inscription on top of the stone: "Blessed is he who shall turn me over." Nobody seemed to have had curiosity enough to turn the stone over until at last a little child came along and turned it over and found the letter. He gave it to a Christian in whose family it remained for a thousand years, bringing trouble after trouble because it was not passed on to others.

The letter was probably written by some waggish fellow amusing himself with the thought of how superstitious people would take pains to keep the letter in circulation.

This one statement taken from the letter is enough to prove that Jesus did not write the letter: "Do but once think of what I have suffered for you; if you do it will be well for you in this world and in the world to come."

Anecdote of Mr. H. J. Heinz

Mr. H. J. Heinz, formerly a member of the Methodist Protestant church in Pittsburgh, Pa., from a small beginning built up an immense business with ramifications throughout the civilized world. His success was in large measure due to his sterling integrity. The following related by Mr. E. D. McCafferty in his biography of Mr. Heinz illustrates:

"One day he accosted a new employee at the weigher's platform weighing apples. The young man, eager to impress his value on his employer, said: 'We are getting you good weight today, Mr. Heinz.' 'Fine!' said Mr. Heinz. 'What are you doing for me?' 'Why, you know, a quick hand, and you can always slip over a few pounds extra.' Mr. Heinz nodded and after a few moments asked him mildly to go with him to the office. When they arrived he said: 'Do you know what office this is? It's the cashier's office. You will be paid off, and you will leave this place at once.'

"'But, Mr. Heinz,' cried the astonished young man. 'I was saving you money!'

"'You were robbing a man who was selling to me,' said Mr. Heinz, 'and you were robbing me of something more precious.' Then, laying his hand on the discharged young man's shoulder, he added: 'There's only one way to weigh, or to do anything else. Be as square to the other fellow as to yourself.'"

—President Calles of Mexico thinks mutual interest should move our nation and his to peaceful intercourse. He says there are only four million out of fifteen million people in Mexico who wear shoes. If we should educate the lower classes, they would wear shoes and form a new market to be supplied. This is but one item in a long list.

—Governor Al Smith of New York has answered the objection to his being president based on the fact that he is a Roman Catholic. The answer is satisfactory to some but not to all. But he has failed to qualify in the eyes of those who regard his record with reference to the liquor traffic. He has a spot on his hands which will not wash out.

"SEEKING GOD"—ACCORDING TO AMOS

By H. H. Smith

What a pity that Amos should be called a minor prophet! "Minor" can mean nothing diminutive as applied to this man of God who felt the message of Jehovah burning within his soul so fervently that he cried out, "The Lord hath spoken, who can but prophesy?"

When Amaziah, the priest of Bethel, where the idolatrous sanctuary established by the wicked Jeroboam was located, undertook to put Amos to rout: "O thou seer, go, flee thee away unto the land of Judah, and there eat bread, and prophesy there," quick as a flash Amos came back: "I was no prophet, neither was I am prophet's son; but I was an herdman, and a dresser of sycamore trees: and the Lord took me from following the flock, and the Lord said unto me, Go, prophesy unto my people Israel. Now therefore hear the word of the Lord,"—and forthwith the intrepid prophet pronounced an awful doom upon Amaziah and all Israel.

The Israelites were seeking God most diligently by their appointed feasts and offerings, and outwardly they were very religious. But Amos saw beneath all these empty forms and ceremonies. He saw the poor robbed, and the laborer cheated, and injustice and cruelty and sensuality on every hand. Their very sanctuaries were places of licentiousness and sin. And so the prophet cries out, "Seek the Lord and ye shall live." To explain what he means by seeking the Lord, he changes the phrases and says, "Seek good, and not evil, that ye may live." "Seeking God," according to Amos, means seeking the good, especially the good of our fellowman, and his welfare materially and spiritually. It was a time when "man's inhumanity to man" was appalling. The rich, forgetting everything except the gratification of their selfish desires, "bought the poor for silver, and the needy for a pair of shoes," and "sold the refuse of the wheat, making the ephah small and the shekel great,—falsifying the balances by deceit." Yea, they even snatched from the poor, as security, their only garment to keep them warm as covering at night, refusing to restore it by sunset, as the law required. And still they considered themselves a very religious people, because they punctually observed the feast days and offerings.

The burden of Amos' message was this: God's blessing could never be secured, so long as justice and brotherly kindness were ignored in dealing with one's fellow man. To us, in theory at least, this is commonplace, but not so to the ritual-loving Israelites. In order to bear this truth home to them, Amos becomes startlingly bold, and represents God as thus speaking to Israel: "I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though you offer me your burnt offerings and your meat offerings, I will not accept them; neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment (justice) roll down as waters, and righteousness as a mighty stream."

O, Amos, mighty prophet of God, speak to us today; for we, too, are seeking God. Do we fail to find Him and realize His presence as "closer than breathing" because we are relying too much upon external forms and ceremonies, forgetting justice and brotherly kindness in dealing with our fellow man? Teach us, thou prophet of righteousness, that it is not enough to attend church and pray and give money. May we never forget the "Inasmuch" of the Son of God, our Saviour: "Inasmuch as ye did it not unto one of the least of these, my brethren, ye did it not unto me."

> "I sought the Lord in sun and stars,
> And where the wild seas roll,
> And found Him not. As mute I stood,
> Fear overwhelmed my soul;
> But when I gave to one in need
> I found the Lord of Love indeed."

What a wide application has this doctrine of justice and brotherly love proclaimed by Amos long ago! Yonder is a man at the head of a great factory. He is active in the business life of his town and also in the church. But there is something lacking in his Christian experience. He feels it if he does not confess it, or confide it to anyone. He would like to enjoy the blessings of a deep Christian experience, but how can he so long as he employs a large number of women who work ten hours a day at the low wage of $10 a week, trying to support their families? So long as these underpaid laborers pile up dividends that enable their employer to live in the greatest luxury, it is little less than robbery to deny them a living wage.

A recent investigation of one of the textile mills in the North disclosed the fact that a large number of women were compelled to work at night to supplement the meager income of their husbands who worked in the same factory during the day. Many of these women were mothers of small children, and, working at night, they could snatch but a few hours of sleep during the day, for there were the usual household duties, besides the care of the children. In the name of humanity, how can multi-millionaire mill owners enjoy their huge incomes procured at the price of overworked mothers and dwarfed children? Amos would have represented the Lord as saying to such men as these who rob their fellow man of a a decent wage, roll in luxury, and then hope to draw near to God by psalm-singing on Sunday: "Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let justice roll down as waters, and righteousness as a mighty stream."

But there are two sides to this subject of seeking God. Amos was a great prophet raised up to awaken the Israelites to a sense of their social obligations. Our obligations to our fellow man must never be overlooked, but we owe duties to God as well as to man, and happy is he who follows the full teaching of the Master on this subject: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." While the message of Amos is applicable to multitudes today, there is another side that should be emphasized for the benefit of others. It is well put by Dr. John R. Mott: "An alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experience and Christian faith; that the discipline of our souls and the deepening of our acquaintance with God are not proving sufficiently thorough to enable us to meet the unprecedented expansion of opportunity and responsibility of our generation."

Some preachers are none too fond of systematic pastoral visitation. They regard such work as distracting, and prefer to spend their time with their books. To encourage them to be faithful pastors they are sometimes told they will find sermons in pastoral visitation. They will find more,—they will find God.

"The parish priest
Of Austerlitz
Climbed up in a high church steeple,
To be near God,
So that he might hand
His word down to the people.

And in sermon script
He daily wrote
What he thought was sent from heaven;
And he dropped this down
On his people's heads
Two times one day in seven.

In His wrath, God said,
'Come down and die';
And he cried from the steeple,
'Where art Thou, Lord?'
And the Lord replied,
'Down here among my people.'"

Ashland, Va.

MODERNISM PROPAGANDA

About two years ago we received a pamphlet from the University of Chicago, the title being "Evolution, the Bible, and Religion." The pamphlet was sent by its author, and bearing the imprint of the University of Chicago Press, but the author disclaimed having any official connection with the University.

The object of the pamphlet is to try to make the reader believe that evolution does not contradict the Bible nor interfere with religion, but on the contrary is a great aid to faith and piety. Of course, as usual, by all such writings, no *proof* whatever is given to sustain this claim. The pamphlet is wily, seductive, and bordering on plausibility, if you will not *think*, but just listen to the siren voice of the charmer. Of course the whole thing is false, but calculated to deceive the young, the unwary, and the uninformed. This seems to be its object.

There was a letter accompanying the pamphlet giving prices, etc., at which it was to be furnished and calling on pastors to order and distribute liberally among their people. Extolling the great good that would result, by dispelling darkness, ignorance, confusion, etc., by disseminating this great evangel of light and truth. It was also stated that it was being placed with the Y. M. C. A.'s for their enlightenment, and of course as distributing points.

I decided to send out a "feeler" and sound the orthodoxy of the author; to break through the "smoke-screen" in which he had enveloped himself—to force him into the open so that his true attitude might be disclosed. I was already satisfied, in my own mind, for no orthodox person would, or could, write such a pamphlet. Still he tried, as the most of such writers do, to impress the reader that he was sound. So I sent in the following unequivocal questions, so worded that he could not "straddle the fence" on the word "divinity." Do you believe:

1. That Jesus Christ is God?
2. That the Holy Spirit is God?
3. Do you believe in the Blood atonement?
4. Do you believe that the Bible is inspired?
5. Do you believe in the real literal Resurrection of Christ? That the identical body that was put in the tomb, arose?
6. Do you believe in the Resurrection of the human body?

We could have put other questions—the virgin birth, etc., etc., but we knew that these six would disclose him. And sure enough they did. They made him indignant. He never answered one of them, either yea or nay. But dodged the whole issue by saying that he believed that "God was in Christ reconciling the world unto himself." His answer was *equivocal* and *evasive*. Had he been *orthodox* he would have been eager to have answered each of the six questions in the affirmative.

Persons give equivocal, evasive answers when they wish to hide something. His answer so far as it extended could be either orthodox or Unitarian, all depending on the interpretation given. But he failed to interpret it, and his failure to answer the questions shows him to be heterodox, but did not wish to confess it. Orthodoxy is never ashamed of its faith nor ashamed to confess it. It has nothing to hide.

We answered his evasive letter, telling him that as he had taken the initiative in pushing his propaganda, he ought not to complain; that what was "fair for the goose was fair for the gander." This fetched him down from his perch and lowered his temperature, and we have not heard from him since. But the disease has broken out afresh, in a new place.

It is "The American Institute of Sacred Literature" this time, hailing from the University of Chicago. Some weeks ago we received a lot of *tracts* and booklets from this plant, with letter and printed matter, extolling the tracts, their merit, and the great good done by the old-time preachers in the use of tracts; urging pastors to buy and circulate, especially in their own congregations. True, tracts have been used to good account, but not such as those sent out by this American Institute of Sacred Literature.

The word "sacred" sounds good, but it may "cover a multitude of sins." (Lies.)

The Hindus have their sacred books. And so do the Chinese, Japanese, Persians, and the ancient Egyptians. Even Joe Smith has his sacred (?) book. In this case, the samples of tracts sent were all modernistic, Unitarian, rationalistic, and evolutional. With taking orthodox titles, such as the Bible, the Son of God, Inspiration, Conversion, Jesus Christ, Second Coming, God in Man, etc., etc. We read them all and found them unsound. Much in them is equivocal and misleading . Deceivers, "deceiving and being deceived." After reading them I put them in the grate. Few have any idea or knowledge as to how industriously, persistently, and steadily this pernicious propaganda is being pushed. The object is to sow the whole country with these "tares" while the evangelicals "sleep." The young, inexperienced, poorly informed are caught by the titles, which sound good, but the interpretation of these titles is the rankest, most pernicious heresy. So we sound this warning: Anything you receive from the American Institute of Sacred Literature is modernistic propaganda, and the best place for it is in the stove or grate. They say that only about one in ten of the pastors to whom they send samples of their tracts, with order blanks, prices, and their appeal, respond. But they catch a "sucker" now and then. Of course the evil will spread unless it is exposed and counteracted by wholesome literature.

It has been said that God never builds a church but what the devil builds one beside it. This may not be always the case, but it is largely true. And as the Moody Bible Institute Colportage Association has been for a number of years furnishing much good religious literature at small cost—tracts,

booklets, and books, it seems that Satan has adopted the tract and pamphlet method to neutralize as much as possible the work of the Moody and similar institutions. The heathen religious have adopted the Sunday school to teach their religion—borrowed from Christianity. And now it seems that modernism has adopted from the evangelicals the tract method to spread their heresies all over the country among the unsuspecting, but enlisting the pastors to carry on the deadly propaganda.

Beware! A word to the wise is sufficient.

J. F. Dosier.

THE WAR IS ON

It is provoking in the extreme to hear the champions of evolution repeat over and over again the false claim that evolution is science, and that the opposition to teaching evolution in tax-supported schools is opposition to science and the teaching of science. Fundamentalists and the opposers of evolution have no desire and no purpose to limit freedom in the pursuit of truth. They are hospitable toward truth, all truth, but they are unalterably set against being taxed to support schools in which there is a teaching that is purely naturalistic and leads away from faith in God. The war is on. Our Christian religion is being challenged, and it behooves orthodox Christian men and women to accept the guage of battle and enlist for the war. We may lose some battles, but under God we expect to win the war.—*Word and Way.*

FERTILE SOIL

The hearts of children and young people, those who are reached most easily and effectively by means of the Sabbath School, are fertile soil for the seed of God's Word. In the parable of the sower and the soils, the good ground which brings forth 30 or 60 or 100 fold, may represent the minds and hearts of those who are young. Children and young people are curious and eager to learn new things. They are therefore ready for the good news of the kingdom. They are also ready for new friends, and those who seek to introduce them to Jesus Christ, the friend of sinners, and the elder brother of all the saved, will find them easy to approach and warm of heart. The character of youth is in the process of formation and is not hardened into indifference or cynicism or worldliness. It is only a step for the tender feet of children from the way of death to the way of life. Here, then, are hungry minds and hearts, responsive wills and easily molded characters, waiting for the shaping hand and witnessing voice of the teacher of the Word. This is the golden opportunity of the teacher.—*Selected.*

FOR HIS SON'S SAKE

D. L. Moody used to tell a story of a busy judge who, during war time, was approached by a soldier who presented a letter. Before reading this the judge seemed disinclined to pay much attention to his visitor, as he was absorbed in an important legal case. Upon opening the letter his whole attitude changed. It was from his own son. He read: "Dear Father: The bearer is a soldier discharged from the hospital, and he is going home to die; assist him in any way you can for Charlie's sake." All the tender emotions of the judge's soul were laid open. He said to a friend afterwards, "I took that soldier to my heart for Charlie's sake; I clothed him in Charlie's clothes; I let him sleep in Charlie's bed, and supplied him with every comfort for Charlie's sake." Moody added, "God will never turn away any needy one, for His dear Son's sake."—*A. C. Crews, in Westminster Teacher.*

GOD REVEALED, NOT DISCOVERED

Philosophers and scientists have much to say about the origin of things and the Deity. If they admit that there is a Supreme Being, as a rule, their portrayal of Him is not such as to give assurance and confidence to mankind with respect to His relations to men. This is not surprising, for the finite mind, though it sees in the physical universe much evidence of the existence of a Creator, is utterly inadequate to apprehend either His character or His purposes. The testimony of nature is not uniform even as to the benevolence of its Maker, for in the world are to be found both good and evil, both things that bless and things that curse. So true is this that nature has been spoken of by some as "red in tooth and claw." To be sure, we have the sunshine, but there is also the destructive storm; we have vegetation that feeds and clothes the body, but we also have noxious weeds and grasses that plague and must be warred against; we have in life many joys, but we also have sickness, suffering, and the dark tragedy of death.

The human intellect by searching cannot find out God. No truth is written more clearly in human history than this. All the false religions of the world bear pathetic witness to it, as also do the philosophic systems that have set the Bible aside and sought by independent efforts to solve "the riddle of the universe." Such investigators, when conceding that there is a God, have generally done one or the other of two things; they have either removed Him far away from the earth and the human race, interposing between the Creator and His creatures a vast system of inexorable laws which govern in His stead; or they have made Him one with nature, stripping Him of His personality and thus in reality annihilating Him. In either case, the God for which the heart of man cries out is not at all brought into view. Such a God is revealed only in the Holy Scriptures, Divinely given for that purpose, and these are some of His characteristics:

1. He is knowable. Guided by the inspired Word, man can by faith find Him, and be conscious that He is. He cannot comprehend Him in the fullness of His being, but this fact does not destroy the validity of his knowledge. The child knows his earthly father, though he cannot understand his parent's larger thoughts or go with him into all the realms in which he moves.

2. He is a God who answers. He does not leave His children orphaned, groping in darkness amid their heartaches and perplexities. His ears are ever open to their cries. He gives response to their prayers.

3. He is sufficient. He is not only willing to help those who rightly call upon Him, but has the resources at His command to do so. He is able to do for us "exceeding abundantly above all that we can ask or think." He is omniscient and omnipotent, and can care adequately for those who trust Him both in life and death—both in time and in eternity.—*Selected.*

—We need to take heed how we hear these days. Especially is this true regarding reports from China and from Mexico. It is now said that reports of outrages in China were greatly exaggerated, and the motive for the exaggeration is said to have been the hope of American interference to save the day for other nations that have interests there. From Mexico come conflicting reports from Roman Catholic authorities and from men representing the Mexican government. In view of the conflicting statements we should withhold judgment until the truth appears.

If we love one another, we shall be willing to think differently, and yet seek to harmonize our differences.

The WORK *and the* WORKERS

Branch Meeting

The Branch Meeting of the Woman's Foreign and of the Woman's Home Missionary Societies was held in Henderson April 19 to 21. We were privileged to attend all the sessions, and we rejoice with the good women in the splendid reports made by both organizations. The Foreign Branch raised over $6,000 during the year, and the Home Branch over $4,000.

The meetings were well attended, and a spirit of progressiveness prevailed in every session. It was good to be there. I am sure someone else will make full report of these splendid meetings.

Moriah

On Friday evening, April 22nd, I had the pleasure of meeting with the second quarterly conference at Moriah. This charge has built a splendid new parsonage on the church grounds at Moriah, and the pastor, Rev. H. C. Carmichael, has moved his family into the parsonage. The people are very much pleased with Brother Carmichael, and the work is going along splendidly. We are expecting great things on this new charge this year.

West Forsythe

Early Saturday morning, April 23rd, we started for a two-day visit to West Forsythe, and reached Harmony Grove in good time for the eleven o'clock service. Dinner was served on the grounds, after which we returned to the church for the second quarterly conference. The attendance was good, all the churches save one being represented. The business was transacted with promptness and in a splendid spirit. We noted that about one-third of pastor's salary was paid. We reminded them, as we do all the charges, that one-half of the year has passed and one-half of the salary should be paid.

On Saturday evening we were at the Baltimore church, and preached to a splendid congregation for a week night. The congregation was largely made up of young people and they gave earnest heed to the word.

On Sunday morning we started out with the pastor, Rev. C. H. Whitaker, to visit three churches, Stony Knoll, Pleasant Hill, and Tabernacle. At each one of these churches we met good congregations, and preached to people who heard the Word gladly. It was a pleasure to preach to them.

The church buildings and grounds in each case showed that the people are taking some pride in keeping them neat and attractive in appearance. Markers by the road would mean much. This is the fifth visit I have made to this charge as president of the Conference, and if I am capable of judging, the work is now in the best condition it has ever been. Last year's report was the best for years, and we predict that this year's report will be better still.

Brother Whitaker is doing fine work, and the people speak well of him. The parsonage and grounds are in the best condition I have ever seen them. Some work should be done on the parsonage, and was ordered done soon.

At each church they laid plans to collect the college assessment and send it in soon.

Pastors, Please Note

The College Assessment laid upon each charge is small. This assessment is for college running expenses, and is meant for this college year. And this college year closes on May 26th, so this amount on each charge should be collected and sent to Mr. V. W. Idol certainly not later than May 20th. We are depending upon each charge to raise this amount. Please attend to this at once, for the time is short.

Church Extension

A few days ago your Board of Church Extension met and gave careful consideration to every application before it. These applications amounted to nearly $10,000. The Board gave careful and prayerful thought to the applications for some two hours, and tried to be fair to all, and yet to scale them down to within a reasonable expectation of the real annual income of the Board. Based upon last year's income, we could only expect about $3,000; but because of the earnest calls and the pressing needs, your Board of Church Extension appropriated about $3,900. This will be paid provided the money comes in through the A. C. B. Please remember that the Board has no other way to get this money; $5,500 is distributed to the charges for Church Extension, and if all this is raised, which it should be, your Board can and will pay all apportionments for the year, and will have some left to pay on notes it is now carrying. Be sure to bear this in mind in raising A. C. B.

That Easter Offering

We rejoice at the good reports coming in from the Easter offerings. If you have Easter money in hand please forward at once to Mr. V. W. Idol, High Point, N. C., so he may send it in. The Board of Home Missions needs it immediately. Thank you.

In fact, it will be helpful all around if when money is collected for either of the budgets it could be sent in at once.

Summer Conference

The Summer Conferences are rapidly approaching. They will be held in the High Point College July 18 to 25. We are expecting every pastor to be present, and shall be disappointed if they do not get there. Come to spend the entire week. Get your people to excuse from service on Sunday, July 24th, and remain at the College with your young people.

Of course the Superannuates and any other ministers without work are expected to be present, also.

Rev. F. W. Paschall and Rev. N. M. Harrison will keep you posted about the Young People's Summer Conference. In the meantime be planning to come in goodly numbers. A fine program is in the making.

Appointments

May 1st, 11 a. m., Asheboro; 8 p. m., Commercement sermon, Bessemer High School.

May 6 to 8, Salem Church, Saxapahaw, Centenary services.

May 8th, 3 p. m., Commencement sermon, Eli Whitney High School.

May 9th, Trustees meeting, High Point College.

May 15th, Davidson, Circuit Rally.

May 17 to 18, All Boards Meeting, Washington, D. C.

May 22nd, 11 a. m., to hear Commencement sermon, High Point.

May 22nd, 2:30 p. m., Mount Pleasant, North Davidson.

May 29th, Second District Rally, Spring Valley, Vance.

June 5th, Orange.

Faithfully yours in His service,

A. G. Dixon.

Denominational Enterprises

FOREIGN MISSIONS

Ever since the death of Dr. Klein, last December, as president of the Union Board, I have been writing the weekly missionary article. Since Rev. S. W. Rosenberger, D. D., of Columbus, Ohio, has been elected to succeed Dr. Klein, and assumes his new duties on May first, this will be my closing article, and hereafter this column will be filled by the new secretary. Before laying down my pen, there are at least three matters I want to bring to your attention.

Support Dr. Rosenberger

First, I would solicit for Dr. Rosenberger your hearty support. No one knows better than I do the "man's job" he is undertaking. To follow such a capable, efficient, well-informed and widely-traveled secretary as Dr. Klein is in itself a great responsibility. Your Board of Foreign Missions believes in the suitability of Dr. Rosenberger for this office, and they were unanimous in their choice. Read all he writes to you, whether it be in the church press, or circular letter, or private correspondence; and to the limit of your ability grant all his requests.

Co-operate in the Memorial

Second, letters have been sent to all the ministers and Sunday school superintendents of our denomination telling of the plan of the Union Board to make the coming Children's Day service a memorial to Dr. Klein, and to use the increase in the offering, over the usual amount received, to help provide a Klein-Coulbourn Memorial Church at Nagoya College, Japan.

There are several reasons for uniting these two names in this memorial church. For instance, both men served as executive secretaries of the Board of Foreign Missions, and both men died while thus serving. Again, several thousands of dollars were raised, ten or twelve years ago, to provide a Coulbourn Memorial Church at Nagoya College, but the plan was never completed. Dr. Klein was our first ordained missionary to Japan, and founded the school that has grown to be Nagoya College. These, and other reasons, appealed to your Board as justifying this memorial to these faithful servants of God.

Therefore, when your Sunday school observes Children's Day, arrange to give at least fifty per cent more in your offering than you did last year. This additional amount will be needed to complete the memorial church at Nagoya College. Send to Mrs. Fred C. Klein, Berwyn, Md., for Children's Day supplies.

India—Our Most Needy Field

I have always tried to keep our three missionary fields, Japan, China and India, on a par in my thinking. I feel, however, that the physical needs of our work in India are greater at the present time than in either of the other two fields.

In what was possibly the last letter received by Dr. Klein, from Rev. Paul M. Cassen, one of our missionaries in India, I find the following paragraph: "I believe there are people at home who will be willing to give enough money to build a chapel, or a house for a preacher, if only we would present the opportunity to them."

Four hundred dollars would be sufficient to build a very comfortable house for a preacher; and five hundred dollars would build a very nice chapel, that would be of great use in our work. We have received word from a friend at home that they were going to put some money into our hands to be used in the mission as we feel wise. At the present time it amounts to about four hundred dollars and there is a possibility of its being more than doubled in the near future. The one request is that we mention no names. Our actual needs at the present time are eight houses and two chapels.

Here is a fine opportunity for ten people to provide one each of these much needed buildings.

Still greater than these needs, is the need for two new bungalows in which to house our two missionary families. When the Minnises and Cassens went to India, it was with the understanding that as soon as possible the Board would provide them suitable homes. Because of the failure of the budget to provide the Board with enough funds, the Board has been unable to make good its own expectations. I have deeply regretted that these two families have had little real home life during the years they have been in India. They have had to occupy the same house, thus denying to them the privacy, without which there can be no real home life.

One friend, appreciating this situation, has given $1,000 toward a home for the Cassen family. I appeal to our people to make possible by their gifts these two much needed homes in India.

And so I close, what to me has been a labor of love, with repeating these three requests—support the new secretary, Dr. S. W. Rosenberger; co-operate in making the Klein Memorial Children's Day a great success; and help our missionaries in India to secure the houses, and chapels, and bungalows they so much need.

J. C. Broomfield.

HOME MISSIONS

An Appeal to the Pastors

As far as I have information, Easter was a great day throughout the entire denomination. Never before in the history of our church was such interest taken in the celebration of our Lord's Resurrection. Never before have so many churches had special Easter programs to make the services attractive and profitable. Never before were the congregations as large or the enthusiasm as great. Special effort was made to present the Gospel to the individual.

I am receiving reports from every section of our denomination stating that both children and adults have confessed Christ as their personal Savior and united with the church. Returned postals were sent to all of our pastors a few days before Easter with the request that they would report to me the number of members received and the amount of the offering for Home Missions. Will the brethren please take time to return the card? If you have misplaced the one sent, send another card giving the name of your Annual Conference, name of local church, your own name and address with the number of members received, and amount of the offering. I do not wish to make a partial report through our church papers and am waiting to hear from all.

Please do not send the money to me, as some are doing, but to your Annual Conference Treasurer, stating that it is the Easter offering for Home Missions. Last year some did not do this and then were disappointed that they did not have credit for an Easter offering in their Annual Conference Minutes. Their money went into the General Funds and the Board of Home Missions did not get the full benefit of it.

With the aid of the pastors in sending at once the number of members received and the amount of the offering I will be able to report through the church papers what has been accomplished. Please let me hear from you without further delay and then watch the church papers for results from the whole church.

It is not possible for me to communicate with each pastor and church personally. I will therefore take this means of expressing the gratitude of the Board of Home Missions for the splendid co-operation it has had from every section of our beloved church. J. M. SHERIDAN.

516 North Charles St., Baltimore, Md.

PRAY—GIVE—GO

Three things the Master hath to do,
And we who serve Him here below,
And long to see His Kingdom come,
May pray, or give, or go.

He needs them all—the open hand,
The willing feet, the asking heart—
To work together and to weave
The threefold cord that shall not part.

Nor shall the giver count his gift
As greater than the worker's deed,
Nor he in turn his service boast
Above the prayers that voice the need.

Not all can go; not all can give
To earn the others for the fray;
But young or old, or rich or poor,
Or strong or weak—we all can pray.

Pray that the full hands open wide
To speed the message on its way;
That those who hear the call may go,
And—pray that other hearts may pray.

—*Annie Johnson Flint.*

A MOMENT WITH CHRIST

"See that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven."—Matt. 18:10.

Some of our families will never more be complete. Yet how can we say this, knowing that nothing can really separate us from those we love?

" 'How many are you, then,' said I,
If there are two in heaven,'
Quick was the little Maid's reply,
'O Master! we are seven.'

" 'But they are dead; those two are dead!
Their spirits are in heaven.'
'Twas throwing words away; for still
The little Maid would have her will,
And said, 'Nay, we are seven.' "

By the little Maid's affirmation her family was kept still complete. We must believe that they yet belong to us; we must affirm this in our hearts—those shining little ones who have been withdrawn for a time from our sight, still ours although they are where they behold the Father's face.

Prayer:

Our Father who art in heaven, help us to think of our family, not broken, but whole! In the world we must needs be careful of our speech, but in our thoughts we know we still are—"seven." Keep, O Heavenly Father, the unseen children whom we love so much. Bless them this very day in ways we cannot comprehend. Thou hast set us in families with bonds which never need be broken. Some reason there must have been for Thy sending these little ones to be our own. Oh! keep in beauty, clear, pure, and strong, that something which was the reason for Thy choice of us to be their parents. That something may we never lose. So shall they be ours forever. Amen.—*Zion's Herald.*

CONCERNING A REVIVAL

The greatest need of these specialists going about the country telling us that the old-time revivals were "mob psychology," is a pungent, deep conviction for sin, and a few days' struggle at the mourners' bench. Any preacher or layman who tells you that the day of revivals is past is backslidden—if he ever had anything to backslide from. He neither knows the need of the people or the power of God. If we would have a revival of true religion we must have a tidal wave of repentance sweep over the land, and this will not come without faithful preaching.

We are not going to have a great revival of religion preaching modernism. It produces doubt instead of faith, conviction, and saving trust in Christ. We shall not have a revival if we do not recognize the Holy Ghost and give him his full place in our preaching, faith, hearts, and labor. He must convince the world of sin, righteousness, and the judgment to come. We must come back to the Bible, back to Christ, back to the Holy Ghost, back to repentance, regeneration, and full redemption from sin if we would save the people, cleanse the moral atmosphere, and save the nation.—*From The Pentecostal Herald.*

ROBBING

"Go easy now, brother, and don't say too much
About money and giving and tithing and such!"
So heeded the preacher; and ceased for to tell
That the earth is the Lord's—all the cattle that dwell
On the hilltops, the fruit of the tree and the vine,
The wealth of the soil and the sea and the mine!
That men are retainers and tenants alone,
The servants and stewards of God and His throne!
Now preacher and people are poor and distressed,
And life is a dreary, hard struggle at best;
And none seems to know as he labors and delves
That in robbing the Lord we have robbed our own selves!

—*By Rufus Lee Dodd.*

SOME QUESTIONS FOR THOUGHT

Ask yourself the following questions, reading them over slowly, and think; then answer them to yourself:

Does my life please God?
Am I studying my Bible daily?
Am I enjoying my Christian life?
Have I ever won a soul to Christ?
How much time do I spend in prayer?
Is there any one whom I cannot forgive?
Just where am I making my greatest mistake?
Is there anything that I cannot give up for Christ?
Is the world better, or worse, by my living in it?
Am I doing anything that I would condemn in others?
How does my life look to those who are not Christians?
How many things do I put before my religious duties?
Have I ever tried to give one-tenth of my income to the Lord?
Is Christian service my chief joy, rather than worldly pleasure?—*The Mission Messenger.*

OUR STORY PAGE

IN EIGHTEEN-SIXTY-ONE

Sarah Wentworth was just like her name, rather prim and quite precise. She was visiting in New England in the spring of 1861, when the war broke out.

"And lucky you are," said her cousin Walter. "You may thank your stars you are not in the South. There'll be a hot time down there when the Yankees come and lick the rebels!"

"Walter," said his sister Maggie, "don't say such things to Sarah. You know, Hal, and Aunt Jane and Uncle Bart are Southerners."

"Well, they ought to be ashamed of themselves for enslaving people," said Walter. "I believe in freedom, I do! All men are created equal. Freedom forever!"

"The Yankees were the ones who went and stole the slaves away from their homes and sold them to us Southerners," she said. "Why don't the Yankees buy the slaves back?"

"Freedom for me!" was all Walter said.

"Why don't you free everything then?" snapped Sarah. "There's your poor canary. He'd like freedom. That bull in the barn. How I pity him! He is kept tied up all the time."

"I'm talking about people, Sarah," said Walter. "Human souls, not animals."

So it went on. Argument and quarreling. All the children, everybody, took an interest in what went on, and no wonder! Most everyone had a father, or brother or cousin in the war. It seemed as if everybody's heart was breaking, and Sarah went very pale and silent as the weeks went by.

She was only a little girl, but she had strong feelings. No news came from her home in Georgia. She heard cruel words said against the South. She heard of dreadful things going on along the battlefront. She saw soldiers coming home sick and wounded.

"Why do they do it?" she asked.

Someone told her about Abraham Lincoln.

"He's got a silver tongue," they said. "He could make you think black was white. He is a wonder!"

"Then he's the one who made all the trouble," thought the little maid.

It all happened so suddenly—the dreadful thing that came to pass. Just think! Little Sarah was arrested!

She had gone with her aunt to the postoffice, and there on the wall was a big picture. Under the picture was the name

ABRAHAM LINCOLN

Sarah stood before the picture and heard what was being said around her. Someone said: "Here's the list of killed and wounded." And someone said: "We'll bring the South to her knees!"

Suddenly Sarah looked into the homely face in the picture and hated it. She thought it looked like a wicked ogre. The artist who had made the picture had not flattered Abraham Lincoln. He had drawn every homely line. Sarah stared and stared, and then she seemed to be acting without knowing what she was doing. She suddenly cried: "You did it! It's your fault!" And there was a loud tearing sound. She had snatched the picture from the wall and was tearing it into bits.

Rough hands were laid on her, and she heard her Aunt cry: "She's only a child! Don't hurt her! She has a mother in the South! She is only ten years old!"

But the men and women in the postoffice were angry.

"She's old enough to be taught a lesson!" said an old lady who had a son in the army.

Sarah did not cry, she did not flinch. She stood proud and still.

"Just take me to that man," she said in a weak voice. "I'll tell him I hate him."

"A rebel if there ever was one!" cried one of the boys.

"Poor dear!" sobbed her aunt. "Let me take the child home. I will punish her. She is so over-wrought with worry, she doesn't know what she is doing."

So Sarah was led away and when she got home her aunt sent her to her room.

"I can understand how you feel, child," said the lady. "But it was an ungracious act, and a bold, rough act for any little girl. For that you can stay in your room on bread and water for a week."

Sarah was silent, but her heart was all in a tumult. She made up her mind to run away and somehow get home to her mother. She wanted to hear the Truth from those sweet lips that she knew could never speak a false or unkind word. At the thought of her gentle mother, she began to cry, and soon her cousins, Maggie and Walter, came to comfort her.

"We will coax mother to let you off," said Walter. "You're as brave as a lion, if you are a rebel."

"I don't want to be let off," sobbed Sarah, for she felt that if her aunt were too kind, she wouldn't be able to make up her mind to run away.

That night she stole out of the house and ran as fast as she could away from town. She knew she was headed south. It was ever so far and might take months, but she made up her mind to run on and on.

Alas! She had not gone far, when she was stopped by a soldier. It was Greg Cameron, and he had been in the postoffice when she had torn down Abraham Lincoln's picture!

Greg was only nineteen, but he had raised a beard all the way around his chin, but his lips were shaved. This gave him a very old look and that was what he wanted. He flashed a lantern in Sarah's face, then he began to chuckle.

"You're arrested!" he said. "Come along!"

Sarah was too scared to beg for mercy. She was dragged along until she came to a farmhouse brightly lighted. Inside, it was full of soldiers, and an old officer sat at a table in the parlor. Sarah heard Greg tell the officer about her actions in the postoffice.

"Now, they will shoot me!" she thought.

But not right away! The officer beckoned one of the soldiers and whispered something. They all waited while the soldier went away. Then they heard slow, heavy footsteps coming and Sarah was sure it was the Executioner. The door opened and a tall, thin figure stood there. Sarah looked up, and saw—Abraham Lincoln.

My! She could have fainted away with fright. He came in and stooped down before her. She looked into his eyes and somehow they reminded her of her mother's; they were so tired, so kind, so wise. Before she knew what she was doing she was in his arms, sobbing on his big shoulder.

"I want my mother!" she sobbed.

"So do I," he said, and his eyes were full of tears.

"I'm sorry I tore your picture," she said in a small voice. "But it wasn't a bit like you any way. It was an ugly picture. You aren't ugly. Oh, can't you stop the War?"

She felt sure he could and would. He was so strong, so dependable.

"I'll do my best," he said.

One of the soldiers took her home after awhile, and it was fun riding in front of him on an old farm horse.

Her Aunt and Walter and Maggie certainly had a surprise when they answered the soldier's loud knocks.

"Oh, Auntie!" cried Sarah. "I'm not a rebel any more. I'd die for Abraham Lincoln!"

The soldier whispered in her ear:

"Don't tell any one you saw him. It is a secret."

So the family never knew just what it was that changed Sarah into such a faithful follower of Lincoln.

"It's just his greatness," she explained. "If he could just speak to everybody in the South, one by one, they would all trust him."

And after all the child knew what she was talking about. It wasn't so much what Lincoln did, although it was a great deal—it was what he was that makes us love him still after all these years.—*Selected.*

READING THE BIBLE THROUGH

I supposed I knew my Bible,
Reading piecemeal, hit or miss,
Now a bit of John or Matthew,
Now a snatch of Genesis,
Certain chapters of Isaiah,
Certain Psalms (the twenty-third),
Twelfth of Romans, first of Proverbs,
Yes, I thought I knew the Word;
But I found a thorough reading
Was a different thing to do,
And the way was unfamiliar,
When I read the Bible through.

You who like to play at Bible,
Dip and dabble, here and there,
Just before you kneel aweary,
And yawn through a hurried prayer;
You who treat the Crown of writings,
As you treat no other book—
Just a paragraph disjointed,
Just a crude, impatient look—
Try a worthier procedure,
Try a broad and steady view;
You will kneel in very rapture,
When you read the Bible through.

—*Dr. Amos R. Wells.*

A RULE OF THREE

Three things to govern: Temper, tongue and conduct.

Three things to cultivate: Courage, affection and gentleness.

Three things to commend: Thrift, industry and promptness.

Three things to despise: Cruelty, arrogance and ingratitude.

Three things to wish for: Health, friends and contentment.

Three things to admire: Dignity, gracefulness and intellectual power.

Three things to give: Alms to the needy, comfort to the sad and appreciation to the worthy.—*Selected.*

UNFINISHED TASKS

What! Here so soon,
Sunset and night?
Why, I have work to do that needs the noon
And day's broad light!
See! on the palette there the colors are but set,
The canvas still unwet,
And it is night!

How shall it rise—
That heavenly strain—
On heavenly wings to woo the listening skies
To earth again,
While lies the violin here, untouched, unstrung?
The music still unsung,
And it is night!

How sweet 'twould be—
My work all done—
To sit at eve my threshold on, and see
Stars, one by one,
Flash from the dark heaven. O happy rest!
My folded hands, how blest!
But—'tis already night!

—*Selected.*

FACE YOUR TROUBLE

"I had plowed around a rock in one of my fields for five years," said a farmer, "and I had broken a mowing knife against it, besides losing the use of the ground in which it lay, all because I supposed it was such a large rock that it would take too much time and labor to remove it. But today, when I began to plow corn, I thought that by and by I might break my cultivator against that rock; so I took my crowbar, intending to poke around it and find out its size once and for all. And it was one of the surprises of my life to find that it was little more than two feet long. It was standing on its edge, and so light that I could lift it into the wagon without help."

"The first time you really faced your trouble you conquered it," I replied aloud, but continued to enlarge upon the subject all to myself, for I do believe that before we pray, or, better, while we pray, we should look our troubles squarely in the face.

Imagine the farmer plowing around that rock for five years, praying all the while, "O Lord, remove that rock," when he did not know whether it was a big rock or a little, flat stone!

We shiver and shake and shrink, and sometimes we do not dare to pray about a trouble, because it makes it seem so real, not even knowing what we wish the Lord to do about it, when, if we would face the trouble, and call it by its name, one-half of its terror would immediately disappear.

The trouble that lies down with us at night and confronts us on first waking in the morning, is not the trouble that we have faced, but the trouble whose proportions we do not know. —*Advance.*

DIFFICULTIES A TEST

You may very often see dead fish floating with the stream, but you never saw dead fish swimming against it. Well, that is your false believer. *Profession* is just floating down the stream, but *confession* is swimming against it, no matter how strong the tide.—*Dwight L. Moody.*

Christian unity is not won without labor. It is far too precious and real to be achieved by the sluggish.

Our TASK and *Our* PRIVILEGE as We Have Rendered Account to Date

	A.C.B.	G.C.B.	College	W.H.M.S.	W.F.M.S.
Alamance	$ 22.00	$ 13.00	$ 28.25	$ 26.00	$ 99.98
Albemarle	.....	29.21	O. T.	.....	.....
Anderson	140.00	8.00	.....	.....	.....
Asheboro	.....	28.60	O. T.	113.00	119.95
Asheville	.....	76.00	6.00	19.70	80.15
Bess Chapel	8.35	6.80	.....	23.25	.....
Bessemer City	.....	.....	.....	.....	.....
Bethesda	.....	.....	.....	.....	.....
Burlington, First	250.00	.....	O. T.	304.00	386.89
Burlington, F'tain Pl.	50.00	23.23	O. T.	20.00	.....
Caroleen	.....	.....	.....	.....	.....
Charlotte, First	42.10	34.01	O. T.	21.30	86.69
Charlotte, North	.....	.....	.....	.....	.....
Chase City	.....	4.50	.....	.....	.....
Chatham	.....	.....	O. T.	.....	.....
Cleveland	26.65	.....	.....	.....	.....
Concord	112.00	184.01	O. T.	.....	.....
Connelly Springs	.....	.....	O. T.	.....	.....
Creswell	.....	.....	.....	5.45	.....
Davidson	105.00	6.75	7.62	.....	.....
Democrat	2.00	.....	.....	.....	.....
Denton	23.60	.....	.....	.....	.....
Draper	.....	.....	.....	.....	.....
Enfield	.....	.....	7.00	59.73	.....
Fairfield	.....	.....	.....	.....	.....
Fairview, G'n Raven	123.50	25.31	30.00	.....	.....
Fallston	25.00	.....	.....	.....	.....
Flat Rock	88.77	18.00	11.42	.....	.....
Forsyth	129.18	66.15	.....	49.42	45.14
Friendship	31.08	33.99	.50	.....	.....
Gibsonville	25.00	30.33	O. T.	60.00	7.70
Graham	.....	17.56	.....	.....	43.22
Granville	40.00	70.00	56.50	183.11	152.42
Greensboro, Calvary	.....	23.43	20.00	55.00	140.75
Greensboro, Grace	25.00	1.00	O. T.	280.00	468.73
Greensboro, St. Paul	.....	8.61	.....	.....	.....
Greensboro, W. End	55.00	86.00	27.00	90.90	75.36
Greensville	.....	.....	.....	.....	.....
Guilford	.....	.....	21.25	.....	.....
Halifax	23.00	4.00	22.00	24.85	40.00
Haw River Mission	20.00	.....	O. T.	.....	.....
Haw River Circuit	.....	.....	.....	.....	90.80
Henderson	.....	36.00	O. T.	192.78	278.43
High Pt., English	O. T.	5.10	6.75	.....	.....
High Point, First	.....	105.16	O. T.	232.00	527.70
High Pt., Lebanon	.....	16.75	38.15	.....	72.20

	A.C.B.	G.C.B.	College	W.H.M.S.	W.F.M.S.
High Point, Welch	$ 40.00	$	$ 25.00	$ 9.10	$ 22.10
Jerusalem	.....	.....	.....	.....	.....
Kernersville	.....	26.87	.....	.....	.....
Lexington, S. Street	O. T.	53.90	O. T.	.....	35.56
Lexington, South	25.00	14.00	6.25	.....	.....
Liberty-Siler City	O. T.	85.98	O. T.	10.13	2.00
Lincolnton	9.55	6.00	.....	.....	.....
Littleton	18.50	18.00	10.00	.....	.....
Mebane	50.00	6.40	O. T.	104.63	112.55
Mecklenburg	8.15	4.20	1.27	.....	.....
Melton's Grove	5.00	.....	.....	.....	.....
Midland	11.20	5.73	.....	.....	.....
Mocksville	O. T.	17.22	.....	.....	.....
Mount Hermon	43.48	11.58	O. T.	61.01	1.20
Mount Pleasant	100.00	.....	50.00	47.86	69.66
Moriah	.....	6.50	.....	37.05	57.97
North Davidson	.....	25.65	.....	.....	48.97
Orange	.....	20.00	38.00	97.40	30.15
Pageland	3.06	2.00	.....	.....	.....
Pinnacle	25.25	16.17	.....	9.55	11.75
Pleasant Grove	37.50	43.95	.....	.....	.....
Porter	O. T.	.....	.....	.....	.....
Randleman	10.00	28.71	5.50	29.60	10.63
Randolph	48.00	24.61	.....	15.47	29.84
Reidsville	.....	.....	O. T.	41.68	53.42
Richland	.....	.....	.....	.....	.....
Roberta	.....	.....	.....	.....	.....
Rockingham	12.00	3.00	4.00	.....	.....
Saxapahaw	19.35	9.60	18.46	8.35	39.10
Shelby	.....	.....	.....	.....	.....
Spring Church	16.00	57.96	18.75	.....	.....
Spencer	O. T.	O. T.	O. T.	15.60	.....
Tabernacle	50.00	.....	O. T.	62.49	77.50
Thomasville, Com.	.....	175.00	.....	90.00	105.25
Thomasville, First	.....	.....	.....	.....	30.00
Thomasville, West	10.10	19.21	.....	.....	.....
Union Grove	2.95	.....	O. T.	.....	.....
Vance	20.00	31.00	.....	59.25	6.00
Weaverville	36.09	.....	.....	31.01	.....
West Forsyth	.....	.....	.....	11.40	33.70
Whitakers	77.25	72.00	10.00	.....	70.05
Why Not	46.55	5.00	.....	17.50	26.22
Winston, First	200.00	38.47	O. T.	171.20	128.00
Winston, South	.....	.....	O. T.	.....	.....
Yarborough	5.00	30.00	.....	.....	10.00
Yadkin	6.07	9.33	O. T.	.....	.....

One per cent on budgets for superannuates, English Street, 50 cents.

The report from the treasurer of the W. F. M. S. did not get in this time so the amounts in this column are a bit short of what has been paid in from November, or last Conference. Individual churches which are O. T. will be shown in next report, as heretofore.

Look up your record and ask yourself the question, "If every member and every church were doing as well as I and my church are doing, would the Kingdom be well supported?" If you are not satisfied with the answer there is another quarter ahead, before the next report of this kind. See what you can do and what you individually can lead your church to do for the Kingdom, as represented by the budgets.

There is quite a good Easter report in and we are hoping that a goodly number of the charges will report on this interest yet.

Yours in His service,

A. G. DIXON.

"CHRISTIANITY BECOMES DANGEROUS"

"Thank God for the announcement on the floor of Congress that Christianity, as represented by the Federal Council of the Churches, has become dangerous!

"Dare we hope that we are coming into a time when the principles of Jesus, incarnate in His Church, are to exchange challenges with the forces of greed, injustice and violence? The outburst of Representative Free in the House of Representatives, calling for an investigation of the propagandist activities of the Federal Council of the Churches, makes articulate this increasing realization that Christianity is to be taken seriously as an influence in molding civilization. It has been said that the adoption of the Eighteenth Amendment and the passage of the Volstead Act were the work of the Protestant Churches. It has been said the unanimous vote of the Senate in favor of arbitration with Mexico was the result of pressure from the Churches. The Washington Conference on Limitation of Armament is credited to or blamed upon the Churches, and the President's recent appeal for a further five-power agreement for limitation of naval armament—which may turn out to be only a three-power agreement or perhaps no agreement at all—is said to be the result of church influences.

"So long has the Church limited its influence to a narrow range of other worldly interests or, at best, to the field of individual morality, and so seriously have its divisions weakened its power even in these fields, that the voice of a Church even partly united and speaking upon problems of world-wide significance, sounds to the purely political ear like a menace, and visions begin to arise of the return of the days when the emperor received the crown from the Pope and when kings did homage for their kingdoms. It is a foolish fear, but we cannot wholly regret that it has arisen. For it is a welcome acknowledgement of the fact that the united consciences of Christian people are beginning to exercise a power which has too long been denied to them."—The Christian Century, March 17, 1927.

WOMAN'S MISSIONARY DEPARTMENT

MISS ESTHER ROSS, *Editor*

EXTENSION WORK OF W. F. M. S

Following is the report of the Committee on Extension of Work, N. C. Branch of the Woman's Foreign Missionary Society of the M. P. Church.

1. We recommend the use of the study book, either in connection with the monthly program, or as a study class during the year; that we use our question box; and that we give special study to the country, the work, and the workers in each of our mission fields.

2. That we may increase our membership, we recommend that all ladies who are members of the church but not members of the missionary societies be placed on the roll as inactive members, letting each member be responsible for securing one or more of these ladies as active members.

3. We urge all auxiliaries to study some book on Stewardship, and as many as possible sign and return cards to the Secretary of Stewardship. Two days may be set apart for this book, or have one lesson a week.

4. We further recommend that the Missionary Record be sent to all new societies for six months, and that we make an effort to place the Record in every home.

Respectfully submitted,
MRS. C. W. BATES,
DR. JOY H. GLASCOCK,
MRS. C.C. M'NEIL,
MRS. W. P. PICKETT,
MISS LEAH DAVIS,
MISS PAULINE NICHOLSON,
MRS. CARL STIKELEATHER.

SPECIAL CONTINGENT FOR W. F. M. S.

The old story of only one cent of every dollar raised for foreign missions reaching its goal has been exploded long ago. In the Methodist Protestant church the W. F. M. S. is so anxious to send every cent possible that we go to the extreme of not keeping enough to pay running expenses.

We have less than one thousand members and, since we keep only ten cents per member to use for expenses, we have less than a hundred dollars for a whole year. Out of this we give from ten to twenty-five dollars for literature to send the auxiliaries, especially the new ones; we pay postage on letters sent out by secretary and treasurer; we pay for printing our Branch minutes and programs, and this year we paid about thirty-five dollars for special organization work.

We have not enough money to send even one delegate to our Board meeting, May 11. We can not afford to have no representatives at this meeting. It would be as bad as not sending delegates to General Conference. On account of being so far south we do not have the inspiration that comes from meeting our returned missionaries, or even talking with members of the Executive Committee of our Board. We must keep in touch with the general work in some way, so it is vitally important that we send two delegates to Board meeting.

The only way I can suggest to obtain the necessary funds is for each of our auxiliaries to send in immediately at least one dollar for contingent fund.

We can not carry on any kind of business without some expense and our work in N. C. has already suffered because we have tried to do so.

MRS. GEO. R. BROWN, President W. F. M. S.

A Gift of Love and Appreciation

At the recent meeting of the Woman's Foreign Missionary Branch in Henderson it was suggested that we send to our missionary, J. Clyde Auman, and his wife a letter of congratulation and a gift for the son who has come to their home.

Many friends and members of churches Mr. Auman served in our conference spoke feelingly of their love for him and their wish for his continued success and happiness.

A nice amount of money and pledges were received from individuals and auxiliaries.

Perhaps you were not there and would feel slighted at being left out so we are giving you an opportunity to add your personal contribution or that of your auxiliary. Please send it at once to Mrs. S. W. Taylor, treasurer, Burlington, N. C., and mark it "special for Auman baby."

The Aumans are returning to N. C. in July, on furlough, and we are anxious to send them the gift at once.

MRS. GEO. R. BROWN, President W. F. M. S.

TRIUMPH

By Rebecca B. Liner

The sunshine and flowers so priceless,
Are oft from our vision away,
The fragrance and beauty we cherish,
Seems only to live for a day.

Yet back of the shadow the sun shines,
And out in the light flowers grow,
If we strive, wait and pray we'll behold them
Springing up from the seed that we sow.

So often our hearts may seem lonely,
And the days may seem dreadfully long,
Our efforts may seem, oh, so futile,
As we labor to trample out wrong.

I think that the angels of mercy,
Hover nearer and nearer us then,
Bright petals of hope they scatter,
In our pathway again and again.

Let us strive, wait and pray, believing,
That somewhere, a crown of light,
With an hour of joy we know not
Is winging her silent flight.

—It costs the United States approximately $2,000 a year to maintain one of its soldiers; Great Britian $1,572, and France $263.

Jones—"Come over as quickly as you can, doctor. My wife has fallen and broken her leg."

Specialist—"Which leg is it?"

Jones—"The left."

Specialist—"You'll have to get some one else, then. I specialize on the right leg only."
—Judge.

—Turkey, like the United States, has national prohibition. That country observes "prohibition day." Turkey is coming to the front rank of nations.

WAR AND HUMAN NATURE

By The Hon. Lady Barlow, of England

Never let it be said that human nature does not change. That is wrong, a thousand times wrong! Human nature does change. I will give you one proof. If you went this afternoon to Knightsbridge, to that spot known and beloved of Britons all the world over—Tattersall's—there you would be handed a catalogue describing in detail the horses which are to be sold at auction tomorrow. I have been in the city of Hull, to Wilberforce House, and there I have seen just similar catalogues which describe, not horses, but human beings: "A carpenter to be sold for 300 pounds," "A wench who understands cooking, no longer required by her owner, who is leaving for abroad, 30 pounds," "An old woman to be sold, with bad legs, for 6 pence."

Do not laugh, friends. I have seen there an iron collar which was fastened round the neck of a runaway slave, and this collar had iron spikes the length of my arm protruding at right angles, so that he could never pass through any small apertures and he could never lay his head upon the ground. Now these horrors have passed. William Wilberforce stood out and gave his life for this work. It took him some forty years; but if he could abolish slavery we can abolish war.

It seems to me that from time to time thought moves forward, surges into a new conception of the value of human life; a new ethic is born. It may be that this meeting tonight in which we find ourselves is making history. They say when the tide comes in that it is the seventh wave that tells. I believe this is the crest of the seventh wave.

In conclusion, let me leave with you a parable. Thought today is dwelling upon the unity of humanity, and science, too, is pointing that way. We say that we are as different only as leaves on the same tree, and that these differences of race are all clear, and far less different than we had thought, and here is my parable to illustrate it: A prophet was walking at dawn upon the mountain side, and through the mist he saw approaching him a form, and he said, "It is a beast," and as the form drew nearer, the prophet said, "Lo, it is a man;" and when they came together and looked each other in the eyes, the prophet said, "Behold, it is my brother."

THE EIGHT RULES OF THE GAME

In promoting healthy living among children the American Child Health Association has put forth eight rules as follows:

1. A full bath oftener than once a week.
2. Brushing the teeth at least once every day.
3. Sleeping long hours with the windows open.
4. Drinking as much milk as possible but no coffee or tea.
5. Eating some vegetable or fruit every day.
6. Drinking at least four glasses of water a day.
7. Playing part of every day out-of-doors.
8. A bowel movement every morning.

These are good rules for grown folks as well as children.

—Grace church's Easter cantata was encored and repeated the next Sunday night.

FROM PASTORS *and* PEOPLE

Moriah.—We have no reporter from Moriah, but I feel that the people will be interested in knowing of the progress of the church. After we were left without a pastor last fall, we were fortunate enough to have some good minister preach for us every Sunday. However we felt that we could not grow as a church without a pastor. Dr. Dixon kept asking that we be patient, and now we feel that we are well repaid for waiting. In February Rev. H. C. Carmichael of Lexington came to preach for us. He came three different times and finally agreed to come as pastor of this charge. The people were enthusiastic over the idea of having a pastor in our midst, and at once began planning for a parsonage. It was finally decided to build on a part of the church grounds. And now by the united efforts of all the members we have an up-to-date seven room house with electric lights and running water for our pastor. We are all proud of our new parsonage, and feel that we have a building that any church in the conference might well feel proud of. On the 15th of April Rev. Mr. Carmichael and his interesting family moved into the parsonage. They have already won the love and esteem of the people and we are delighted that they are in our community. He preaches strong, inspiring gospel sermons, and every Sunday there is an increase in number, both in Sunday school and in the church service.

On April 24th we had 109 present for Sunday school, the largest attendance in years. We also had a large attendance at the church service at which the Lord's supper was administered. The children of the Sunday school gave an interesting program on Easter Sunday. This service was attended by a large congregation and the collection amounted to nearly eighteen dollars. On the 27th of March the ladies of the missionary societies had their Thank-offering service. At the morning service our pastor gave us a strong missionary sermon. At night the ladies presented lantern slides showing pictures of the different work and workers of the Foreign field. These pictures were very interesting and helped to increase our determination to do more for Foreign Missions.

Both the Foreign and Home Missionary Societies reported their budgets raised, at the branch meeting last week. At an early date we expect to organize "A Young People's Work." Our Sunday school will be represented at the Sunday School Convention in Burlington this week. A MEMBER.

Kernersville.—At our second quarterly conference Brothers Henry Crew of Pine Grove church and R. M. Whitt of Ai church were nominated for delegate.

Easter exercises were held at the following churches on this charge: Pine Grove, Kernersville, and Sandy Ridge. Offerings were as follows: Pine Grove, $6.20; Kernersville, $20.62; Sandy Ridge, $5.00.

A lighting plant has been purchased for Ai church, and money is being raised to paint Pine Grove church. During the present month a double service has been held at each of the country churches on this charge.

Pine Grove and Ai each served dinner on the ground.

We believe these special services increased the attendance, and interest also.

We are planning to have a circuit rally on this charge the fifth Sunday in May. The following is the plan of appointments on this charge. First Sunday, Pine Grove, 11 a.m. Kernersville at night. Second Sunday, Ai, 11 a.m., Sandy Ridge 3:00 p.m. Third Sunday, Kernersville, 11 a.m., Pine Grove 3 p.m. Kernesville at night. Fourth Sunday, Sandy Ridge, 11 a.m., Ai, 3:00 p.m.

Through the kindness of some of the good people of this work, we have received since our last report many gifts for the table. For all these kindnesses each contributor has our many thanks.

E. G. LOWDERMILK, Pastor.

Mizpah, Haw River Charge.—The members of the Missionary Society from the M. P. church, Reidsville, came to Mizpah last night and gave us a splendid program. These women were very kind to give a program just for our benefit. We are sure the Heavenly Father will reward them.

Mrs. George Brown made a good talk on Foreign Missions. In a few well chosen words she told how the foreign missionary work originated. Mrs. Brown gave some splendid illustrations and good pictures of the work that is being done in China, Japan and India at the present time.

I think all Christians should pray earnestly for all missionaries in China.

MRS. FRED E. JONES, Reporter.

Saxapahaw Charge.—Elaborate preparations are being made at Salem church for the Centenary celebration to be held May 6-8. New lamps have been purchased, a linoleum carpet has been placed in the aisles, and the members have spent a part of thre days beautifying the lawn. Salem is the second oldest Methodist Protestant church in North Carolina, being organized the latter part of 1826. Seven of the former pastors have accepted an invitation to be present and participate in the exercises. We invite all the friends of this old historic church to be present and help make the celebration a success.

A very pleasing Easter service was rendered at the Saxapahaw church on Easter Sunday night. The committee in charge deserves praise for arranging such a splendid program. The Easter service at Concord conflicted with the Saxapahaw service so the pastor could not attend both; but reports indicate that the service there was good.

Rev. C. C. Lindley has the sincere thanks of the pastor for preaching at Salem church Easter Sunday morning, making it possible for all the churches on this work to have Easter sermons. H. L. ISLEY.

Gibsonville.—The second quarterly conference met April 6. Each organization of the church gave a written report.

A Sunday School Institute for Rock Creek Township was held at our church Sunday, April 10. In the afternoon at 3:00 o'clock Rev. Sam Rankin of Greensboro made a very earnest and urgent appeal on "Know your Bible;" following this Dr. W. T. Whitsett, very forcibly spoke on "The Lesson Background." Then again at 8:00 o'clock in the evening we listened to a very inspiring address by Professor P. E. Lindley of the High Point College.

Tuesday night, April 19, the Woman's Home Missionary society met with Mrs. J. T. Shelton. A very interesting program was rendered. During the social hour refreshments were served.

Mr. Vergil Yow and Miss Pomona Johnson, students at High Point College, are spending the Easter Holidays with their parents.

We now have three Christian Endeavor societies, with good attendance and interesting programs.

On Easter Sunday evening at 8:00 the young people of the church gave a pageant, "The Tree of Hope." It was heard by a large and appreciative audience.

MRS. F. G. HAMMER, Reporter.

Orange Charge.—The second quarterly conference met at Union Grove Church Saturday, April 23rd. Each church was represented. Reports showed some progress is being made.

W. A. Davis and A. M. Dodson both of Union Grove church were nominated for delegate to the next annual conference. Either of these brethren will make a good delegate.

The township Sunday School Convention met with the Efland church first Sunday night in April. Brother Lawrence Little delivered the principal address. Brother Little was at his best. "Enough said."

B. M. WILLIAMS.

South Lexington.—There was an increase of 25 in the Sunday school attendance last Sunday, there being 178 present on the previous Sunday. Brother H. C. Koonts, the superintendent, was absent and the assistant, Brother W. H. Kindley, presided over the school.

The men's class had 42 present with $2.74 offering. Brother Frank Forshee is the new president of the class, succeeding Brother A. C. Huneycutt, who has moved to Alabama. The class is planning for a social occasion which, it is understood will be in the nature of a barbecue.

The morning church service was attended by a larger congregation than usual, and Pastor Ridge preached better than usual, we think.

In the evening another good sized congregation was present. The pastor again delivered a good sermon. At the conclusion of the sermon the doors of the church were opened for the reception of members and two new members were received. They are Mr. and Mrs. M. B. Deaton, who have been residents of South Lexington since last year, and have been regular attendants at our Sunday school and church. The pastor's method of receiving them into the church was to have the members of the church and others extend the hand of Chritsian fellowship at the close of the ritualistic part of the reception and during the singing of "Blest Be the Tie That Binds Our Hearts in Christian Love." Mr. and Mrs. Deaton are members of the choir and otherwise valuable members of the Sunday school and church.

The Easter service was held on Easter Sunday night and a program was rendered by members of the Sunday school. The children rendered their parts well and a large congre-

gation was present. The offering which was for the board of home missions, amounted to over $7.00.

Brother C. L. Hedrick was elected by the Sunday school last Sunday morning as delegate to the State Sunday School Convention at Burlington.

Only one preaching service will be held next Sunday. The pastor will be at Mount Carmel for the morning service, next Sunday being the regular appointment for that church. At night he will preach at South Lexington. C. B. WAY, Reporter.

Hatley

Mrs. Mary J. Tucker Hatley, was born February 25, 1869, departed this life April 9, 1927. She was united in marriage to J. T. Hatley December 23, 1885. To this union were born four children, three daughters, and one son, all of whom are living. To mourn the departure of this good woman there are also ten grand-children, one brother, Mr. W. A. Tucker, of Red Cross, one grand-father, of Texas, who was 104 years old the 10th of April, 1927, hosts of friends and relatives. But let us be able to say that we have just parted with this good woman. She has just gone home a little before us, we are following on, and we shall meet again in our Father's House, and enjoy each other more happily than we could have done here below. At the age of 14 she professed faith in Christ and joined the M. E. church at Oakboro. Later when she came in this community to live, she placed her membership with the Methodist Protestant church at Friendship. Here she remained faithful to attend all the services as long as health permitted, then she was still loyal to her church to the end. It was not my privilege to know this Christian woman but a short while, but I did love such a spirit as she possessed. She was sick quite awhile but bore all suffering patiently, waiting the summons to go home. During her sickness she was heard at different times to make the remark that she wanted to get able to attend church to hear her new pastor preach. When I visited her she told me she was so glad to see me with such a sweet smile on her face. On the 10th of April, 1927, at 2 o'clock p.m., she was brought to her church for the funeral, which was conducted by the writer, then she was laid to rest in the cemetery at Providence church beneath a mound of flowers. The Ladies' Aid of which she was a member were the flower-bearers. I will say to the sorrowing ones, weep not. We see but dimly through the mists and vapors; amid these earthly damps what sems to us but sad, funeral tapers may be heaven's distant lamp. One of the daughters at the grave said, Drifting away, drifting away. Good-bye, Mama, I will see you again sometime. I know that will be a happy meeting on the other shore. Take Mother's Savior for your Savior, and He will guide you all safely through. For death is but a path that must be trod if we would ever pass to God. C. H. HILL.

Burlington.—Our work here is moving hopefully along, though we are not realizing all in the way of growth and development that we long for. On Easter Sunday we received the following into the church: Walter Stokes Smith, William Donald Crutchfield, Ralph Joseph Bennett, Clay Pritchard Way, Paul William Davis, Mary Blanch Phillips, Christine Thomas, Laura May Teer, Mildred Davis Sykes, Ruth Dare Spoon, Pauline Thomas, and Mr. and Mrs. C. A. Thomas. The last two in this list came by letter; the others on confession of faith. We met them regularly, in a group, for about six weeks, and by instruction and prayer, prepared them for church membership. This seems to us to be a good way of bringing children into the church. In this preparation work, we used the catechism prepared by Dr. Lewis for our church.

For our Easter Sunday school program we used the pageant prepared by Miss Dorothy Elderdice for the Board of Home Missions, "The Hope of a Tree." The attendance was large and the effect good. The offering however, was not up to our expectation; only $34.71 was realized.

President Dixon made his official visit to this church on the second Sunday, and preached at the eleven o'clock hour. We were glad to have him with us.

On next Sunday we begin our special meeting. Rev. R. A. Hunter will be with us to do the preaching. A large number of the membership has pledged to pray daily for the meeting. We are hoping for good results.

S. W. TAYLOR.

Henderson.—On Monday afternoon, April 11th, the Ladies' Aid Society and the Missionary Society of our local church held a joint meeting. A splendid attendance was present and much important business was discussed and voted on. This being the time for electing new officers in the Missionary Society, the following were elected: president, Mrs. L. R. Gooch; vice-president, Mrs. Sam R. Harris; treasurer, Mrs. F. R. Harris; secretary, Miss Myra Hight; assistant secretary, Mrs. Henry Powell; superintendent of the Mission Band and Intermediate Christian Endeavorers, Mrs. Walter Grissom. The various committees gave in their reports and the treasurer read the year's report from the Mission Band and the Young Ladies' League. These were very interesting and showed much interest, and progress made by these societies. At the conclusion of the business the meeting was dismissed by prayer by Rev. R. A. Hunter.

On Wednesday evening, April 13th, our second quarterly conference was held at the church. Much business was transacted and everything seemed to be going well for the coming year.

Easter Sunday was well observed at our church; beginning at the Sunday school period a special program was given by the children, which was greatly enjoyed. Our pastor, Rev. R. A. Hunter, gave a most beautiful sermon on the "Risen Lord" and appropriate music was rendered by the choir.

The Branch meeting of the W. H. and F. M. societies began its opening session in our church Tuesday afternoon at 1:30. The program as given in the Herald some weeks ago was carried out completely and much interest and enthusiasm prevailed. About one hundred delegates registered and a great number from the rural churches attended daily. Dinner was served in the basement each day and a real social hour was then enjoyed. We as the local church and Missionary Society wish to express to all how glad we are you came and hope that your coming will mean as much to you as it did and will to us in the future. We also wish to thank those societies of the rural districts who responded so heartly in supporting us with the luncheons served. And again we want to thank the ladies and gentlemen also of the church in general, for the cooperation and help in entertaining the delegates. We feel that our "thank you" is small compared to the pleasure you received by helping and also the blessings which will come in due season when we so willingly serve our Lord and His workers.

Sunday morning we enjoyed a very helpful sermon from our pastor, so much in keeping with the closing of the Branch meeting and so needed in the lives of all struggling Christians. His sermon was on the "Parable of the Labourers." At the evening hour Rev. C. W. Bates gave a most inspiring sermon on "Faith," as a grain of mustard seed. A large congregation was present and we enjoyed the privilege of hearing again this true servant of God.

MRS. CLYDE L. FINCH, Reporter.

Harmony.—Our pastor filled his regular appointment the fourth Sunday, delivering two good sermons.

Easter services were held Easter Sunday night with a good attendance. Offering was very good, about 14 dollars.

The Missionary society held its regular appointment the 21st with only a few members present.

The Christian Endeavor is doing very good with a small attendance. We are planning a mother's day service the second Sunday afternoon in May.

EDNA HUGHES, Reporter.

Moriah.—We are glad to welcome our new pastor, Rev. Mr. Carmichael, and family into our community, and he expressed his appreciation last Sunday for the nice new parsonage and the many nice things he received at the pounding April 15.

The quarterly conference was held at our church April 22. Brother A. G. Dixon was present.

The Easter exercise which was given Easter Sunday morning was enjoyed by all present.

Sunday was a good day for us. There were 109 present for Sunday school, besides the large number of visitors. We are glad to see our Sunday school building up and hope it will continue to increase.

Delegates to the Sunday school convention which will be held this week at Burlington are as follows: Mr. Robert Kirkman, Miss Edna Sharpe, and Mr. E. P. Sharpe.

We were indeed glad to have Rev. Mr. McCulloch with us again Sunday.

We are glad to see a number of the children taking an interest in the singing.

Best wishes to Herald and its readers.

REPORTER.

High Point.—We were delighted to receive a large number into our communion and fellowship on Easter Sunday morning. Dr. and Mrs. E. F. Allman of the Children's Home were transfered from our church at Asheville, and Mr. and Mrs. Howard B. Krieger came by letter from the Moravian church at Riverside, N. J. The following boys and girls united by confession of faith: Ruth and Bettie Frishkorn, Dorothy, Mildred, Milton, and Letha Krieger, Nancy and Louise Wright, Margaret and Martha Routh, Ernestine Vuncannon, Quinelle Mayhew, Annie Bevill, Flora

Coble, Alice Koontz, Christine and Rachel Fogleman, Margaret Crickmore, John Grier, Ruth Markland, Addie Lee Guest, Ruth Beam, and Edna and Lily Doby. May God's richest blessings rest upon these precious young lives, and may "their lines fall in pleasant places," for they indeed have "a goodly heritage."

Mrs. C. L. Whitaker, Rev. and Mrs. E. L. Ballard, Mrs. H. A. Garrett, Mrs. W. P. Pickett, Mrs. Minnie P. Harrell, Mrs. R. M. Andrews, Mrs. J. H. Walker, and Mrs. S. D. Shelton have returned from Henderson, N. C., where they attended the Branch meeting of th Woman's Home and Foreign Missionary Societies. They report a largely attended and highly enjoyable session.

At 11 o'clock Sunday morning Rev. P. E. Lindley delivered a timely and able sermon on "Our New Responsibilities," and at the evening service Mr. Ballard brought a helpful message on "Living with Jesus." He stressed the fact that we will encounter crosses, temptations, and disappointments in following Jesus, but if we are faithful to our promise to serve Him to the end, our reward will be rich and full. "A Haven of Rest" was beautifully sung by the male quartette, Messrs. Smith, Koonce, Davis, and Schultheiss.

Mr. and Mrs. Furman R. Auman, who were married in Reidsville April 16th, by Dr. Geo. R. Brown, have returned from their wedding journey to Schenandoah Valley, Virginia, and other points, and will be at home to their friends at the residence of Mr. and Mrs. C. H. Williard, 1102 Johnson Street. The bride before her marriage was Miss Doris Crook, and is popular with a large circle of friends.

We are much pleased to see Mrs. L. J. Diffee out again after being shut in by illness since her return from a trip to the Orient and the Holy Land.

The W. C. T. U. of the city will meet Tuesday afternoon with Mrs. H. A. Moffitt.

The magnificent new home of Mr. and Mrs. George T. Penny near Jamestown on High Point-Greensboro Highway is nearing completion, and will be one of the most beautiful estates for many miles around High Point. The extensive and well arranged grounds with lovely grass shrubbery and flower beds make an ideal setting for the elegant mansion.

We are delighted to see Miss Mary Sheppard at services again after an absence of several weeks.

Messrs. Lester and Earl Teague have completed their new residence off Sunset Drive, and the family consisting of themselves, their brother, Hunter, and sister Gertrude are now occupying it.

We are pleased to see Mrs. Fred Leonard out again after a prolonged illness. Mrs. S. P. Montgomery has returned home from Guilford General Hospital, and is somewhat improved.

Two concrete driveways are being laid at the entrance to the church, the lawn will be sown in grass and shrubbery and ornamental plants set out, which will add greatly to the appearance of the surrounding grounds.

Dr. Frank W. Stephenson, Executive Secretary Board of Education, is spending today (Tuesday) at High Point College, and made an address to the students at Chapel services.

We are sorry to note the illness of Mrs. R. M. Andrews. Robert Jr., has recovered from an attack of measles.

Mrs. Martin spent last Sunday here as the guest of her daughter, Mrs. E. Lester Ballard.

Henderson.—Since our last report the Henderson church has entertained the Branch Meeting. Our people, especially the good women, received from the sessions of this conference inspiration and information that will be of great benefit to them in the work of the church. The meting was one of the very best, in point of interest and attendance, that it has been our privilege to attend.

We held our quarterly conference Wednesday night, April 13th. The reports of the various officers and organization leaders were encouraging. The following brethren were nominated for delegate to the Annual Conference: J. B. Hicks and T. J. Evans.

The following are a few of the things done recently which denote real life in the church: New screens for the basement at a cost of approximately $35.00; a new carpet for the Sunday school assembly room at a cost of $50.00, and a new "Aristocrat" Church Bulletin at a cost of $75.00. The pipe organ has also been repaired at a cost of approximately $50.00. These items have been taken care of by the Ladies' Aid Society, Sunday school classes, etc.

We have received five new members into the church since Conference as follows: Mr. and Mrs. Silas Powell, Louise Powell, and Mr. and Mrs. S. C. Floyd. These are all splendid young people and will be quite an asset to the church.

We were happy to have Brother Bates, of Asheville, preach for us last Sunday night. He brought a splendid message, which was heard by a large congregation.

R. A. HUNTER.

Graham Church.—The quarterly conference met Saturday evening, April 9, at the church and had a very good meeting. Brother J. L. Amick and Brother Paul Cheek were nominated as delegates to the annual conference.

The Ray Memorial Bible Class held a combined business and social meeting at the church Tuesday evening, April 12, and there was a large crowd present and every one enjoyed the evening immensely. During the business part of the program, there were a number of very interesting talks made by different members of the class and by Rev. Mr. Williams. The class decided that they would pay the town street assessment for the church. After the business meeting was over, sandwiches and coffee were served.

Our Easter program given on Easter Sunday night was very interesting and enjoyed by all. There was a short program by the children, a pageant by the intermediate girls and a solo by Mrs. C. E. Core. The offering amounted to $18.

A group of the young people under the leadership of Miss Clara Hughes gave a play at the Court House Thursday evening, April 21. The title of the play was "Mammy's Lil' Wild Rose" and it was given for the benefit of the furnace fund. The play was a decided success and the auditorium was filled to overflowing. After all expenses are paid the amount cleared will be approximately $110.

Miss Mattie Cheek, one of our most faithful members, who has been seriously ill foi sometime is improving.

We were very glad to welcome Mrs. H. M. Rogers as a member of our church on Sunday evening, April 10. She comes to us from the Graham Baptist church.

Our Sunday school is doing some excellent work under the leadership of our very efficient superintendent, Mr. J. L. Amick. The attendance is growing and also the membership. The C. E. socities are likewise doing some very splendid work.

We have been hearing some very interesting and inspiring sermons recently from our pastor, Rev. D. R. Williams. We feel that he is giving us something really worthwhile. He has been in very poor health for sometime but seems to be much better now and he has our sincere hopes and prayers that he will soon be enjoying good health again.

MARY TOME HUGHES, Reporter.

Yadkin College.—At the request of the members of this church the pageant given at State Street church Easter Sunday night was taken to Yadkin College church on Monday night following. We have no children scarcely at this place and young and old were glad to go out and help out this faithful little band. Some of our best were too unwell to be present but sent their messages of appreciation just the same. All the offering taken was applied on G. C. B. for Yadkin College.

This was a real outing to our children. We took about ten car loads. If more of our churches would help to encourage where they haven't the material to have such helpful services a real service would be rendered to such communities. We thank all who helped to make the rendering of this program here a success.

N. G. BETHEA.

State Street, Lexington.—Our Easter Pageant was a success in every way. It was not purely a children's affair this time, as several of the grown-ups took part. We used the one sent out by our Board of Home Missions, of course. The collection was good and we are hoping by the time we have our Children's Day services to have all claims paid. Our A. C. B. College Assessment and most of G. C. B. is now paid which we think is good considering the money that is being paid on our building by our faithful little band.

Dr. Brannock who lives next to the church on Second Avenue has sown the lot in grass around the church, is putting out shrubbery and flowers. It is looking good. He is doing this at his own expense. We all appreciate this very much. Our special meeting begins Sunday. Brother Gerringer will do the preaching after Sunday and the meeting will continue for ten days or two weeks. Will all who read these lines please pray for us. We are planning for our Vacation Church School. We had a very successful school in the parsonage last year, and with better facilities and more volunteer workers this year we are planning for a begger and better one.

Our work here is very encouraging.

N. G. BETHEA.

Chatham Circuit.—Since my last report the work on the entire circuit has been making progress. Two new members have been received into the Hickory Grove church: Mrs. W. M. Pike by letter from the English Street church, High Point; and Miss Stella Merritt from the Stokesdale M. E. church, South.

A splendid Easter program was given by the Sunday school children of the Hickory Grove

church on Sunday morning. In the afternoon the pastor preached. Both services were well attended.

All of the churches are working on the Budget, and we are hoping to pay off all claims by conference, which we will be able to do if every member will do his part.

C. G. ISLEY.

Shiloh, North Davidson Circuit.—Our Christian Endeavor society met at the church Friday night, April 15, and had our meeting. After the meeting we practiced for our Easter pageant.

We had a real interesting topic Friday night. It was, "Christ in us. Power for new life." If we want our lives to count, we know we must have Christ with us. For if we go through this life without Christ our life has been an entire failure. But if we will just have Christ with us and live for Him each day it will help us to bear hard things, will bring comfort to us in time of sorrow. Christ tells us His yoke is easy and His burden light. So if we will just look to Christ and follow Him we will not only be happy ourselves but will make others happy.

On Sunday night, April 17th, we gave an Easter pageant. The name of it was "There is Hope of a Tree." We had a large crowd present.

Let us all continue to pray that Christ will lead us on in paths of usefulness.

EMMA BERRIER, Reporter.

Calvary.—The special evangelistic services which were in progress for two weeks closed on Easter Sunday. Rev. G. F. Millaway preached each evening during the meeting and everyone enjoyed his gospel sermons. We had no song leader but were very fortunate in having several visiting singers, who added much to our services. We are indebted to Miss Lois Allred who served as organist at every service. The attendance was very good and much interest was shown. It was the best meeting we have had in our church. We believe the success of the meeting was due in a large measure to the earnest prayers and personal efforts of the pastor and some of the members. Much more could have been done if we had all done our part in this great work.

Sunday morning, April 10, Decision day was observed in the Sunday school. About twenty children made a decision for Christ.

Easter Sunday was a great day for our church. The church was beautifully decorated with Easter lilies and tulips. The choir rendered beautiful Easter music. The pastor preached a very impressive sermon on the Resurrection. At the close of the service sixteen members were received, fathers, mothers, young people and children of our Sunday school. At the evening service the children gave a very good but short Easter program. The children were trained for this service by Mesdames Thos. B. Waugh, M. H. Greer, and H. N. Highfill.

Monday evening, April 18, the regular monthly meeting of the Home Missionary Society was held at the church. There was a good attendance and the following officers were elected for the coming year: President, Miss Mary C. McCulloch; vice-president, Miss Velna McCulloch; recording secretary, Mrs. C. F. Garrett; corresponding secretary, Mrs. R. L. Laughlin; treasurer, Mrs. M. H. Greer. Representatives from the society at the Branch meeting at Henderson were Miss Josie Taylor and Miss Mary C. McCulloch.

Our pastor, Rev. L. W. Gerringer, is with Rev. G. L. Curry in a special meeting. He was back for the eleven o'clock service Sunday. He preached a very helpful and appropriate sermon on "Growing Christians." He said that young Christians should grow and develop spiritually as children grow physically and mentally. But that they need to be nurtured and cared for by the older members. Five new members were gladly received at this service.

We are very sorry to report that Mrs. J. H. Coble, one of our best members, has been ill and unable to attend services for some time. We are glad to know that she is improving. Agnes Pherson was missed from all the services Sunday on account of illness.

On next Sunday, we will have communion service.

REPORTER.

Randleman.—We are to begin a special meeting at Mt. Lebanon next Sunday. Rev. R. S. Troxler will assist, arriving for the Monday evening service.

The nominees for delegate to next annual conference are Brothers W. A. Wood and W. A. Jennings.

WM. H. NEESE.

Oak Grove.—Yesterday we had a large attendance at Sunday school. A fine collection was given the Children's Home.

At eleven o'clock our pastor, Rev. J. D. Morris, preached a very interesting sermon, enjoyed by all.

Our Christian Endeavor society seems to be moving along very nicely. We hope to have more when the weather gets warmer.

Our topic for last evening was, If I Were to Be a Foreign Missionary, What Country Would I Choose? Why?

There were several interesting talks and discussions by the members of the society.

REPORTER.

TO ECONOMIZE

Back in the direction of ancient days my grand-father said that a singing teacher was dining at his table, and horse radish was on the table. It was a new thing to the "new man," and it seems that he had an idea that in order to taste the flavoring fully, would be to take it "straight," and not spoil it, mixed in with other things. So he took in a half-tea-spoon of it at once. But the stuff was not used to being eaten that way, and my grand-father said that "he cried mighty fast." Onions, when serving on the negative side of life, often have their "name cast out as evil." Horse radish seems to be a very crude case of flavoring.

The merit for onions seems to be far beyond that of horse radish. To "eat an apple a day will keep the doctor away," and to eat an onion a day is a very economical way.

Our parents and grand-parents, instructed my "generation" to not throw a grain of corn or an apple peeling in the fire—that "a chicken thinks as much of a grain of corn as you do of an apple." The instructions were that "it is a sin to throw a grain of corn in the fire." We need the onions and the various things in their place. One of the old farm demonstrators instructed our people to chew wild onions, and swallow the juice for health. It seems that his instructions were reasonable and safe. One of the able instructors said that we must eat and sleep in order to live. One of the able doctors says that it is not the best to sleep out in the porch—but in the house, and it seems that his advice is safe. However, we read that "Isreal dwelt in tents"—and thus they lived in the fresh air day and night.

For most of people a measure of raw onions is worth more (really,) than two or three measures of potatoes, and it seems that this case should be remembered as a safe "object lesson," right on the line of economy.

Lots of people need something of raw onions for their health. The case of wild onions is no little matter, and they too should be made to "serve."

There is more economy by saving late fruit, "laying up for winter," than early fruit, i.e., to preserve and can up peaches that ripen in September and October. The same for apples, but the winter apples are mainly to serve. At many places fruit trees should be put in to serve for shade.

One of the most beautiful shade trees that I ever saw was a large cherry tree. It was a real case of perfection. Near the house is the place to economise by the use of a variety of fruit trees.

A certain large family has but one concord grape vine, and so large that it produces more grapes than are needed in the family, and they used to give a good many grapes to their neighbors.

In the most of cases we need urging in order to stir us up to the cultivation of our fruit trees. "Old field pines," and all other wild growth, can grow without cultivation, but the tame trees must have cultivation in order to do well.

Much of the forests have been wasted. The small timber should be left to grow. It belongs to the finest of economy to allow the forests to stand and grow, and cut out the large trees, but allow the small ones to stand until they grow large enough for "saw logs."

In the wild west they plant trees for forests, but what we have need to do is to allow our wild growth to remain and grow up into forests.

W. F. GRABS.

THE MINISTER'S CALL

I am sure of the fact that every man God has called to preach the gospel has the divine call burned in his heart and he doesn't only see the need of preaching, but he feels the need. I am sure of the divine call to preach as much as I am about getting saved. I know the Gospel has its effect, but to listen to a man preach from an experience of grace and then listen to one that preaches from a theory any man who has been saved by grace can tell the difference. If we had more men who knew that they were called to preach we would be in better shape to go out and meet the opposition that we have to meet, and when the salary is low, the work hard, and the devil tries to make us quit, the man that got the divine call burned in his heart to preach, thank God there is something there the world don't know anything about, so he looks up through it all. So, brethren, let's look up and pray God to send men into the field, for I am aware of the fact that we have men in this country preaching from a theory and not experience.

T. E. MARTIN.

Pickens, S. C.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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OUR CHILDREN'S HOME

Offerings by Churches and Individuals

Concord Station, $32; Shiloh church, North Davidson charge, $10.14; Harris Chapel church, Cance Circuit, $2.76.

Sunday School Offerings

Friendship, Haw River Circuit, $5; Mitchell Grove, Guilford Circuit, $1.81; Burlington, $47.01, for March and April.

We feel very grateful to each contributor for the above offerings. While our report this week is not as large as it sometimes is we appreciate each one very much indeed. Our boys who were in the wreck are all improving nicely; however, one is still in the hospital, with a broken leg.

E. F. ALLMAN, Superintendent.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$175,298.22
Chas. C. Routh	30.00
J. H. Snotherly	10.00
Mrs. George M. Isley	6.00
	$175,344.22

Endowment Insurance Fund

Amount previously reported	$7,654.61
Rev. and Mrs. E. Lester Ballard	50.00
	$7,704.61

J. NORMAN WILLS, Treasurer.

HERALD SUBSCRIPTION RECEIPTS

Rev. H. F. Fogleman, $1.50; Rev. W. H. Neese, $3; Rev. B. M. Williams, $3; Rev. J. E. Carroll, $1.50; Rev. J. W. Hulin, $1.50; Rev. H. L. Isley, $2.25.

SUNDAY SCHOOL

Lesson for May 1.—Peter's Denial and Repentance. Mark 14:53, 54, 66-71; Luke 22: 61, 62.

Lesson for May 8.—Peter and the Risen Lord. John 20:1-10; 21:1-23.

CHRISTIAN ENDEAVOR

Topic for May 1.—What Vocations Are Worthwhile? 1 Cor. 3:6-16.

Topic for May 8.—Elements in Ideal Home Life. Eph. 6:1-9.

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A school for rural ministers will be held at the University of Maryland from June 13-24, inclusive. The purpose is to give technical training on rural problems and questions pertaining to the farm, in order to assist the Church in becoming a greater factor in developing a better rural life.

—Miss Eugenia Hunter, of Grace church, recently returned from a trip to Europe.

—The Mississippi river and its tributaries have been overflowing their usual bounds, washing away houses and lands. Quite a number of people have lost their lives. Those made homeless by the floods are in a destitute condition, and people everywhere are asked to contribute for their relief. Relief work is directed by the Red Cross organization.

—A process of ripening fruit by ethylene gas has been discovered. The discovery is looked upon as one of great practical importance. The flavor of the fruit is said to be better than when sun-ripened.

—Brother G. O. Coble has recently completed his work of preparing a lawn for Calvary church. The blue grass came up well and looks fine, and now he has covered the slope to the sidewalk with a good coat of turf. We thank him heartily.

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—Calvary church people were glad to have Rev. W. F. Kennett preach to them last Sunday night in the absence of the pastor.

Methodist Protest[illegible] Herald.

ONE IS YOUR MASTER EVEN C[illegible]ST AND ALL YE ARE BRETHREN.

VOLUME XXXIII. GREENSBORO, N. C., MAY 5, 1927 NUMBER 26

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Westminster MD

Peter's Denial and Ours

We may deny Christ as truly as Peter did, and our denial is much more culpable than Peter's was. Jesus was on trial and expected and wished to be condemned. He did not ask his disciples to witness for him before Caiaphas or Pilate. He might have done so. They were competent as character witnesses and also as witnesses of his conduct. They had companied with him and they knew better than anybody else what he was and what he had done. We might have expected Jesus, in view of the trials he foresaw, to ask his disciples to be on hand to bear testimony in his favor when he was falsely accused before the authorities. But he did not do so. Especially might we have expected that he would appeal to Peter to stand up boldly for the Master. But he made no such appeal to Peter. He did not ask for the defence of his disciples because he did not want it. He expected to be and wished to be condemned and crucified because he knew that it was the will of God. Without this experience on his part the world could not be saved. It was a loving sacrifice which his love was great enough to make. Peter had already tried to save Jesus from such a fate, saying to him, This shall not be unto thee. When Jesus was about to be arrested, Peter boldly drew his sword and struck out at the multitude of officers and policemen. Jesus reproved him for that act. Peter must have felt that his efforts to save Jesus were not only unavailing but also unwelcome.

Very different is the case with us. We are expected to be witnesses for Christ. We are asked to be witnesses. We are asked to be witnesses before all men. We must somehow say to every man we meet, I believe in Jesus Christ. I am one of His followers. He is a most worthy Master, and I sit at his feet daily. He is the world's Savior, and without Him can no man be saved. His salvation is a great and glorious thing. It adds infinitely to the value of life here and promises fullness of joy in the unending life hereafter. To know such a Christ and such a salvation imposes a supreme obligation to witness before all men on all occasions. To fail to be His witnesses in our situation is much worse than to fail as Peter did. Peter's failure was unutterably, disgraceful, but what about ours?

Sun Spots and Storms

Observers of the heavens and the earth have discovered a correspondence between the occurrence of spots on the sun and great storms on the earth. Both follow a schedule of about eleven years. We are this year having great floods in the Mississippi valley. Eleven years ago we had great floods in Western North Carolina. Those living on the earth eleven years hence may expect to hear of or see destructive storms somewhere in the world. The precise causal connection between these two classes of phenomena is not certainly known, but the correspondence has been observed for centuries and cannot be doubted.

The fact represents the dependence of the earth upon the heavens, of man upon God. Sometimes man grows vain in his imaginations. Because he has learned to master some of the forces that act upon the earth he is tempted to think himself supreme. But the first thing he knows he will be disillusioned by some mighty power from the heavens manifesting itself in a way to bring him to a sense of his weakness. How puny is man at his best in the grasp of the Infinite. Why should mortal man be proud? All the power of human science cannot lift man above a state of abject dependence upon God. Instead of being lifted up by any consciousness of power, we should the rather be humbled by our relative ignorance and weakness. We cannot escape dependence upon the mighty will of God. The issues of our lives are in His hand. It is good for us that we constantly realize our dependence upon God. We could then be grateful for our preservation in the past and would be brought to look constantly to God for His guidance in the paths of the future.

What the Sun Does for Us

It is not strange that the ancients worshiped the sun. They realized somewhat the greatness of the sun's service to the earth and its inhabitants. Not only are we indebted to the sun for the great revival of vegetable life in the springtime, but every day in the year every living creature receives from the sun the warmth necessary for the maintenance of life. Suppose the sun should fail to rise some day. Not only would the world be wrapped in dense darkness, but the temperature would fall and the chill of death would soon come upon us. Without the sun this world would soon be a dead world. Did we not know that the sun is itself a creature of God, we would probably be worshipers of the sun. But human thought has groped its way to higher and truer conceptions than the early men had, and we worship not the sun but the Maker of the sun.

What the sun is to the physical world, Christ, the "Sun of Righteousness," is to the spiritual world. The glory of the earth in springtime is a symbol of the glory that Christ is bringing out in the realm of spiritual life. No more necessary is the sun to plant and animal life than Christ is to the life of the soul and spirit. The earth has its tropics, regions where the power of the sun is most completely demonstrated. In like manner the spirit of man may attain to its most glorious state by nearness to Christ and complete realization of His life-giving power.

—The destructive floods in the Mississippi valley have made thousands homeless and brought about a situation that appeals to all for relief. It is a time for the exercise of Christian charity on a wide scale. All people should feel appealed to by the misery of those suddenly reduced to abject dependence on others for the necessaries of life. Disease, too, must be battled against. The American Red Cross is at work with its relief measures, but it is dependent upon the American people for the means. Christ is looking on. Will He see you make an offering, or will He see you close your heart against the appeals of the suffering?

THE MONEY WAS MOULDY—BUT IT GOT ME TO COLLEGE

A Farm Boy's Appreciation of His Father

By Rev. Luther K. Long

"Al right, my son. You are to work well during the next eighteen months, then, if we make a good crop of wheat from these two fields, you shall have a fair share of the proceeds toward a college education." That was my father's proposition.

The west field was the most desirable bit of land on our Illinois farm. It grew the heaviest crops of red clover to be found in that part of the country; and it never failed to give a good account of itself whenever seeded to wheat. The field to the east of the house was larger, but the soil was not so fertile nor was it so well suited to the production of wheat.

We usually summer-fallowed for wheat. Breaking the land in late spring—especially a pasture sod after a good rain—was a most delightful task. I always enjoyed following the plow, turning a straight, clean furrow. Fitting the land was not so pleasant. Through the long dry, and sometimes exceedingly hot, summer days I followed the team and harrow over those fields—east and west, north and south, and then diagonally. At times horses and harrow and boy were completely enveloped in great billowy clouds of dust. Two good things were accompliched: 1. All the weeds and grass were killed out. 2. Just beneath the dry surface of the dust mulch the soil was filled with moisture.

At the proper date father started the drill—he always did the seeding. When this work was completed the fields were a beautiful sight. The drill marks were straight and even, and the entire surface of the land looked like a garden. A few weeks later those fields were certainly pretty, dressed out in their velvety coats of living green.

Winter in south-eastern Illinois is not, as a rule, friendly to young wheat plants.. Snow is uncertain in its coming and does not usually remain on the ground long at a time. Freezing and thawing alternate, heaving out the slender roots. Winds carry off the moisture and often play havoc with the loosened soil, leaving wheat roots almost bare.

At the coming of spring our wheat fields looked only fairly well. A favorable spring and early summer season, however, more than evened things up, so that the crop was above the average of the years.

Three things contributed to make wheat harvest a pleasant time for me: 1. Mother always saw to it that we had an abundance of extra good things to eat. 2. I was not too old to enjoy chasing young rabbits in the stubble. 3. The Fourth of July picnic immediately followed wheat harvest.

Getting the crop into the stack-yard was an agreeable task, for I was proud of my father's statement that I could pitch as much hay or wheat as any hired man he had ever employed. By exchanging work with neighbors the stacking was soon done—and the big, long ricks and egg-shaped stacks certainly looked fine. Threshing was a short job, using the steam thresher, as compared with the old days of the horse-power machines.

It was now time to start for school—in case the price of wheat was high enough to provide sufficient funds.

Preparations were made, my trunk was packed and put on the wagon with a load of wheat, I said "good-bye" to mother—this was the last time I ever saw her, for she died before I returned—and father and I started for a market town, twenty miles away, where I was to take a train for Michigan to enter Adrian college.

On reaching the market we found ourselves up a stump. The buyer did not offer a satisfactory price for our wheat. As we went to a hotel to spend the night father acted as though the situation was quite serious, and my courage suffered a decline. He said, however, that in the morning he would go to a larger town three miles farther on and see what could be done.

After breakfast, much to my relief, we went to the rail road station—though father still seemed uncertain about the money. When he took out his purse to pay for my ticket my eyes naturally, and with no small interest, followed every movement of his fingers. Taking the strap from the loops and unfolding the flaps there was disclosed to my eager eyes a considerable layer of bills—Vs, Xs, and some XXs. With a smile he handed me the bills I was to carry with me. As I took them I could not help noticing how flat and hard pressed they were. Closer inspection showed here and there spots of mould. Evidently they had been carried in his pocket for weeks—some of them for months—subject to dampness from perspiration and to considerable pressure, folded as they were in the purse.

That was my father. All along he had meant to be forehanded in this matter. He was greatly desirous that I haye educational opportunities that had not been for him, and he had not be willing to stake our plans, his and mine, on the returns from a single load of wheat at a particular time.

As I rode on the train that day my thoughts dwelt much on my father. I recalled with pleasant appreciation how companionable and friendly he had been during the past several years—since we had come to understand each other. In imagination, I could see him going with his load of wheat to the other market, selling it at a fair price, then taking the long ride home alone. His work on the farm would be heavier because of my absence, and I believed he would miss our frequent friendly conversations, as I certainly should. More than once during the day I slyly took those folded mouldy bills from my pocket and looked at them gratefully.

My father was not much given to tears. But I sometimes think he let fall a tear of satisfaction on the way home. He was no hand to squander money on himself; but he did like to make it accomplish his good purposes concerning his children. The starting of a second son toward a higher education would stir his emotions. The shades of evening came on before he reached home that day, and for a moment, with no eye but God's upon him, the fountain of tears must have opened.

It was some years after my graduation from college, while I was a student in one of the professional schools of Yale university, that my father died after a very brief illness. I have always regretted that I did not have the privilege of ministering to him in his last sickness; he had so faithfully cared for me whenever I had been ill. He was only fifty-eight years old. Had he lived longer it would have been an increasing joy to have shared with him more largely the educational enjoyments that have come to me through his hard-earned money which—though flat and mouldy when the first of it was handed to me—was always morally clean and good.

HIS OWN ALMONER

Russel H. Conwell, founder of Temple University, Philadelphia, and also the founder of two hospitals, lived an active and useful life. During his day he made nearly $11,000,000 by his books and lectures, not the least among these being the famous lecture, "Acres of Diamonds." He was a man who lived industriously and frugally, yet he left less than $9,000 at the time of his death. The rest of the millions of dollars which he made he invested in education and mercy. He had the great joy of seeing his money bearing fruit even during his own life. This was evidently a great joy to him. The miser would say: "He saved nine thousand out of eleven million dollars," but the wise would say that "He saved all but $9,000 out of his life's earnings." He invested according to his own best judgment and he, and multitudes of others, enjoyed the investment to the full.—*World Evangel.*

STONEWALL JACKSON: THE NEGRO'S BEST FRIEND

By H. H. Smith

In all his dealings with the colored race, Stonewall Jackson showed himself to be their sincere friend, and for their uplift he gave of his time, his talents and his means.

"The first slave owned by Stonewall Jackson was allowed to buy his freedom in the following manner: He worked for wages in a hotel and turned over his earnings to Jackson until the latter received a sum equal to the amount given for the servant. The next servant under Jackson's control was an aged woman who appealed to him to purchase her. After the war began this woman became an invalid, but Jackson sent money from the field to pay for mediral attention and every physical comfort. She died a Christian, her last message being an expression of gratitude for the kindness of her benefactor."

From 1855 to 1861, he conducted a Sunday school for the negroes of Lexington, and the surrounding country. "Every Sunday afternoon he and his wife were in their places giving instruction to the colored people." "It was pleasant," writes Mrs. Preston, "to walk about the town with him and see the veneration with which the negroes saluted him, and his unfailing courtesy toward them. To the old gray-haired negro who bowed before him he would lift his cap as courteously as to his commander-in-chief."

Dr. J. William Jones says: "During the six years I resided in Lexington, I found that the negroes held in highest esteem the memory of Jackson, and always spoke with grateful affection of his work among them. It is a very pleasing incident that the first contribution towards the erection of the beautiful bronze statue, which now decks the hero's grave, was from the Negro Baptist Church of Lexington, whose pastor and some of whose prominent members belonged once to Jackson's negro Sunday school."

The following incident will show with what veneration Jackson was regarded by the colored people of Lexington and the surrounding community:

"When Hunter's army was marching into Lexington, the Confederate flag which floated over Jackson's grave was hauled down and concealed by some of the citizens. A lady who stole into the cemetery one morning while the Federal army was occupying the town, bearing fresh flowers with which to decorate the hero's grave, was surprised to find a miniature Confederate flag planted on the grave with the verse of a familiar hymn pinned to it. Upon inquiry she found that a colored boy, who had belonged to Jackson's Sunday school, had procured the flag, gotten someone to copy a stanza of a favorite hymn which Jackson had taught him, and had gone in the night to plant the flag on the grave of his beloved teacher."

"I am very confident," says his wife, "that he would never have fought for the sole object of perpetuating slavery. He found the institution a responsible and troublesome one, and I have heard him say that he would prefer to see the negroes free, but he believed that the Bible taught that slavery was sanctioned by the Creator Himself, who maketh all men to differ, and instituted laws for the bond and free. He therefore accepted slavery, as it existed in the South, not as a thing desirable in itself, but as allowed by Providence for ends which it was not his business to determine."

"At the same time," says his wife, "the negroes had no truer friend, no greater benefactor. Those who were his servants in his own house he treated with the greatest kindness, and never was more happy or more devoted to any work than that of teaching the colored children in his Sunday school."

On the day following the great struggle at the First battle of Manassas, he wrote to his pastor as follows:

"My dear Pastor: In my tent last night, after a fatiguing day's service, I remembered that I had failed to send you my contribution to our colored Sunday school. Enclosed you will find my check for that object, which please acknowledge at your earliest convenience, and oblige, Yours faithfully," etc.

Ashland, Va.

FRIEND TO FRIEND

It ain't success I'd rather have,
And praise don't satisfy;
For after all is said and done
They hardly get you by.
The world may honor, laud or praise,
Or grant respect of men,
But I would rather have them say,
"My Good Old-Fashioned Friend."

It ain't the wealth that thrills me thru
And makes my heart ring true;
For all the riches in the world
Can't make it beat true blue.
The only wealth that brings real joy
And makes my heart strings bend,
Is the wealth I feel when I am called
"My Good Old-Fashioned Friend."

My heart goes out to any man,
Who thru his words and deeds
Exemplifies that friendship true
My heart so sorely needs.
Of all the honors worth the while
Of noble, honest trend,
The noblest title of them all
Is "Good Old-Fashioned Friend."

—*Wm. P. Jacobs, in Our Monthly, Clinton, S. C.*

THE CHURCH TREASURER'S EXHORTATION

Forget the slander you have heard,
Forget the hasty, unkind word,
Forget the quarrel and the cause,
Forget the whole affair, because
Forgetting is the only way.
Forget the storms of yesterday,
Forget the chap whose sour face
Forgets to smile in any place.
Forget the trials you have had,
Forget the weather, if it's bad.
Forget the knocker, he's a freak,
Forget him seven days a week.
Forget you're not a millionaire,
Forget the gray streaks in your hair;
Forget the coffee when it's cold,
Forget the kicks, forget to scold.
Forget the coal man and his weighs,
Forget the heat in summer days;
Forget to ever get the blues,
But don't forget to pay your dues.

—*Selected.*

—We appreciate an invitation to attend the annual meeting the Mount Hermon Memorial Association, and wish we could accept it. See the program of this meeting. May it be a good day for all fortunate enough to be present.

—The first President of Latvia, who did more than any other man to make that country a republic, died March 14. He was Jan Tschakste (yan chak-ste), who was elected President for a three-year term in 1922 and was re-elected in 1925.

Denominational Enterprises

FOREIGN MISSIONS

With this issue of our Church papers I take up the pen of him whose pen for years was active in the great cause of Foreign Missions but is now dormant forever. With this beginning of a new year of the Board of Foreign Missions of the Methodist Protestant Church I take up the work that was so suddenly and so unexpectedly laid down by our earnest, consecrated, self-sacrificing Executive Secretary of the Board, Dr. Fred C. Klein.

Dr. Klein wrought well. While he did not live so long, yet he lived largely and put much into the few years allotted to him. How much credit is due him for our largest and best Foreign Missionary work—Japan—will possibly never be fully determined. He was our first ordained Foreign missionary; the organizer of our largest and best Church in Nagoya; the organizer of our largest attended educational institution we have at home or abroad.

Do we not stand ready, then, to show our highest appreciation of this great man of God in some tangible way. How shall it be done, By making our Children's Day offerings for the Klein-Coulbourn Memorial Church at Nagoya College, in Japan, the largest in the history of our denomination. Dr. Klein's devoted life ought to be an incentive for every one who made a pledge for this Church at our last General Conference to pay that pledge 100 per cent and to pay it now.

May I urge the members of the W. F. M. S. to carry out the excellent suggestions offered by Mrs. Lida K. East in her "Tribute to the Memory of Dr. Fred C. Klein" in the April 23rd issue of the Church papers. May I, also, urge every Sunday school, large or small, to use the Children's Day Service prepared in Memory of Dr. Klein and then to make the call for the largest possible offering. Easily can the amount of $50,000 or more be realized by a united effort on the part of our constituency. Begin right now to plan for your Children's Day service and then work your plan. If you have not sent in your order yet, please do so at once.

Uncovered Territory

While I am writing there comes to me a very keen sense of the vast territory of human life that is still untouched by the gospel of our Christ. Now and then we hear it suggested that the Foreign missionary work has been so enlarged that the native workers ought to carry on the work now in their respective lands. No one can say this and have knowledge of the vast "unoccupied territory" in the mission fields. I quote from the April number of The Student Volunteer Bulletin: "The China Survey reveals the fact that there are 333 counties in China, with 166,500 towns and villages and a population of over 38,508,306, without a single evangelistic center or a single Christian. Of the area of China now claimed and supposed to be worked by foreign missionary societies, over 300,000 square miles are still relatively unworked."

Says Dr. Robert E. Speer, "One looks out over the generation of which we are a part and there are probably more people in the world today who do not know Christ than there were when the modern missionary enterprise began. There are three areas of the earth as untouched and uninfluenced today as when William Carey first went down into that mine of India. Even in great centers where you would think the missionary forces were adequately massed, there are great bodies of folk to whom Christ is stranger still. I suppose in Tokyo alone today there are more people who do not know the Gospel than there were people in the city of Tokyo when Christian missionaries first went to Japan.

"Some of our Presbyterian mission stations in Shantung, China, have each a population to evangelize equal to the population of California, Indiana or Michigan. Would these States be deemed adequately occupied by Christian forces on this basis? In India there are single missionaries who have districts of three-quarters of a million people and five hundred villages. To talk of the evangelization of these regions as the business of the native Church's is the language of sheer uninformed formularists."

This same bulletin further points out there are more ordained Protestant clergymen in Iowa than in all South America, Central America and Mexico combined. There is this vast unoccupied territory in the great missionary field. What are we doing to have it occupied?

S. W. Rosenberger.

GREETINGS

Just a few words of greetings to the many Methodist Protestant friends I already know and to the many others whom I hope and expect to know as I take up and continue in the work of Executive Secretary of the Board of Foreign Missions of the Methodist Protestant Church.

Keenly do I feel the great responsibility of the world-wide task that is before me and yet I appreciatively realize that it opens up immeasurable opportunities for service. To me it comes, not only as an election by the unanimous vote of the members of the Board, but it comes, also, as a call of the Master. Very humbly, therefore, do I enter upon the work.

I recall, with joy, the character, the earnestness and zeal, the untiring efforts, the consecration and unselfish sacrifice of my beloved predecessor, the late Dr. Fred C. Klein. His mantle has now fallen upon my shoulders. With full consecration and willing sacrifice I must wear it the best possible. A faithful worker has fallen but the work must go on.

The work is so new to me and there is so much to know and to do. But the work is no more mine than yours. Together we must work and together bear the responsibility. As Jesus "came not to be ministered unto but to minister" so I want to be among you as one who serves and give my best to our whole beloved Zion, both at home and abroad. For this I crave your continuous prayers and faithful cooperation. May I have them?

S. W. Rosenberger.

YOUNG PEOPLE'S SUMMER CONFERENCE

No doubt many are wondering about the registration campaign for the Young People's Conference. I regret that it has not yet been launched, but circumstances alter cases sometimes. At a meeting of the Young People's Board, Rev. N. M. Harrison was asked to put on this campaign. Since that time Brother Harrison has completely changed his plans due to the death of his father and now he is in an entirly new field, doing work which is entirely new. This is the reason why the campaign has not yet been launched.

But there is ample time to register every member of our conference and with this notice please consider the campaign now on. I am asking the pastors to appoint a registration agent in each church. I ask for the earnest co-operation of all—especially pastors, Sunday school superintendents, Christian Endeavor presidents. I further ask that all work to make this the most successful conference in the history of our Young People's work.

Who will be the first to register? Let's register 1,500 people for this conference!

Send your registration fees to Rev. N. M. Harrison, Littleton, N. C., Route No. 1. Adults 50 cents; children 25 cents.

Yours for a successful conference,

F. W. Paschall,

President of Young People's Board.

STATE SUNDAY SCHOOL CONVENTION

With the records showing a total registration of 1,482 people, including pastors, superintendents and Sunday school teachers, from 42 counties of the state, the 1927 session of the State Sunday School Conention came to a close in Burlington on Thursday night, April 28. Enthusiasm ran high throughout the meeting, which was pronounced the best convention in many respects ever held under the auspices of the North Carolina Sunday School Association. Among those attending the convention were 901 delegates outside of the city of Burlington, which broke all past records for the number of out-of-town delegates.

Taking part on the program of the convention were four out-of-state Sunday school specialists, and more than thirty of the best Sunday school workers in the state. The convention was greatly pleased with an address by Dr. H. E. Spence, professor of Religious Education in Duke University, on the subject, "The Sunday School and Good Citizenship." Dr. Spence filled the place of Governor McLean on the program, who was detained on account of illness.

The report of the chairman of the executive committee, the state president, and the general superintendent, showed that the state association had done more work and accomplished better results in the past year than any year in the history of the association. All of the 100 counties in the state are now organized into County Sunday School Associations, each holding a convention during the past year.

The report of J. B. Ivey, state president, showed that in the past year 562 township Sunday School Conventions had been held in the various counties, and gave the following figures to show the increase in such meetings each year for the past five years: In the convention year of 1922 and 1923, 196 township Sunday School Conventions were held; the next year 203 were held; the next, 365; the next, 474; and in the past year 562 were held.

The reports further showed that during the year approximately two-thirds of the Sunday schools in the state had been reached in meetings held under the auspices of the State Sunday School Association, and that many Sunday schools were showing increase in attendance and better organization as a direct result of the work done by the State and County Sunday School Associations. The report of E. B. Crow, treasurer of the State Association, showed that the association had met its obligations for the year and was free from debt.

D. W. Sims.

THE WRONG USE OF LIBERTY

This is an age when liberty is invoked by men of every profession and advocates of every cause, so that one is reminded of Madame Roland, who, when about to be guillotined, exclaimed, "O Liberty! Liberty! how many crimes are committed in thy name!"

Liberty is claimed by the man who insists upon making a beast of himself and becoming a nuisance to his neighbors.

It is claimed by men whose salaries are paid by the taxes of the people, who, notwithstanding, claim liberty to teach doctrines that undermine the faith of many.

It is claimed by men in theological seminaries, when they teach doctrines contrary to the views of those who endowed the various chairs.

It is claimed by the modern girl who shocks us with her short skirts and her imitation of masculine habits.

It is claimed by the theaters and moving picture houses, when they debase the minds of the young and wreck the lives of many.

All of them take refuge behind what they claim is liberty, when in reality liberty has nothing to do with it.

Take prohibition, for example—liberty has nothing to do with prohibition.

The law does not forbid a man to get drunk. If he can find pleasure in it, no one can complain.

When, however, his being drunk makes him a nuisance in public, and causes others to suffer, then the law forbids it, just as it does when he makes his wife and children suffer by spending his money on drink.

I can fire my gun in the country and no one can interfere with my liberty; but when I do the same thing in a town or city, the law forbids, not that it would interfere with my liberty, but because it would keep me from interfering with the liberty of other people.

The trouble about whisky is that the drinking man is never content to keep within the bounds of his own liberty. If he would, there would never have been any Volstead amendment; but because he is always interfering with the liberty of other people, the law had to be enacted.

In like manner, we have to deal with the abuse of freedom of thought. Each man thinks as he pleases. If he thinks that there is no God, or that he has ascended from Simian ancestry, no one can forbid him. He is merely indulging in freedom of thought. If this freedom reduces him to a beast, the Lord will deal with him in due time.

When, however, he tries to teach such a view to my child, and I am paying his salary, I can forbid such teaching, without being charged with interfering with his freedom of thought.

This plea of being controlled in thought appeals to the ignorant, who are not accustomed to look below the surface of words—and that explains its popularity with those who are restricted in their teachings.

These would-be scientists are really not sincere in raising the cry of persecution. They know better, but as it is a plea that will deceive many of the multitude, they do not hesitate to use it.—*The Presbyterian Standard.*

GRATITUDE FOR OUR THORN

My God, I have never thanked thee for my thorn. I have thanked thee a thousand times for my roses, but not once for my thorn. I have been looking forward to a world where I shall get compensation for my cross, but I have never thought of itself a present glory. Thou divine love, whose human path has been perfected through sufferings, teach me the glory of my cross; teach me the value of my thorn, show me that I have climbed to thee by the path of pain. Show me that my tears have made my rainbow. Reveal to me that my strength was the product of the hour when I wrestled until the break of day. Then shall I know that my thorn was blessed by thee; then shall I know that my cross was a gift from thee, and I shall raise a monument to the hours of my sorrow, and the words which I shall write upon it shall be these: "It is good for me that I have been afflicted."—*Cumberland Presbyterian.*

GOD IS OUR REFUGE

God is our hiding-place. Many in the world are feeling today that there is no sure refuge except in God. A man in Europe some time since wrote: "World courts have failed; treaties have broken down; governments have collapsed; the sword has proved futile to save us. There is no safety, nor certitude in the earth. God is the only refuge left us now." God will instruct, teach, and guide the good man. The only thing is to confess our sin, get close to God, and then He will lead us by the hand. Many sorrows shall come to the wicked—one calamity after another. But he that trusteth in God shall be saved out of them all.—*Christian Work.*

The WORK *and the* WORKERS

Sunday, May the first, dawned bright and beautiful, and we were on our way to Asheboro in time to sit with the Men's Bible Class and hear the lesson taught. They have a splendid group of men in this class and the lesson was well presented. When we went in the class was making up money to pay for a sewing machine for the Children's Home. Two men had already bought the machine and vouched for its payment, but the class wished to share in the gift, and did it liberally.

There were 183 present in Sunday school. This school makes a monthly offering to the Children's Home of $56.50. A fine example to follow.

The preaching service was well attended and the people seemed to hear the Word gladly. This was my first visit to the Asheboro Church since they put in the new pews and the new carpet. These add so much to the attractiveness and beauty of their splendid church auditorium.

I was glad to see and greet Mr. J. S. Lewis in the audience, and to note that he is looking so much stronger than when I saw him last.

I do not remember ever preaching in this church before when Mrs. R. R. Ross was not present. I missed her greatly, and I am sure she is greatly missed in all the activities of this church. At this time Sheriff R. R. Ross is not so well, and was not able to be at church. His presence was greatly missed, and we sincerely hope that he will soon regain his accustomed health.

Rev. J. E. Pritchard and his good wife are rendering splendid service here, as they have in every pastorate they have served.

High School Commencement

On Sunday evening I did my best to deliver a gospel message to a large audience in the auditorium of the Bessemer High School in the eastern section of Greensboro. There are 24 graduates in the class of this high school this year.

Budget Leaflets

Last week we published in the HERALD the mid-year report on budget receipts up to the first of May. And the HERALD office ran off 1,000 copies of this report for us, and I am this week mailing these leaflets to our pastors, and am asking that they place them where they will do the most good. They are intended for families who do not take the HERALD.

Study them a bit and you will see that there are 36 charges which have not paid anything yet on the Annual Conference Budget. And there are 34 charges which have not paid anything on the General Conference Budget. And there are 43 charges which have not paid anything on College Assessment, and this College Assessment should certainly be paid by all the charges by May 20th.

One-half of the year is gone. Some of us will have to do some splendid hustling if we do a *whole* year's work for the Lord. The raising of these budgets is a *privilege* and not a *burden*, if we can only come to see it that way.

Next Quarterly Reports

The next quarterly report will be printed about the first of August. Let us see if we cannot fill up every blank in it, especially in the first three columns. The women's societies are doing fine where they are organized, and the women are going to renew their efforts to organize in all the churches. Some of our reports would be poor indeed were it not for the last two columns, which represent our women's work. Come on, all of you, and help fill up the blanks in the first three columns during the third quarter.

Summer Conferences

We are expecting every day to hear something about that Registration Campaign for the Young People's Summer Conference. The call will come before many days. At least 1,000 of us should be ready to send in our 50-cent price and register just as soon as we are told where to send the money. We are planning a good program, and we are planning for and expecting the largest attendance we have ever had at such a conference in the High Point College.

Remember the dates, July 18 to 25, and plan to have two or more delegates attend from each local church.

Also please let all pastors plan to spend the entire week there with their young people. All of us need what we can get at this Summer Conference, and the Summer Conference needs us. If we are of any account where we are, then we ought to be an inspiration to each other; so, come on, let's go!

Pastor's Report Blanks

Last Friday, I mailed second quarterly report blanks to all pastors with the request that they be returned by an early mail. This, Monday morning's mail, brought six of these report blanks back properly filled out. These came from Anderson, Mount Hermon, Orange, Pleasant Grove, Reidsville, and First Church, Winston. Each one brings a good report. The mails this week will return nearly all these reports. Why not all of them? If yours has not already been mailed when you read this, you can help by filling out and mailing at once.

Appointments

May 6 to 8, Salem Church, Saxapahaw, Centenary services.

May 8, 3 p. m., Commencement Sermon, Eli Whitney High School.

May 9, Trustees meeting, High Point College.

May 11, Davidson, Circuit Rally.

May 17 and 18, All Boards Meeting, Washington, D. C.

May 22, 11 a. m., To hear Commencement Sermon, High Point.

May 22, 2:30 p. m., Mount Pleasant, North Davidson.

May 29, Second District Rally, Spring Valley, Vance.

June 5, Orange

June 12, Mount Pleasant

June 13 to July 5, Vacation

Faithfully yours in His service,

A. G. DIXON.

—Our governor approves the principle of the Citizens' Military Traing Camps maintained by the Federal Government, and expresses the hope that North Carolina will be represented in these camps by its full quota. There are people who object to these camps on the ground that it is encouraging the war spirit and antagonizing the spirit of peace. It is a two-sided question, and both sides should be heard with due consideration. Aggressive wars are also most certain to be wicked wars; but defensive wars seem to be necessary at times, and when they are necessary it is well to be prepared for them.

THE IMMUTABLE CHRIST

"Jesus Christ the same yesterday, today and forever." Heb. 13:8.

The writer of Hebrews has been giving emphasis to the fact that the believer is represented at the right hand of the throne of God by One who still has a human heart (although He is God) and so can be touched with the feeling of our infirmities. This union of human and divine is forever indissoluble in Christ. Without that permanent manhood, He could not succor those who are tempted, and have compassion on them.

In the yesterday of His life on earth, in the today of His priesthood, and in the tomorrow of His coming as King, He remains both Son of God and Son of man.

His earthly robe of human tenderness did not, like Elijah's mantle, drop off as He passed into the skies. He has not, as one religious sect teaches, taken on a spirit form, no longer human. Unto all eternity we have one Mediator, The Man Christ Jesus (1 Tim. 2:5) the Godman. Were He suddenly to appear now at your side, it would be that same Jesus whom the disciples knew, with the same warm heart beating in His breast. This "same Jesus" is coming back again for His own (Acts 1:11).

What a rock for our wave-tossed souls is this truth concerning the unchanging Christ! Is not the phenomenon of the abiding power of Christ in the lives of men after these 1900 years an unanswerable testimony to this truth?

Dr. Maclaren once said: "All other men, however, burning and shining their light, flicker and die out into extinction and but for a season can the world rejoice in any of their beams; but this Jesus dominates the ages and is as fresh today, in spite of all that men say, as He was centuries ago. They tell us He is losing His power; that the mists of oblivion are wrapping Him around as He moves slowly to the doom which awaits Him in common with all the great names of the world. But Christ is not done with yet, nor is He less available for the necessities of this generation with its perplexities and difficulties than He was in the past."

Stand on the seashore and think that those waters have been rolling and dashing for thousands of years, yet they show no signs of waste. Watch the sun rise above the hill-crests and think that its beams have melted the snows of thousands of winters and renewed the verdure of as many springs, painted the flowers of as many summers, ripened the fruits of as many autumns. Yet it is not dimmed, nor is its power in the least abated.

These are but images of the immutable Christ. It was Dr. Guthrie who said: "When judgment flames shall have licked up the waters of the sea and the light of the glorious sun shall be quenched in darkness or veiled in the smoke of the pit, the fullness of Christ shall surge on throughout eternity, in the bliss of the redeemed."—*Selected.*

USE WHAT YOU HAVE

"What is in thine hand, Abel?"

"Nothing but one ewe lamb, O God, taken from the flock. I purpose offering to thee a willing sacrifice."

And so he did. And the sweet smell of the burning has been filling the air ever since, and constantly going up to God as a perpetual sacrifice of praise.

"What is it thou hast in thine hand, Moses?"

"Nothing, but a staff, O God, with which I tend my flock."

"Take it and use it for me."

And he did; and with it he wrought more wondrous things than Egypt and her proud kings had seen before.

"Mary, what is that thou hast in thine hand?"

"Nothing but a pot of sweet-smelling ointment. O God, herewith I would anoint thine only one called Jesus."

And so she did; and not only did the perfume fill all the house in which they were, but the Bible-reading world has been fragrant with the memory of this blessed act of love, which has ever since been spoken of "for a memorial of her."

"Poor woman, what is that thou hast in thine hand?"

"Only two mites, Lord. It is very little, but then it is all I have, and I would put it into thy treasury."

And so she did; and the story of her generous giving has ever since wrought like a charm prompting others to give to the Lord.

"What is that in thine hand, Dorcas?"

"Only a needle, Lord."

"Take it and use it for me."

And so she did; and not only were the suffering poor of Joppa warmly clad, but inspired by her loving life, many others even now continue their benign mission to the poor throughout the earth.—*Unknown.*

A PRAYER FOR TRUST

"What time am I afraid I will put my trust in Thee." Help us so to do, oh, our Father, who art the God of our life and the guide and keeper of all our days. We know that we are untrue to Thee, that we utterly misrepresent and libel Thee, when we have anything of fear in our hearts toward Thee. Thou art our Father, and we will trust and not be afraid. There are very many things in life that tend to put that fear in our hearts, but we ask Thee to help us to cast them aside and to take to ourselves a spirit of all-conquering courage. We do not understand how it can be but we know that even our little lives never get from under Thy hand, and that therefore nothing can come to us to surprise Thee or to prove utterly tragic to us. We are sure that in all of life Thy grace and sufficiency will be all about us and Thy power to help and comfort and strengthen ours for the taking. And so we would ask Thee to help us never to run away from life, and if we find something of fear in our hearts to stand loyally to our tasks until fear leaves and hope and trust and courage are born within us once more. We ask this in the name of our great Exemplar in faith and trust and courage, Jesus Christ. Amen.—*The New Outlook.*

IT'S YOU

It isn't the preacher's flowery prayer
Or the way the choir sings,
Or the size of the coin your neighbor gives
Or the help your brother brings.
It isn't the size of your favorite church,
Or the cost of your favorite pew,
Or the style of the clothes the members wear;
For it isn't the church, it's you.

It isn't the way the work is done,
Or the way the money is spent,
Or whether the gospel's all brought in,
Or whether there's some that's sent.
It isn't the kind of creed they love,
Or peculiar things they do,
Or whether the doctrine suits your taste;
For it isn't the church, it's you.

For a chain's as strong as the weakest link
And it breaks with a heavy load,
But a church that's full of the links that pull,
Can level the roughest road.
If you get in tune with the Master's will,
With your heart and your labors too,
You will love your church, though it has its faults,
For it isn't the church, it's you.

—*R. R. Newberry, in The Baptist.*

OUR STORY PAGE

AN INCONVENIENT PROMISE

"Harry," said his father sternly, "did you play in the new houses today?"

Harry looked his father straight in the eye and answered: "No, sir."

"I'll have to take the children down and get them shoes today," said the mother.

"I hope you'll get me some patent leather pumps," said Margaret, Harry's sister.

"All right," agreed Mother.

"But I did yesterday," said Harry.

"Eh?" his father inquired. "What's that?"

"Just a simple declarative sentence," replied Harry.

"A propos of what?" demanded his dad.

"Ahem!" Harry coughed. "Er—Mommer, are you going to get me shoes, too? I hope you'll get them good and big."

Harry's father continued to look or rather glare at him, but Harry was too hard-boiled if you know what I mean, to mind a little fatherly glare. He knew the old man knew that he knew what he had meant by his remark was "I played in the new houses yesterday."

"Now see here, you young Indian," said Harry's Dad at last, seeing that looks couldn't make a dent in the boy, "you got to promise me on your word of honor that you will never go into those new houses again."

"I'll promise I won't go in unless it's necessary," said Harry.

"Gee!" cried his father. "You'd make a good politician. No loopholes now. Promise!"

"Do I have to!" said Harry, mournfully.

"You have to!" replied his father.

So Harry promised and that afternoon his mother took him down town and bought him a large shining pair of shoes.

When they got back home, there seated on their front porch was an old gentleman wearing a wide-brimmed black hat, and near him was the oldest-looking valise Harry had ever seen.

"Why Uncle Jerry!" cried Harry's mother.

The old gentleman proved to be the old Uncle Jerry about whom the children had heard so much. He had come to pay a visit, and after greetings had been exchanged and everything the old gentleman said:

"Well Minnie" (that was Harry's mother's name), "I've always meant to do something for you, my dear. Now while I was sitting there waiting for you I seen some new houses going up. Thinks I to myself, 'I'll go take a look at 'em.' This I done, and having been in the contracting business myself, I seen right off that they was well-built houses. Thinks I to myself, 'A house like one of these here would make a nice home for Minnie. She was always a little home body and the children will be big enough to keep things nice.' So I walked over to the agent's office across the street and seen him about buying one of these here houses. Well, we made a dicker and here's the deed for the end house. It's all finished and the best of the lot."

"Why UNCLE JERRY!" cried Mrs. Minnie, turning white then pink with excitement. "Oh, thank you! But you do take my breath away!"

"Why, it's like a fairy story!" exclaimed Margaret, grasping the old gentleman's hand and jumping up and down like a fairy herself.

"Oh, I'm so thrilled!" cried Mrs. Minnie, wiping her eyes. "You are the kindest, dearest thing! Thank you a hundred times. Let's go right over and look at it!"

They all started over to the new house, Margaret dancing on ahead and Harry lagging along behind. He had just remembered his promise to his father.

The house was of red brick, very neat, with a porch painted white, the rooms inside looked so bare and sounded hollow when you walked through them. Margaret ran in and then stood in the doorway saying: "Come right in, folks, and make yourselves at home."

"Aren't you coming in, Harry?" inquired his mother, as her son halted at the door.

"Can't!" mumbled Harry. "Didn't you hear me promise Dad I'd never go into any of these new houses?"

The other stared a moment.

"That's right!" said Margaret.

"Well. I won't urge you," said his mother. "Daddy will be home soon. He'll release you of your promise."

Harry sat down on the step, feeling very gloomy, but he never thought of breaking his word to his father. He could hear the voices of his family inside exclaiming over the different things in the house.

"Oh, a built-in bookcase! What a sweet fireplace! Oh, look! A closet in the vestibule for our wraps!" Oh, this and Oh that!

"Well, poor Harry," smiled his mother as they came out at last. "I'm so sorry you had to stay out. It's the dearest place! There's a lovely room on the third floor for you with a private bathroom. You can take your friends there when they come to see you, your Boy Scouts and so forth. I can hardly believe that it belongs to us! Uncle Jerry, thank you a thousand times!"

Uncle Jerry smiled as he listened to Mrs. Minnie and Margaret talking about the house and stopping now and then to thank him a thousand or a million times. He was a kind old gentleman and quite wealthy, and he liked to do unexpected things for people he liked. Harry followed them home mournfully.

When they reached their door, they saw a messenger boy just leaving on his bicycle. They called to him and he handed them a message. Mrs. Minnie tore it open. It was a note from Dad.

"Tried to get you three times on the phone but could get no answer. I have been called out of town and have to go at once on important business for the firm. This may mean a lot to us! Wish me luck, dear. Expect me when you see me. I will write you the details tomorrow."

"Why, what a surprise!" cried Mrs. Minnie. "Oh, let's do something to surprise him! Let's move to the new house and when he comes home we will give him a very pleasant and astonishing welcome!"

Uncle Jerry approved of the plan. He loved unexpected things, and Margaret was thrilled. Only Harry looked sad.

The next day they all pitched in and started to move. The children stayed home from school and helped.

"Only please leave me a bed and some blankets," said Harry.

"Why?" demanded his mother. "Oh, yes, I remember! Your promise! Well, that's too bad!"

They got all moved in one day—all but Harry. My how bare the old house was that night! He wondered how long he would have to live there alone, and he had eaten supper on the porch of the new house.

In the middle of the night he was awakened by a sound. My, he was scared! It was the sound of a key in the latch. Then he knew it must be Dad. He jumped up from his bed and ran down, switching on the lights as he ran. Down the stairs pell mell, and just then his father opened the front door and stepped into the bare hall.

It was funny to see him stare! First he looked at the walls, then the floor, then at his son in his pink striped pajamas. Then he peeked into the front room swept clear of all furniture and fixings.

"What in Sam Hill—?" he cried.

Harry took his time about explaining. He said: "Well the family had moved. Yes, that day. A gentleman had come and helped. No, a strange gentleman. Yes, they had got the note and Mommer had been excited. Pretty soon Dad began to get so wild-looking Harry decided to keep him in suspense no longer. So he told him the whole story.

"Kid," said his father, "you gave me a good scare! Not that I doubted your mother. I was afraid she had been tricked by some one. Well, well! What a surprise! And why did you stay here? To welcome your old dad I suppose."

"No, sir," replied Harry. "It was that promise you made me make. I hope you'll let me off. If you don't I'll be a boy without a home."

Dad certainly laughed when he understood. Then he sobered and shook Harry's hand and called him a sport and then he kissed him and called him sonny and said he was proud of him. Then Harry dressed and the two went to the new house.

"The boy stood on the burning deck!" quoted Margaret. "Say, isn't Harry the honorablest kid you ever heard of!"—*Selected.*

THE LITTLE BROWN COAT

It was a beautiful afternoon, and little children and big children, all dressed very neat and clean, were walking home from Sabbath school.

Two little girls were sauntering along when one of them exclaimed: "There's that new pupil, Mamie, who started to day school last week," she said, pointing to a little girl who sat alone on a doorstep.

"Yes, she looks kind of lonesome, doesn't she?" returned Mamie, gazing across to where she sat. "I wonder if maybe she'd like to come to Sabbath school with us next week."

"Well, let's go and ask her," said the other little girl, whose name was Belinda, and so away they trotted across the street.

As Mamie seemed to turn shy all of a sudden, it was Belinda who did most of the talking.

"Say, little girl," she commenced, rather slowly, hardly knowing just how to start, "we thought perhaps you'd like to come to Sabbath school with us next Sabbath. We'll call for you if you do, and I know you'll just love our teacher, 'cause she's as nice as can be."

The little girl on the steps grew rather red, and she didn't say anything for quite a while, then she blurted out:

"I'd like to go, but my coat is nearly in rags, it's so old; but I hope, if father gets well and is able to go back to work, that I'll be able to get one."

"Oh, I hope so, too," said Belinda, sympathetically, and presently the two little girls went on down the street toward their homes.

While they were walking slowly along, Mamie, who seemed to be deeply thinking, suddenly stopped.

"Why, Belinda, there's that brown coat of mine that Aunt Ruth gave me last year. I've grown so that I can't even get into it, and it's not nearly worn out. I wonder—"

"Now, what are you wondering?" put in Belinda, curiously.

"I was just wondering if that little girl would like it," answered Mamie. I know it would fit her, 'cause she's not nearly so big as I am. Mother was only saying the other day she wished she knew of some little girl who really needed it."

"Well, let's go and tell her we've found the little girl," put in Belinda, hastily, and away they hurried as fast as their little feet could carry them.

Mamie's mother was only too pleased to hear of somebody who could really make use of the little brown coat, and as they were going down the steps with it she called her little daughter back.

"Here, Mamie, is the little tam to match. I almost forgot about it. You might just as well take it along with you, too."

"It's only the next street over," remarked Belinda, as they started out again. "I do hope she's still there." And, sure enough, when they turned the corner there she was, and my, how surprised she looked when she saw the two little girls again.

"I wonder if you would like this coat and cap," said Mamie, with a pretty little shy way she had. "It used to be mine," she added, "but you see I've grown so that it won't fit me at all, and mother said it will do you lots more good than hanging up in the cupboard."

The little girl's face fairly shone as she took the coat and cap. "Now I'll be able to go to Sabbath school next week, after all, won't I?" she said, very happily.

"Yes, and don't forget that we'll call for you," said Belinda.

"No, I won't," promised the little girl, as she went into the house to show her mother the nice, warm coat that had been given her.

And Mamie and Belinda went on their way with the happiest of hearts. I wonder now what made them so happy. I think maybe it was because they made that other little girl happy. Now, really, don't you?—*Helen Boyd.*

A LITTLE BOY WHO FELT DISGRACED

Once we went into the Juvenile Court Detention Home to visit the little boys and girls. As we were going through the department of the home where the boys were kept, the matron asked us if we would like to hear the boys sing. Of course, we said, "Yes," as we always like to hear children sing.

The children formed a half circle and at the signal of the one in charge, with only one exception, they started to sing.

The one little boy that did not sing, hung his head and would not look at us the whole time we were in his presence. But when asked by the matron why he acted as he did, he said that one day he visited the place where we had recently come from and he was afraid that we might recognize him, and he felt so bad because he had been such a bad boy and the court had to send him to such a place.

We wonder when our little readers disobey their mamma and papa, or are naughty in school, or unruly in Sunday school and church, if they feel bad like this little boy did. If so do you know there is One who wants to be a real friend to you and keep you from doing such naughty things, so that you will not have to hang your head in the presence of mamma, papa, Sunday school teacher or public school teacher. And you will know that you have been doing the things that are pleasing to Jesus.—*Selected.*

WHY THEY WERE MIGHTY

The story is told that when Martin Luther's Bishop tried to quiet him in his protest against the dead formalism and wicked practices of the Church and his heralding of "Salvation by faith," and failed, he wrote to the Pope for advice and assistance, and that the Pope wrote back to the Bishop, "Stop his mouth with gold." To which, the Bishop replied thus, "The German fool does not love gold." Thank God, the love of Christ and the love of human souls had mastered Martin Luther and crowded the love of gold entirely out of his heart. No one ever accused John Wesley, Charles Finney or Dwight L. Moody of loving money, and yet they lived, loved Christ, loved men, wrought powerfully, fell on sleep in great peace and no one doubts but they are at this time with their blessed Lord. Their work abides. The influence of their lives spreads abroad in the earth and they will be remembered, their sermons read and their words heeded long after millionaires have been forgotten.—*Dr. H. C. Morrison, in the Pentecostal Herald.*

IN HONOR OF THE DEAD

Riley

Yancey B. Riley died April 30, 1927, aged 55 years, four months, 27 days. November 14, 1897, he was married to Emma Sykes. To this union four children were born. Two are dead; two, Mrs. Virgil Albright and Mrs. George Lancaster, and his companion still survive.

Brother Riley first joined the Baptist church. About eight years ago he transferred his membership to Chestnut Ridge M. P. church, where he remained a faithful member until death.

The following ministers had parts in the funeral services: T. M. Johnson, Edward Suits, and the writer. The Junior Order also had a part in these services.

Funeral services were conducted Sunday afternoon, May 1st, as follows: First, a short service in the home, then Chestnut Ridge church and cemetery. An extra large congregation attended the services.

May God's richest blessing attend the bereaved ones. B. M. WILLIAMS.

Pickett

The funeral of Mrs. James E. Pickett was conducted at the residence on Pearson street, Greensboro, Monday afternoon at 2:30, by the writer, assisted by Rev. Mr. Roger, pastor of Baptist church at Proximity.

Mrs. Pickett was the daughter of Mr. and Mrs. R. E. Laughlin. For a number of years they had lived in Greensboro. A few years ago they moved to Burlington where they united with the First M. P. Church, where Mrs. Pickett held her membership when she died. For the past few months she had lived in Greensboro.

She leaves a husband, one little son, a sister, and her father and mother. These all have our prayers and sympathy. The large crowd of relatives and friends and the numerous floral offerings showed the high esteem in which she was held. The burial took place in Green Hill cemetery. The hearts of the sorrowing ones are comforted in the fact that she gave the assurance that all is well with her. "Ye sorrow not as others who have no hope." L. W. GERRINGER.

Lackey

Buna Brint (Reed) Lackey was born June 11, 1893; departed this life March 19, 1927. She was united in marriage to Robert John Lackey, and to this union were born four children. One child died in infancy, and three survive, Nathalie, Cerelda, and Imogene. Buna leaves also a husband, father and mother, Rev. and Mrs. W. D. Reed, of Brown Summit, N. C.; two brothers, G. M. and C. R. Reed, of Reidsville, N. C.; one sister, Mrs. C. A. Cooper, of Greensboro, N. C.

At nine years of age she gave her heart to the Lord, and joined Friendship church, Fallston, N. C., under the pastorate of her father. She remaind a faithful member of said church till death relieved her of her suffering, at the Lincolnton hospital. She had the advantage of fine medical skill by her brother-in-law, Dr. F. H. Lackey, and the surgeons of the hospital. But the time had come for her to say goodby to her sweet children, affectionate husband, kind brothers and sister, and a dear, loving father and mother. Funeral services were conducted by Rev. J. M. Morgan, her pastor, assisted by Rev. J. D. Morris. The congregation was unusually large, and the floral offering was beautiful indeed. After the services, we tenderly laid her body to rest in the Friendship cemetery, near the church.

Buna was well known by the writer for many years, even before her marriage, while a small girl. Since marriage we have known her married life very intimately. Now, we speak from knowledge when we say she was one of the best mothers, and a devoted wife. She willingly shared with her husband in every trial and difficulty that came to him in making a good home. She loved her children, but did command them to obedience, which we deem is Godliness. She was so much concerned in rearing her children for usefulness. Buna counted a sacrifice a pleasure, if it would help her home. We wish we might cheer and comfort her parents by being able to testify to such a fine life in so good a daughter. Her husband has lost a supporting hand and a voice of cheer. The small children have lost a mother's comfort, a mother's advice, and a real mother's love. The father and mother may be comforted by the fact they reared so good a daughter. The husband may be comforted by the fact he had so good a wife. The children, they had so good a mother.

Friendship church has given up one of her best members, which shall remain a great loss, until the church militant unites with the church triumphant.

J. D. MORRIS.

Watson

Brother Vade G. Watson died April 2, 1927, aged 79 years and four months. He professed faith in Christ and joined the M. P. Church at Mount Zion in 1874, and remained a member until his death. He was a member of this church more than 50 years.

He was first married to Mary Spainhower, December 21, 1869. To this union were born seven children, five boys and two girls. He was married the second time February 24, 1909, to Mrs. Mary Eads, who survives him, with one brother, six sisters, seven children and a number of grandchildren and many other relatives and friends who are left to mourn their loss.

Brother Watson was one who provided well for his family, was a kind and obliging neighbor, and thought well of by the entire community, and will be greatly missed.

Funeral services were conducted by the pastor, assisted by Rev. T. V. Crouse and Rev. H. M. Wellman, both of the M. E. Church, after which the remains were laid to rest in Pinnacle cemetery beneath a mound of beautiful flowers.

The bereaved have our heart-felt sympathy.

A. L. HUNTER.

Kallam

Ellen Spainhower Kallam died March 14, 1927, making her stay on earth 77 years, six months and three days. She was married January 6, 1874, to Thomas Kallam. To this union were born eight children, seven now living.

She was a member of old Crooked Run M. P. Church, where she joined in early childhood, and had never placed her membership anyhere else. She was a beautiful character, kind, patient, unselfish and a devoted mother.

She reared a large family, mostly alone, her husband having died 34 years ago.

She was calm and gentle as the softest breeze and yet you felt her influence for good when in her presence. She leaves a large circle of friends and relatives to mourn their loss.

While we know Sister Kallam's life was one of great responsibility, we should think of her now as being at rest from all these earthly burdens and responsibilities, and may we all press forward to meet our departed Christian friends, where all troubles and trials will be ended.

Funeral services were conducted by the writer, assisted by Rev. Walter Grabbs, of the Moravian church, and Rev. H. M. Wellman, of the M. E. church. The remains were interred in Mount Pleasant burying ground to await the resurrection.

We extend our sympathy to all of the bereaved. A. L. HUNTER.

McPherson

On April 5, 1927 the spirit of Judge Carr McPherson was liberated from this world of toil and care when the gates of Heaven swung ajar to let him in.

He was born the 20th of June, 1875. On November the 9th, 1899 the marriage ceremony was solemized for him and Miss Martha Holt with whom he lived happily till death. To this union were born three children, one of whom, Chase C., preceded him.

He joined the Rock Creek M. P. church early in life and remained faithful to the end. He was a devoted husband, a kind and loving father. In his death we have sustained a great loss.

He leaves to mourn their loss, beside the wife and two sons Paul H. and Russel S., an aged mother, one sister, three brothers and a host of friends and relatives.

We grieve for Uncle Judge but not as those who have no hope.

The funeral services were conducted by the pastor, Rev. J. A. Burgess, assisted by Rev. S. W. Taylor, and interment was made in the Rock Creek cemetery. A NIECE.

Routh

Alexander Neece Routh was born August 27, 1848. He was married to Martisha Julian in 1868. This union was blessed with five sons and three daughters. He has 39 grand-children, and 27 great-grand children.

Several years ago, he took Christ as his Savior. And for more than thirty years has been a member of Bethany M. P. church, of the Randolph charge.

He came to the home of his daughter, Mrs. Clark Pugh, to spend a few days. While his health had not been good for two years, or more, death was not expected so soon. But on April 13, 1927, he was more cheerful in the morning than usual, in the evening the Death Angel came and called him. He went home quickly.

The funeral services were conducted at Bethany church where his body was laid to rest. May the grace of God comfort the bereaved ones. A. O. LINDLEY.

Fultz

On the second day of April, 1927, the spirit of little Opal went to live with Jesus. She was the daughter of Mr. and Mrs. Charlie Fultz. It was just a little bud in the early dawn of the morning. Jesus said suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven. Little Opal was left in her home here not quite six years, but tongue cannot tell how dear she was in the hearts of those loved ones. She was so delicate, therefore required so much care, but on that date mentioned above, Jesus said, She has suffered enough, come to me and be at rest. May the father, mother, brothers, and sisters be comforted with the blessed thought that God knows best, and say He gave her to us, and has taken her away, blessed be the name of the Lord. On April 3, 1927, the lifeless little body was brought to Porter church where she loved to go to Sunday school so well. Her little class mates were the flower bearers. The funeral was conducted by the writer, then the little body was laid to rest in the cemetery at Granite Quarry. With the poet let us ask ourselves the question:

Why do we mourn for dying friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends
To call them to his arms.

C. H. HILL.

Lackey

With grieved hearts we learned that the all wise, Loving Heavenly Father had called Mrs. John Lackey to her home not made with hands.

Resolved: That we the members of Mizpah church offer our sympathy and love to her father and mother, Rev. and Mrs. W. D. Reed, and commend them to the comfort of the Heavenly Father, feeling that their loss is her gain, yet when death visits our homes it leaves a wound that no one save the Heavenly Father can heal.

That a copy of these resolutions be sent to the family, also a copy be sent to the Methodist Protestant Herald.

MRS. FRED E. JONES,
MRS. M. L. WAGONER,
MR. ROY STEWART.

Jones

Sister Alexander Jones, born January 6, 1850, departed this life April 11, 1927. In the year 1875 she was married to John R. Newell, who lived only one year after their marriage. To this union was given one son. In 1877 she was again married to Alex Jones; to this union were given two sons and one daughter, John W., A. D., and Bertha Jones who went home 14 months ago. She gave her heart to God at the age of 18, and joined the Methodist Protestant church and was devoted to it until the end came.

For years she was a patient sufferer. Human hands and medical skill ministered to her unstintedly but to no avail. The great Physician came and gave her relief.

Sister Jones was one of a family of 14, all of which she survived except one sister, Zilpha Wheeler, who lingers on the brink.

To this sister and her aged husband and relatives, the sympathies of the community go out.

May a Loving Father comfort them in their sadness.

The funeral was conducted by her pastor, assisted by Revs. W. F. Ashburn and George R. Brown. Her remains were laid to rest at Mizpah church. W. D. REED.

Pugh

Thomas Kelly Pugh, the son of the late Jesse and Kissiah Pugh, was born October 16, 1848. Early in life he accepted Christ as his Savior, and joined the M. P. church at Grays chapel where he remained a faithful member till death.

On March 9, 1868, he was married to Martha Sylvania Julian. This union was blest with six girls and five boys, three of whom preceded their father to their Eternal Home.

He left his wife and the following children: Julius Baseum Pugh, Charles Amick Pugh, Mrs. T. W. Wilson, Alfred Kelly Pugh, Mrs. C. W. Hockett, Mrs. H. T. Kirkman, Mrs. J. W. Brown, and Mrs. C. P. Barker. He left also 41 grand-children, and seven great-grand-children, and an unnumbered host of friends who mourn his going away.

He was a devoted husband, a kind and loving father, a good citizen, a friend to all, and a true servant of God. He had walked with God for more than 50 years. He is not here on earth with his loved ones. For on March 30, last, he went home to be with God in Glory.

His funeral services were conducted at Grays Chapel by the writer assisted by Rev. W. F. Ashburn, where the body was laid in the cemetery. A. O. LINDLEY.

THE SLEEP CURE

I worried all day yesterday
About the tasks that lay before me;
Obstructions cluttered up the way,
A sharpened sword seemed hanging o'er me.
Night after night they'd kept me out
Where jazz was loud and art forgotten;
I'd reached my limit—just about—
And, as they say, was feeling rotten.

And last night when I went to bed
A batch of heavy cares beset me;
"As soon," I thought, "as I am dead,
My foolish friends will all forget me.
Life's nothing but a bunch of woes,
Unless a man is rich or clever;
The lucky ones are those that close
Their eyes and go to sleep forever."

This morning I awoke to hear
New voices calling me to duty;
My vision, blurred before, was clear,
And all the world seemed filled with beauty;
Hopes that I sadly had resigned
Came back to cheer me and entreat me,
And I had ceased to be inclined
To think that all men tried to cheat me.

How often foolishly we fret,
Permitting petty cares to haunt us;
How often we decide to let
Imagined difficulties daunt us;
How prone we are who burn the weed
To think the paths of life are rocky,
When sleep enough is all we need
To keep us full of cheer and cocky!

—S. E. Kiser.

—Disturbances in China have cut off the supply of bristles and rapid rise in brush prices is forecasted.

COLUMBUS

Behind him lay the gray Azores,
Behind the Gates of Hercules;
Before him not the ghost of shores,
Before him only shoreless seas.
The good mate said: "Now must we pray,
For lo! the very stars are gone.
Brave Adm'rl, speak; what shall I say?"
"Why, say: 'Sail on! sail on! and on!'"

"My men grow mutinous day by day;
My men grow ghastly wan and weak."
The stout mate thought of home; a spray
Of salt wave washed his swarthy cheek.
"What shall I say, brave Adm'r'l, say,
If we sight naught but seas at dawn?"
"Why, you shall say at break of day:
'Sail on! sail on! and on!'"

They sailed and sailed, as winds might blow,
Until at last the blanched mate said:
"Why, now not even God would know
Should I and all my men fall dead.
These very winds forget their way,
For God from these dread seas is gone.
Now speak, brave Adm'r'l, speak and say—"
He said: "Sail on! sail on! and on!"

They sailed. They sailed. Then spake the mate:
"This mad sea shows his teeth tonight.
He curls his lips, he lies in wait
With lifted teeth, as if to bite!
Brave Adm'r'l, say but one good word:
What shall we do when hope is gone?"
The words leapt like a leaping sword;
"Sail on! sail on! sail on and on!"

Then, pale and wan, he kept his deck,
And peered through darkness. Ah, that night
Of all dark nights! and then a speck—
A light! a light! a light! a light!
It grew, a starlit flag unfurled!
It grew to be Time's burst of dawn.
He gained a world; he gave that world
Its grandest lesson: "On! sail on!"

—Joaquin Miller.

—President Coolidge will spend his summer vacation in the West this year—just where he has not yet decided.

—Is too much attention paid to football in American universities and colleges? Dr. Ernest Martin Hopkins, president of Dartmouth College, answers yes, and asks that a conference be called to discuss what is to be done about it.

—A woman now holds one of the most important public positions in Florida. She is Mrs. Robert L. Eaton, just appointed by Governor John W. Martin as a member of the Florida Railroad Commission. She succeeds her husband, who died recently after having served less than two months as a member of the commission.

—One member of the U. S. Senate, and one only, is not accepting all of his $10,000 a year salary. This member is Senator Borah (Rep.), of Idaho. It has just come to light that for the past two years Senator Borah has turned back to the Treasury $2,500 each year. Therefore, for those two years he has actually had from the Government a salary of $7,500 a year. He says that he will continue to turn back $2,500 a year during his present six-year term, which ends March 4, 1931.

FROM PASTORS *and* PEOPLE

Mt. Carmel, South Lexington Charge.—Our Christian Endeavor met at the home of Brother J. T. Swicegood and held our regular weekly meeting on Wednesday evening, April 27th, with Miss Vivian Walser as leader; a good program.

Brother Ridge filled his regular appointment May 1st with another of his great and forceful sermons. He pointed out the fact that the Christian life is no burden when we are willing and ready to take Christ as our companion and as our only safe guide.

Since our last report Mrs. C. A. Berrier has gone to the hospital for treatment. She is getting better and we hope for her a speedy recovery.

We are glad to learn that Brother R. M. Fritts is some better also. We have missed them and their families in Sunday school and church services so much.

H. V. S., Reporter.

Second M. P. Church, Charlotte.—We are glad our pastor was able to be with us Sunday. He delivered three good sermons. A large crowd from our church went with us to Indian Trail for the three o'clock service, which was attended by a nice congregation.

We are planning to be in our new place in just a short time.

We are sorry that our Easter program had to be postponed on account of some sickness among the children. But, each child was presented with a nice full Easter basket on Easter morning.

Friends, and readers of the Herald, we wish to thank all those who have contributed anything toward this worthy cause.

REPORTER.

West Forsyth Circuit.—The second quarterly conference convened at Harmony Grove Saturday, April 23rd. Dr. Dixon preached at 11 a.m. After a bountiful dinner the business of the day was transacted. A spirit of earnestness and harmony prevailed. Five churches were represented. There were more members present than usual. There might have been twice as many. Nominees for delegate, Brothers Henry Doub and C. G. Hunter. The president preached five times in as many churches in the two days, to fair-sized congregations. His presence and preaching were a blessing to pastor and people.

C. H. WHITAKER.

Liberty-Siler City.—Daily school duties and sickness at home have kept me from reporting as often as I should; however this spring I am going to make the reports longer and fuller.

Rev. W. M. Pike preached a good sermon Sunday morning, filling the appointment for our pastor.

The Sunday school and Christian Endeavor departments are getting on well along all lines.

A number of our college girls have been spending the spring holidays, of one week, at home. Among those visiting at home are: Misses Pauline Elkins, Nettie Stuart, and Lillian Buckner from High Point College, Miss Helen Long Hanner, from Greensboro College, and Miss Margaret Reitzel from Elon College.

A number of our members are going to attend the North Carolina Sunday school Association in Burlington this week.

Let us pray that much good may be accomplished during our special meeting which will be in session in June.

Rev. J. D. Williams will assist Mr. Gibbs in this meeting. Let's remember the words of the poet: I shall not pass this way again, If there is any good, therefore, that I can do, or any kindness that I can show let me do it now, for I shall not pass this way again.

BERTINE SHEPARD, Reporter.

Corinth, Littleton Charge.—Our pastor filled his appointment here yesterday with a very inspiring sermon.

Memorial service will be held at this church on the fifth Sunday afternoon in May at 2:30. We hope the friends will take much interest in the service.

We note that Mrs. Howard Insco has had a nice iron fence and tomb stone put at her husband's grave. Also other graves have been fixed up and squares laid off, which is much improvement to the cemetery.

M. J. Morris and son Bonney were absent from church service yesterday on account of the illness of Mr. Lawrence Morris.

Miss Fannie Barns is spending some time in Newport News, Va., with her brother.

Mr. and Mrs. Uran Cox and little daughter and Miss Clyde Cox of Greenville, N. C., were visitors at Mr. and Mrs. B. F. Morris's Sunday.

Mr. and Mrs. Nubron Whitley of Bailey, N. C., while passing by on their honey-moon stopped over to see Mrs. B. F. Morris Friday. Mrs. Whitley has many friends in this community who are extending best wishes.

Mr. Morris says that Mrs. Hettie Caster is a better steward to collect money for the preacher than he is.

We extend our sympathy to Mr. Marks (who lives just back of our church) in the loss by death of his wife on Friday, April 22nd.

REPORTER.

Union Chapel, Granville Charge.—We did not have an Easter service, but an offering was taken for Home Missions at the regular preaching service the second Sunday afternoon.

The Christian Endeavor Society held their meeting at sun-rise Easter Sunday morning, with seventeen present. This was a very good attendance considering it was raining at the time of the meeting.

He were delighted to have Rev. and Mrs. C. W. Bates of Asheville stay with us for a few days after Branch meeting, and we were glad indeed to have Mr. Bates preach for us the fourth Sunday morning. Mr. Polk Garrett sang, "Hark, Hark, My Soul." The offering which goes to the Children's Home amounted to $17.00. We had a large congregation and many were present from the other churches on the charge.

Friday evening, April 29th, the Home and Foreign Missionary Societies met at the home of Mrs. S. V. Floyd. Miss Leah Davis, president of the foreign society, presided. After the business was transacted, our delegates to Branch meeting, Mrs. L. E. Barnes and Mrs. Leah Davis, gave splendid reports. I am sure we will profit by what they learned, and we have to do more work this year than we have ever done before.

REPORTER.

West End, Greensboro.—The pageant, "There's Hope of a Tree," which was given by our Sunday school on Easter Sunday morning, was pronounced a great success. The offering amounted to $44.00.

At the evening service, the church choir, under the direction of Mr. L. M. Foust, presented a beautiful cantata, "The Prince of Life." The audience was very appreciative. Palms, ferns and lilies were used in decorating, with splendid effect.

One Sunday recently, the Y. P. S. C. E. had charge of the evening service. They held a debate on the query: Resolved, That the United States needs the gospel as much as any other nation. Miss Gladys Routh and L. W. Routh upheld the affirmative, while Mrs. McFadyen and O. F. Stafford spoke on the negative. Both sides brought out some good points, but the judges, Messrs. Black, Burns and Mrs. Eldridge, rendered their decision in favor of the affirmative.

The Foust Bible class is conducting a campaign to increase the membership of the class. The captains are Mrs. C. A. Cooper and P. A. Burns. The losing side will give a chicken supper to the winners. The class has already outgrown the class room and has had to move into the auditorium.

At the second quarterly conference, Messrs. L. W. Routh aand O. F. Stafford were nominated for delegate to annual conference. They are fine young men, and are among the most active members of our church.

Next Sunday evening, Dr. Williams will preach a special sermon to the police force of the city.

We think we have one of the best preachers in the conference. He puts his whole soul into his sermons and he certainly holds every one's attention.

Please say for the benefit of Mr. D. H. Hunter, that my grandmother, Mrs. Margaret Ledbetter, will be 100 years old in November and she has been a life-long Methodist Protestant. She is a member of Shiloh church, on Randolph charge.

C. L. COX, Reporter.

Cid, Denton Charge.—Rev. M. C. Henderson gave us Sunday a soul stirring sermon. There were not so many out owing to sickness and two funerals, one on each side of us. Mrs. Bert Byerly and infant of Thomasville were buried Sunday, at 3 o'clock and Mr. Henly Hendricks, an uncle of Mrs. M. T. Wright, at Hedricks Grove, at 3 o'clock.

Mrs. Molie Hunt, one of our sister members, is critically ill. We are hoping for a speedy recovery.

Mr. and Mrs. Sam Delk and two lovely children came and worshipped with us Sunday.

While I hate to say this, in a sense, but am so glad to say, that we had a man and one son (small) to worship with us Sunday that had never been in Cid church before in 20 years that I knew of. He had lived about two and half miles from here. This was brought about by the faithful prayer meeting that has been going on for three years. Oh! what good can be accomplished by a faithful few.

The second quarterly conference was well attended, business good; three churches represented. The third one comes to Cid, (so

glad). It was agreed upon to put electric lights in our parsonage at Denton. There has been $391.00 paid on pastor's salary this year.

We are looking forward for a good revival at Cid in the near future. Pray for us, brethren. There were five converts at the Kinley Baptist meeting recently. We are hoping to get some of the converts.

The prayer meetings are having good success. It will be at Mr. Virgil White's next Saturday night. And also the West prayer meetings have started up again. It will be at Mr. Claude Wilson's on the farm of Leonard Wilson. Our superintendent, Mr. Ben Parrish, is giving us good talks in the spiritual way. Mr. and Mrs. J. I. Wright spent Sunday evening with their little grandson, Max Wright, who is quite sick at Thomasville. It got a piece of trash in its lungs over two months ago, and was taken out by a Charlotte specialist, and it's believed that probably is causing a Bronchial trouble, but we hope for a recovery.

So glad to hear of the good results at Roberta. Great sympathy is going out by many for the stricken sufferers in the Mississippi flood. N. W. L.

Roberta.—The wave of sickness is receeding and things are turning to normal again. There have been several deaths which have caused heart-aches, loneliness, and grief. These passing loved ones are missed at the church, in the sick rooms and other places where their presence brought cheer and good will. Among the number of whom we have been bereaved are the following: Brother John Garmon, Uncle Henderson Dulin, Aunt Frances Furr, Aunt Froney Barber, Aunt Nealy Linker, and a Brother Hockens.

Among the sick who are still in danger are Mrs. Canup, Mrs. Dulin, the little child of Brother Robert Cochran, and Mrs. Charlie Verble, who is very ill in the Presbyterian Hospital at Charlotte. She is a dear and precious little woman, wife and mother. We pray that she may soon be back in our midst, give cheer and sunshine.

Next Sunday we trust will be a red letter day in our church and community. We are planning for an all-day service, with dinner on the ground. There is to be a Mother's Day sermon, decoration of the graves, and an address in the afternoon by a noted speaker. We are expecting a real good time in the Lord. Come, and bring a basket of flowers, on one arm and one full of dinner on the other, but don't forget to bring mother, she may not live to see another occasion like this.

ROBERT SHORT, Pastor.

High Point.—At the 11 o'clock service Sunday morning Rev. P. E. Lindley delivered an excellent and helpful sermon on "The Paths that Lead to God." He mentioned six paths which if followed carefully and faithfully, will lead us into close communion with the Savior, the path of the temple or church, the path of action or service, the path of trial or affliction, a notable example of this one being the blind hymn-writter, Mrs. Fannie J. Crosby, who gave to the world some of our most beautiful hymns after losing her eye-sight. Another path is that of the printed page or reading, then comes the path of piety or purity in thought and deed, and lastly the path of prayer.

A beautiful custom of furnishing flowers on Mother's Day to all those who attend Sunday school and church services, has been adopted by the First church, and will be observed next Sunday, May 8, a red flower for all the fortunate whose mothers are still with us, and a white one for those who are motherless. In the absence of Rev. P. E. Lindley, who will on that day deliver the Commencement sermon at Kernersville High School, Rev. T. C. Johnson, Professor of Journalism and Philosophy, in High Point College, will occupy the pulpit.

The two missionary Societies held their monthly meeting on Monday, May 2, in the home of Mrs. B. F. Montgomery with a good attendance. Interesting reports from the Branch meeting at Henderson were given. Our budget in the Foreign Society has been increased to $600. Pledges for Scholarship Loan Fund in the College were taken, since May is the month designated for this purpose. We have decided to invite the Executive Board of the Foreign Society to meet in High Point in May, 1928.

The Workers' Council of the Sunday school will meet at the church this (Tuesday) evening.

The Men's Club or Brotherhood will meet Thursday evening, and supper will be served to them by a group of the Ladies' Aid Society.

The Juniors of High Point College will tender an elaborate Banquet in compliment to the Seniors Wednesday evening in the College dining-hall.

Mrs. E. L. Ballard will leave next week for Pittston, Pa., to attend the annual Executive Board meeting of the Foreign Missionary Society and will be accompanied by Mrs. Geo. R. Brown of Reidsville.

The Junior church has made a pledge of $100 to the building fund of the church, and a May Carnival will be given on May 13th by the little folks for raising funds for this purpose.

Mrs. R. T. Pickens and a number of others went to Kernersville last Monday to attend funeral services for their old teacher, Prof. J. M. Weatherly, who was the Principal of the far-famed Jamestown High School in the 80's. He was a splendid type of the old-time schoolmaster, and was most thorough and painstaking in instructing his pupils. The news of his passing will bring sorrow to many hearts, for he spent 61 years in his profession, and thousands of men and women, now in adult life, owe to him the foundation of their education. He wielded an influence for right thinking and living, that will be felt for generations to come. He will live enshrined in tender memory in the hearts of countless former pupils, who are scattered over many states. To him they owe a debt of gratitude, which can never be repaid. Six years ago this coming June a reunion of his former pupils was held in his honor at Jamestown, and it proved to be a never-to-be-forgotten day. He delivered an address with all his former vigor, and his old students presented him a handsome gold watch as a token of love and esteem. How glad they now are that it was done in life, and not delayed until too late! May every one of his former pupils meet their old master in the mansions above, and as he said, answer "Adsum" to the roll call!

Pleasant Grove.—Brother Reynolds preached a good sermon Sunday morning, also at night, using as a subject, "But ye shall receive power after that the Holy Ghost is come upon you." In this discourse he laid much stress on the fact that these disciples like the church of today differed in talents, but agreed in the teachings of the Bible and were willing to put Christ first in everything. I feel that if we, the church, were as loyal to our church and Christ as were the disciples our power would be much greater.

The second quarterly conference was held Friday night. The nominees for delegate to the annual conference were Mr. F. H. Clark and Mr. B. E. Kennedy.

The Christian Endeavor societies and prayer meeting meet every Tuesday night and are doing very well, especially the Juniors under the direction of Mrs. L. F. Honeycutt, to whom we are very grateful. We also appreciate the service of Mr. Braxton from the High Point College in the Senior Society.

The second Sunday in May there will be an all-day service at the church. Mother's Day will be observed in the morning and the memorial service in the afternoon.

REPORTER.

Jerusalem.—This little church is still on the map and we desire to be heard from occasionally. We have two appointments each month and the next two Sundays will bring the little band together for worship. Next Sunday morning the pastor expects to deliver a Mothers' Day sermon if his mind is not directed to some other subject before the time for the sermon. It is this pastor's privilege in life yet to wear a red rose in memory of a dear, loving mother who has passed the 69th mile-post on the highway of life. Many will wear the white rose in memory of their best friend who has finished her task on earth and is resting and enjoying the blessings of eternal joy and happiness with the Saviour and the Father and all of the redeemed of the Lord.

Mothers' Day should be a day of much thought and meditation and expression of appreciation for our dear mothers who have toiled unceasingly for us. Remember the words of Jesus as he said, "Behold thy mother!" May we not only behold our mothers who are living, but may we remember them and honor them with a day of genuine worship of the true and living God and give expression of our high appreciation for the unfailing love and care of our mothers.

C. B. WAY, Pastor.

South Lexington.—There were 182 in Sunday school last Sunday; previous Sunday there were 203.

The Sunday night service was fairly well attended and Pastor Ridge easily maintained his reputation by delivering a good sermon. At the close of the sermon the matter of securing new books for use in the Sunday school and church services was presented by the pastor and within a few minutes nearly enough money was raised to purchase 100 new song books for the church.

Before the sermon last Sunday night this writer, who was the only representative from South Lexington Sunday school at the State Sunday School convention at Burlington last week, was called upon to make a brief report of the convention.

Next Sunday morning the pastor will preach a special Mothers' Day sermon and at the

night service a Mothers' Day pageant will be presented by members of the Sunday school and church. Pastor Ridge is directing the preparation of the pageant which will be presented under his supervision.

This writer enjoyed a visit to a Baptist Sunday school last Sunday morning and also worshipped with a Baptist pastor and congregation. It was a delightful experience. I was called upon to teach a class of young men and young women and also to participate in the church service. This incident reminded me of the passing of the day with some pastors and churches where the spirit of selfishness prevails. It is both a beautiful and commendable thing for the Methodist and the Baptist to worship together in this life, because they will be as one in the eternal world, and know no marks of distinction; so why not practice it a little as we journey along through life. This writer has some good friends in the Baptist ministry as well as in some of the other denominations.

C. B. WAY, Reporter.

Whitakers Charge.—The work moves forward. We could do greater things, there is room for improvement, there are many problems; still the work moves onward. With our goals before us, we are striving to reach them. The interest in kingdom service is not as earnest as it should be, yet the attendance upon the church services is rather gratifying. It would be a happy day for a pastor and his people if all church members had the interest in the work of the church which they should have.

The Sunday school in the Whitakers' church is having the largest attendance since I have been on the work. For a while it seemed that the attendance could not be increased, but we kept on trying and with some effort the attendance has increased considerably.

During the first two weeks in April we held a series of evangelistic services in the Whitakers church. Rev. J. D. Williams did the preaching. The community has never heard the Gospel preached in a plainer and more powerful way than Dr. Williams preached it. It was real Gospel preaching all the way through and every one who heard his messages was inspired to live a better life; if they heeded the truths presented. The result of this meeting was not what we had hoped and prayed that it would be, yet we never see the full results. Five people united with the church, all are young in years, and who knows what these lives will mean to the kingdom?

Yours in His service,
F. W. PASCHALL, Pastor.

Davidson Circuit.—The second quarterly conference was held at Pine Hill church on Saturday, April 23rd, at 2 p. m. The churches were all represented but one and the business of the conference was transacted in a spirit of love and harmony. The reports were very encouraging. Sunday school is going with good interest at all the churches. Prayer meeting is held regularly at most of them Financial report was the best ever. Alleghany church has just recently built a recess pulpit and added two large windows. This we appreciate very much. The congregation at Pine Hill is building a new church. They are trying to complete it ready for special meeting the fourth Sunday in July. Perhaps it will be the best church building on the charge when it is finished.

I don't know a more faithful little band of Christians anywhere than we have at Pine Hill. Plans are under way now for our Circuit Rally to be held under the big Tabernacle at Chapel Hill the third Sunday in May. Services will begin strictly at 10 o'clock and the program will be interesting throughout the day. Both young and old will have a part in this rally and the singing will be a special feature.

We rejoice that Dr. Dixon and Mrs. Dixon have planned to be with us. Dr. Dixon will preach to us at 11 a. m. Mrs. Dixon will address us in the afternoon. I trust that all who attend will be greatly benefited.

I am serving perhaps one among the oldest charges in our conference and they are still carrying on for the Master. They are a delightful people to serve. Brethren, pray that I may be so directed by the Holy Spirit that I may be a worthy leader of the flock.

C. E. RIDGE, Pastor.

Denton Church.—Our pastor, Rev. Mr. Henderson, preached a fine sermon for us yesterday. Last night he gave us another great message. The attendance was good. Our people are working more now for the church and Sunday school than they have in the past. The Sunday school attendance yesterday was 101; year ago yesterday, was 88. Our offering for the Children's Home at High Point, $4.40.

We are glad to say that our Sunday school attendance has not run under year ago this spring.

We were glad to have with us last night Mrs. A. A. Hill, from High Point. Come again.

People, come to Sunday school. Don't let our good pastor and other workers have to come after you. REPORTER.

First Church, Spencer—We were glad to have our pastor and Rev. J. M. Braxton with us Sunday. Mr. Braxton gave us two good sermons. His subject was "Service, Doing Our Best for Our Lord." If we want our lives to count. Even the Son of man came not to be ministered unto but to minister and give His life a ransom for us. A very interesting and helpful sermon.

Three members were received into the church: Mrs. D. R. Coble, Josephine and Philip Coble. They have been working with us as faithful as members for some time.

I see in the report of W. H. M. S. that Spencer paid $15.60. We paid $25.00. I guess we were too slow in sending in or rather getting up our last payment.

We have made another $100 payment on our church lot, so we now owe $100 and hope to raise that by the first of June. And we are growing both in number and interest; and our people are looking forward to the day when we can have a church home of our very own here in Spencer, and it will be a glad day indeed when we can build.

MRS. A. L. MOORE.

Fountain Place.—We had a good day yesterday. The attendance at all the services was very good. The Sunday school has organized an orchestra which is adding greatly to the building up of the Sunday school. Mothers' Day will be observed next Sunday. A special program will be rendered by the Sunday school Sunday morning.

The Lord's Supper was observed at the 11 o'clock service yesterday, after which the doors of the church were opened and 10 new members were received into the church: Mr. and Mrs. J. O. Glenn and their son, Howard, Mr. and Mrs. R. G. Hornaday and H. E. Gibbs, by letter, Misses Syble Glenn, Nellie Lee Amick, Joye Fogleman and Vivian Parrish, on confession of faith. We are very proud to have these good people join with us. They were already members of our congregation and were doing a very splendid work in the church and Sunday school.

The Ladies' Aid and Missionary Society will hold their regular monthly business meeting at the church this evening at 7:30 o'clock. We are looking forward to the time (which is only a month) which our pastor will be with us full time. We are hoping the work in general will take renewed interest and co-operate with our pastor so that we all together may accomplish great things for the Master. REPORTER.

—Rev. R. M. Andrews, president of High Point College, will preach the sermon to the graduating class of Efland High School next Sunday night, May 8th. Services will begin at 8 o'clock.

—Alfred Johnson, of Greensboro, has passed on. His funeral occurs today at Centenary church, of which he was a member.

—Greensboro makes an almost complete change in its board of councilmen. Only two out of seven are re-elected, Mr. Jeffress and Mr. Cone. Messrs. Price, Lindley and Brooks were candidates for re-election, but the voters said nay. However, all these received large vote.

—Rev. H. C. Carmichael, pastor of Moriah Church, was among the visitors at Calvary church last Sunday night. He assisted Pastor Gerringer in the service.

—Calvary church received two members by certificate last Sunday morning, Mrs. McPherson and her daughter. They were heartily welcomed.

—Brother Gerringer was called on to officiate in a funeral on Monday afternoon, that of Mrs. Pickett, daughter of Brother Robert Laughlin. The funeral was in the home, but it was attended by a large number. Mrs. Pickett, it was said, expressed strong and satisfying faith in Christ as her Savior and died with a smile on her face. She was buried in the city cemetery.

—We reqeust subscribers who change their address to notify us at once that we may send the paper to the right place. Two papers were sent back to us this week because the parties had moved and left no address.

—We would call attention to Brother Paschall's announcement regarding registration for the Summer Conference of young people.

—China is having more and more trouble. One of the two contending parties, the nationalists, has divided into two factions, the radicals and the conservatives. The so-called Christian general is at the head of the radical faction. He spent some time in Russia and seems to have been infected with Russian notions.

CENTENNIAL CELEBRATION

Following is the program for the Centennial Celebration of Salem Methodist Protestant Church to be given Friday, May 6, 1927, at 7:30 p. m., Miss Minnie Thompson, presiding:

Devotional services and opening remarks, by the pastor.

Program of Song and Recitations, Bell Thompson Mission Band.

Missionary Addresses, Mrs. J. J. Crawford, Mrs. J. C. Guthrie.

SATURDAY, MAY 7, 10 A. M.

Devotional services, Rev. D. A. Highfill.

One Hundred Years of Service by Salem Church, Rev. G. W. Holmes and Prof. H. C. Stout.

Some Early Recollections of Salem Church, Mr. J. Newlin Thompson.

Character Sketch, Prof. J. A. W. Thompson, Rev. J. D. Williams, D. D.

Character Sketch, Rev. John Paris, D. D., Rev. D. A. Highfill.

Salem in the Tomorrow, Mr. L. F. Durham.

Twentieth Century Evangelism, Rev. S. W. Taylor.

1:30 P. M.

Devotional Services, Rev. T. F. McCulloch.

Our Young People and Future Church, Rev. J. Elwood Carroll.

A History of Our Educational Work and Our Outlook at High Point College, Dr. R. M. Andrews.

Remarks by former pastors.

7:30 P. M., Mrs. L. F. Durham, Presiding

Devotional Services, Rev. T. A. Williams.

8:00 p. m., Missionary Pageant.

SUNDAY, MAY 8, 9:30 A. M.

Song and Devotional Services, Mr. H. G. Paris.

Early Development of the M. P. Church in North Carolina, Rev. W. F. Kennett.

10:00 a. m., address, Rev. Lawrence Little.

11:00 a. m., Sermon, Subject: "One Hundred Years of Christian Service," Rev. A. G. Dixon, D. D.

NOON HOUR

1:30 p. m., Song aand Devotional Services, Rev. C. C. Lindley.

Remarks by former pastors.

2:30 p. m., address, Dr. W. S. Alexander.

7:30 p. m., Devotional services in charge of the pastor.

8:00 p. m., Sermon, Rev. H. S. B. Thompson.

HERAD SUBSCRIPTION RECEIPTS

Rev. B. M. Williams, $3.00; Rev. N. Brittain, $1.50; Rev. C. L. Spencer, $1.50; Rev. H. F. Fogleman, $3.00; Rev. M. I. Crutchfield, $3.75; Rev. T. E. Pierce, $1.50; Rev. Robert Short, $1.50; Rev. M. C. Henderson, $1.50; Rev. J. E. Carroll, $3.00; Mrs. J. H. Siler, $1.50.

—Last year's rubber imports reached 925,878,000 pounds, worth five hundred million dollars.

—British American trade declined $117,000,000.00 last year.

—Road improvement programs for the year call for the expenditure of more than $1,120,000,000.00 in road work, according to compilations of the Public Road Bureau of the Department of Agriculture.

THE SKUNK TO CLEAR BRAZIL OF SNAKES

The skunk is that little white and black creature so well known in America that no description seems necessary. While many think of this cunning little animal in terms of fur coat, thief, or smell, a few see him as a great benefactor, not only as a ravenous eater of destructive mice and insects, but of the dreaded rattlesnake.

It is frequently asked how it happens that rattlesnakes multiply no more rapidly and what are their natural enemies. The skunk is the answer. Science knows no other animal immune from rattlesnake poison. Hence, anyone who dreads snakes should hesitate to kill a skunk. As skunks should not be killed for fur, and only rarely for their raids upon hen nests and tiny chicks, the only objection left would be the odor emitted when molested. This may be avoided by not disturbing the skunk while it slowly waddles through field and orchard searching for food.

Brazil has a pest of poisonous snakes. There the snake is a national problem. Each year more than twenty thousand persons are bitten and five thousand die annually of snake bites. While a serum has been discovered to save the people bitten, Brazil has no animal which preys upon the snakes multiplying rapidly in the cultivated areas where man has overturned the balance of nature. No doubt in the jungles there are snake-eating animals, but they do not follow into the cleared regions where the poisonous snakes go to feed upon mice and other creatures upon which snakes thrive. Thus it happens that in Brazil snakes menace the land most desired by man.

The Brazilian scientists have turned to America for relief. They have chosen that little smell-maker, the skunk, to help them rid their country of their dangerous snakes and to keep down the creatures upon which the snakes thrive.

For years Brazilian scientists experimented with various animals to find an enemy of the venomous snakes so abundant there. Two birds, the emu and the jaburu, eat snakes as does the wild pig. A pet skunk at a Brazilian snake farm pointed the way. It wandered about at will, frequently receiving snake bites, but whenever it was hungry, it simply picked out a choice rattler, bit off its head, and at it. That caused the Brazilians to turn to the skunk for relief.

The knowledge of the use of the skunk should cause one to hesitate when this provoking little creature makes a raid on a hen nest or turns a pet dog into a temporary odoriferous abomination. The offending skunk may have been hunting for a fat rattlesnake in the hen roost, or clearing the mice out of the garden when it was molested by that favorite dog.—George Ballard Bowers, in Our Dumb Animals.

—Exhaustive laboratory experiments have at last resulted in the discovery of a process by which rayon fibre may be made from corn stalks on a commercially profitable basis and the product is said to compare well with the artificial silk hitherto made from wood pulp and cotton linters. In view of the enormous supply of this particular raw material, manufacturing costs will be low.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$175,344.22
R. N. Hauser	500.00
D. R. Connell	50.00
Rev. R. C. Stubbins	12.00
	$175,906.22

Endowment Insurance Fund

Amount previously reported	$7,704.61
H. A. Garrett	50.00
	$7,754.61

The above payment from Brother R. N. Hauser applies upon a recent pledge. In addition to other liberal contributions, he and other members of the family contributed the greater part of the amount necessary to furnish the auditorium, which has been designated as a memorial to their father, T. P. Hauser.

Those who have contributed toward the furnishing of rooms will be glad to know that bronze plates, containing appropriate inscriptions, are now in the hands of the college, and will be placed in position promptly.

MT. HERMON MEMORIAL ASSOCIATION

Program Annual Meeting, Sunday, May 15, 1927

FORENOON

10:30—Song service by choir, Mr. A. A. Sharp, director.

10:45—Association called to order; prayer by Rev. George W. Holmes; song by choir and congregation.

11:00—Scripture lesson, read by Rev. J. E. Carroll, pastor.

11:10—Report of treasurer; offering and song.

11:30—Annual address, by Mr. J. Dolph Long.

AFTERNOON

Assemble in church at ringing of bell.

Business meeting of the Association.

Reading of minutes by the secretary.

Report of treasurer.

Election of officers.

Appointment of committees.

Motions and resolutions.

Short talks by friends and members of the Association.

—The white potato now ranks sixth in value and eighth in acreage among American field crops. Wheat alone leads it as a table food.

—M. Poincare recently, in addressing a society of French farmers, said that the good the sparrow did in the springtime far outweighed whatever harm it might do in later months of the year.

—In the Canton of Tessin, Switzerland, it is a violation of the law even to throw a stone at a dog or other animal.

—The characters of a people, their vices or their virtues, are absolutely dependent upon the teachers charged with the education of their youth.—Leibnitz.

—A manufacturer of cigars in Holland made a cigar which he called the "Torrero," and prepared a very flaming bit of advertising to introduce it. The Parliament, however, holding that the bull-fight was unlawful in that country, demanded the immediate withdrawal of his advertisement and the sale of his cigar under that name.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.

PRICE—$1.50 a year, payable in advance.

Papers are discontinued on expiration of the term of subscription. However, subscribers who request it will be marked on our books as "regular," their papers to be continued and payment to be made as near the beginning of the year as convenient.

Subscribers can remit directly or hand their money to pastors, who act as our agents in the field.

In directing change of address, give the old address as well as the new. In renewing, give the same initials as before.

We cannot often supply back numbers.

We acknowledge receipt of money on subscription account by changing the date on the label. If this is not changed within two weeks after your money is forwarded, write us.

Entered as second-class matter at the post office at Greensboro, N. C.

OUR CHILDREN'S HOME

Offerings by Churches and Individuals

Hickory Grove Church, Guilford Circuit, $2.57; Maple Spring Church, Forsyth Charge, $2.12; Oak Grove Church, Cleveland Circuit, $3.00. Second M. P. Church, Charlotte, $2.45.

Sunday School Offerings

Roberta, Concord, $4.55; Moriah, Tabernacle Circuit, $3.67; New Hope, Why Not Circuit, $6.20; Bethesda, Halifax Circuit, $2.70; Caroleen, Caroleen, N. C., $5.00; Bellmont, Mount Hermon Circuit, $9.00.

We appreciate very much indeed each of these offerings. I know of no better Christian acts than the continued support our loyal friends are giving, in making a home for the homeless children.

E. F. ALLMAN, Supt.

SUNDAY SCHOOL

Lesson for May 8.—Peter and the Risen Lord. John 20:1-10; 21:1-23.

Lesson for May 15—Peter at Pentecost. Acts 2.

CHRISTIAN ENDEAVOR

Topic for May 8.—Elements in Ideal Home Life. Eph. 6:1-9.

Topic for May 15—How to Become a Leader. II Tim. 2:1-7.

Test of Faith.—A man advertised that he would walk across Niagara River on a wire stretched over Niagara Falls. A group of men were discussing the bold proposal. All but two of them declared that he would never succeed in doing it. One of the two expressed the belief that he would do it because he had advertised that he would do it. The remaining man was the man who had proposed to do it. He said to the man who had expressed faith: "You are the man I am looking for. I am not only going to walk across on that wire, but I am going to roll a wheelbarrow across with a man in it, and I want you to be that man." But the story goes that the man prayed to be excused from riding in the wheelbarrow. He had some faith, but not enough.

—Rev. F. L. Gibbs has returned to the state from Westminster Theological Seminary.

HIGH POINT COLLEGE

HIGH POINT, N. C.

A high grade institution for the education of young women and young men.

Splendid courses are offered by competent instructors. Full credit is given by the State Board of Education for all work completed here.

Special courses in Music, Art, and Commercial subjects are also given. Fall Semester begins September the 5th.

Correspondence solicited.

R. M. ANDREWS, *President*

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GREENSBORO, N. C.

—Nineteen twenty-six witnessed a material shrinkage in the cost of living, according to statistics compiled by the National Industrial Conference Board.

Reduction for the year, despite a temporary peak in August, approached six percent.

Present levels, according to the same authority, are about 73 percent above those of 1913 whereas in 1920 such items as food, clothing, housing, fuel and light, house furnishings, etc., ran up to 116.5 percent above the 1913 levels on which the computations are based. The general downward trend is expected to continue well into, and perhaps through, 1927, inasmuch as it will be three to six months before recent changes in wholesale commodity prices find their way to the ultimate consumer.

Father: "Why is it that you are always at the bottom of the class?"

Johnny: "It doesn't make any difference, daddy; they teach the same thing at both ends."—Exchange.

Diner—Two eggs proached medium soft, buttered toast not too hard, coffee not too much cream in it.

Waiter—Yes, sir. Would you like any special design on the dishes?

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—The stonework of the British houses of parliament is crumbling and the work of restoration will take ten years at a cost of 1,000,000 pounds.

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHR[illegible] — AND ALL YE ARE BRETHREN.

VOLUME XXXIII. GREENSBORO, N. C., MAY 12, 1927 NUMBER 27

Pres Elderdice 3dec7
Westminster MD

Great Service of Joseph of Arimathea

Joseph of Arimathea is spoken of in the New Testament as an honorable counsellor who waited for the Kingdom of God, as a good man and a just, as a rich man, and as a disciple of Jesus, but secretly for fear of the Jews. The statement that he was a disciple of Jesus implies not only that he believed in Jesus, but also that he had been with Jesus and learned of him. It may be that, like Nicodemus, he visited Jesus by night. At any rate in some manner he managed to take his lessons of Jesus and at the same time evade the vigilance of the hostile Jews. When Jesus came to trial before the body of which Joseph was a member, Joseph did not vote with the great majority against Jesus, but it seems that he remained silent, saying not one word in defense of Jesus. It may be that he was so timid that he allowed simple fear of the Jews to seal his mouth, or it may be that he thought defense unnecessary, expecting Jesus by his own power to deliver himself from the hands of wicked men. After Jesus had actually been nailed to the cross, he must have profoundly regretted that he had not made strong effort to save Jesus from such a fate. With his conception of what Jesus was, he realized the horribleness of the crime that had been committed. He could not now do anything to restore Jesus to life, but he might be able to save the body of Jesus from disgraceful burial. Under Roman law in general, crucified men were left on their crosses for the vultures. To the Jews this practice was so revolting that they secured a modification of the law in their own country. Instead of being left on the cross, the law prescribed that the bodies of the crucified men should be dumped together in a common pit or grave and buried as one mass. Joseph saw what would occur in the case of Jesus. His body and the bodies of the two thieves crucified with him would be thrown into a pit and hastily buried together. This was so monstrous that Joseph could not endure the thought of it. He threw off his timidity, his fear of the Jews, and went boldly to Pilate and asked to be permitted to give Jesus a decent burial. The request was granted, though not until Pilate had been assured that Jesus was already dead. Nicodemus came to the help of Joseph, and they gave Jesus not simply a decent burial, but an honorable burial.

In view of the resurrection to follow and the proofs of it, how important was the part taken by Joseph of Arimathea. And the whole Christian world will applaud Joseph for rescuing the body of Jesus from the horrible fate devised by the laws of men.

The Book of Nicodemus reports that the Jews arrested Joseph and put him in prison to await trial after the sabbath was past. The one door to the prison was sealed. But when they sent to bring Joseph out to trial, they found the prison empty and the seal unbroken. Joseph had been miraculously delivered from Prison and had returned to his home in Arimathea.

The Love That Surpasses Mother's

Among human affections there is no love equal to a mother's love. Mother's love has been declared the most beautiful thing on earth. Not only is mother's love beautiful, but it is strong and enduring. What amazing sacrifices it provokes! What will a mother not do for her boy or girl. The object of her love may show no appreciation of it, may even show contempt for it, but her love is only deepened and strengthened. Her love does not depend upon virtue in her children, but is poured out without stint upon the most unworthy. Even crime and public shame will not quench a mother's love. Statistics show that when a man is imprisoned in punishment for his offences, his mother continues to visit him after wife and sisters and brothers have ceased to go. Mother's love is amazing to all but mothers. To them it seems the most natural and proper thing in the world. It cannot be too strong, it cannot be too enduring, it cannot outdo itself. It is not surprising that a day has been set apart to do honor to mother's love.

Yet there is a greater love than mother's. The psalmist knew about it when he wrote: "When my father and mother forsake me, then the Lord will take me up." Even a mother's love might fail. But God's love will never fail. It is an everlasting love. It is a love infinitely deep and strong. The outcast may take refuge in it, the worst of sinners may turn from his evil ways and find consolation and strength in the mighty love of God.

College Trustees Meeting

The trustees of High Point College met last Monday and organized under the new charter. Heretofore the board has been operating in subordination to the Board of Education. Under the new character it will be independent of the Board of Education except that it will hold the college property by lease from the Board of Education. The following were added to the board of trustees of the college: J. M. Millikan, of Greensboro; Charles Robbins and George T. Penny, of High Point, and Wiley Ward and Joseph D. Ross, of Asheboro. Bro. R. M. Cox, of Winston, was elected chairman of the Board of Trustees and Mrs. J. M. Millikan was elected secretary. The meeting adjourned to convene on Tuesday, May 10th. A finance committee consisting of G. T. Penny, J. M. Millikan and J. Norman Wills was constituted whose business it will be to consider the financial budget for the year and to devise ways to meet it. The officers of the college, including the faculty, will be chosen at the meeting next Tuesday.

—We are glad to see some of our churches looking into their history. The history of the origin of the Methodist Protestant Church forms one of the most inspiring chapters in the history of the United States. Let it be studied by young Methodist Protestants everywhere.

WESTMINSTER THEOLOGICAL SEMINARY

Forty-Fourth Commencement

On Sunday morning, May 1, a large congregation gathered in the Methodist Protestant church to hear President Elderdice preach his thirtieth annual Baccalaureate Sermon. For twenty-six years he chose his subjects in alphabetical order, beginning with A and ending with Z. For the last four years he has followed no particular order in selecting his themes, but they have been unique and the discussions have been interesting.

The subject for this year was "The Greatest Commencement Address." The text was Matthew 28:18-20. After giving the time, place, and occasion of this great address, Dr. Elderdice called the roll of the first graduating class of Christian ministers and gave a few characteristics of each member. A few words of tribute were spoken concerning the first Great Christian Teacher, who delivered the first great commencement address. The address was then read and analyzed. It was a brief address, containing but three sentences. When analyzed it is seen to contain: First, A Colossal Claim; second, A Comprehensive Commission; and, third, A Paradoxical Promise. After discussing each of these three divisions and showing what they must have meant to that first graduating class of Christian ministers, President Elderdice directly addressed the graduating class then before him and impressed upon them the unique authority of their Lord, His great commission to them and His blessed promise to be with them always.

The Alumni Sermon was preached by Rev. Gideon I. Humphries, A. M., S. T. B., D. D., pastor of Bethesda Methodist Protestant church, Salisbury, Md. His text was "Let us go up at once, and possess it; for we are well able to overcome it." His subject was "Our Promised Land." It was pointed out that for each of us there is a promised land. Our first duty with reference to this land is to explore it. Upon making this exploration we will find that the land is a good one. We will also discover that there are many and great difficulties in the way of our possessing it. Faithful and heroic souls are well able to overcome all the difficulties and to take full possession of the goodly land.

On Monday night the Junior Class presented a splendid literary and musical program. The general subject was "An Evening With the Circuit Rider." The heroic life and labors of the pioneer Methodist preachers in America were vividly sketched and the old Methodist hymns were enthusiastically sung. The script of the sketches was prepared by Miss Dorothy Elderdice. The songs were selected and the singing directed by the writer of this article. The program was as follows:

The Pioneer Prophet of Methodism, Arthur V. Garvin; Hymn, "Amazing Grace;" The Parish of the Backwoods, Harold McAdow; "The Meeting Place," Mrs. Frank Shaffer; Hymn, "Palms of Victory;" The Prophet of the Long Road, Louis Bangerter; "A Voice in the Wilderness," Frank Shaffer; Hymn, "Title Clear;" Proselyting in the Early Days, William Wade; Arousing the Risibilities, Harvey Mitchell; Crossing Jordan, Mrs. Vera Gibbons; Hymn, "The Land of Beulah." The hymns were lined in the old style and were sung by the congregation with the old-time Methodist fervor.

On Tuesday morning at ten o'clock, the Board of Governors met in the Seminary Library. All members, but one, were present. The regular business was soon transacted. Then the Board did two things that will be of interest to all friends of the Seminary. First, they authorized the addition of another full-time professor to the Faculty. Second, in recognition of the thirty years of faithful and efficient service by President Elderdice, the Board granted him a few months' leave of absence and appropriated funds to pay the expenses of a trip to Europe. While in Europe, President Elderdice will attend the World Conference on Faith and Order, which meets at Lausanne, Switzerland, August 3-21.

The address to the Graduating Class on Tuesday night was delivered by a distinguished layman, Prof. Thomas C. Miller, of Fairmount, W. Va. For sixty years Professor Miller has been engaged in educational work. During eight years he served as professor in the University of West Virginia. For an equal number of years he was State Superintendent of Education in West Virginia. For twelve years he was President of Sheperd College, Sheperdstown, W. Va. During the last fifteen years he has been an honored member of the Board of Governors of the Westminster Theological Seminary. Professor Miller is a lover of history. In his address it was natural for his thought to run along historical lines. He urged the young men to acquaint themselves with the past of their church, especially with its great leaders. He spoke enthusiastically of the founders, in 1828, of the Methodist Protestant Church, and of those great leaders who, in 1877, were active in reuniting Methodist Protestantism. His counsel was wise and his advice was fatherly.

The Charge to the Graduating Class was delivered by Rev. Frank W. Stephenson, A. B., S. T. B., D. D., of Pittsburgh, Pa., Secretary of the Board of Education of the Methodist Protestant Church. In clear language and fitting symbol he charged the members of the class to be diligent, sincere, enthusiastic, and honest. Under each of these heads timely and wholesome advice was given. Dr. Stephenson made a good impression.

Diplomas of graduation were given to the following: Stephen Galley, Manboro, Va.; Harry G. Hager, Baltimore, Md.; Dennis G. Raynor, Speonk, N. Y.; Earl W. Slayton, Ellamore, W. Va.; Dorsey K. Sturgis, Lynchburg, Va.; and George E. Wunder, Cumberland, Md.

Diplomas bearing the degree, Bachelor of Sacred Theology, were given to the following: Hugh C. Burkins, A. B., S. T. B., Baltimore, Md.; Jesse P. Dawson, A. B., S. T. B., Baltimore, Md.; Herbert E. Hudgins, A. B., S. T. B., Lewistown, Md.; William C. Wachter, S. T. B., Boonsboro, Md.

A diploma conferring the degree of Doctor of Sacred Theology was given to Paul Otterbine Shettel, A. B., B. D., S. T. B.

This commencement closed a good year for the Seminary. There was a fine body of students, and a good spirit prevailed. With an enlarged Faculty next year and with President Elderdice fresh from his European trip we are expecting even better things for the coming year. Let all who intend to prepare for the Christian ministry write President H. L. Elderdice, Westminster, Md., for a catalogue and any information which they may desire. The next session opens September 20.

C. E. Forlines.

—We heard a lady in an automobile recently apologize to the chauffeur for trying to call his attention to a danger ahead. Many "rear-seat drivers" are less conscious of the dangers they create.

REAPING THE WHIRLWIND

My desultory mining operations in the magazine and current literature field for the past few months have unearthed the following black diamonds: 1. The idea of literature, not as an art, but as one of the amusement trades. 2. The substitution of the standards of beauty and ugliness for the moral standards of right and wrong. 3. "Relatively the youth of today are the wisest, most moral, the most hopeful that the world has ever seen." (Judge Lindsey). 4. "Happily, this younger generation, so much wiser, franker, cleaner-minded and more moral than the older generation, will soon be in command." (Judge Lindsey). 5. "There is no such thing as an illegitimate child." (Judge Lindsey). 6. The present evils in America are a sign that the people are seeking after God. . The true way of life is to follow our desires and passions, and do as we please.

One would think that the mere statement of such perverse absurdities would prevent their authors from ever getting a hearing. How is it, then, that such ridiculous nonsense is seriously put forth, and solemnly published? Simply because many persons today are testing everything in heaven and on earth by the base touchstone of Darwin's theory of the origin and evolution of species. They apply the doctrine of evolution to everything, even to the eternal verities of religion and morality. But history clearly shows that all reformations in religion have gone back to the past for the truths they taught. Religious reformers have taught nothing new. Christ simply brought together the old truths of the law and the prophets that had fallen into abeyance. His teaching of the Fatherhood of God and the brotherhood of man, and many of His words and miracles are found in the Old Testament. He Himself said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." There is no teaching of evolution here. Luther, also, brought about a new order of things in religion, not by teaching anything new or evolutionary, but simply by bringing into notice again the old evangelical truth. The same can be said of Wesley, Fox, and other religious reformers. They drew their teachings from the Bible, a work of the past. To reject the Bible is like rejecting a spring of pure, life-giving water simply because that spring has flowed down to us from the past. The future is a blank. Whatever good comes to us must come from the present and the past. As Christ said: "Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." A man may accept whatever good there is in his own generation; but it is certain that fundamental religious and moral truths can never change. They are the same forever. Progress in religion and morality consists, not in discarding the ideals of the past, but in living and growing up to those ideals. It is certain that fundamental religious and moral truths can never change. They are the same forever. Progress in religion and morality consist, not in discarding the ideals of the past, but in living and growing up to those ideals. It is certain that in this life we can never attain to those noble ideals of the past, much less surpass them.

Suppose Darwin's theory be true. What of it? Multitudes of things are true that we care nothing about. The important matter is not the mere fact that a thing is true, but the value of a truth. The truth (if it be a truth) that men come from animals is worth nothing. But the truth that a God-fearing, righteous man will become an angel in heaven is worth a good deal.

Yours very truly,

CHARLES HOOPER.

Coeur d'Alene, Idaho, April 25, 1927.

SIDELIGHTS ON THE DRESS QUESTION

It is quite interesting to read some things written or spoken 40 to 50 years ago on the dress question. It shows the contrast between the thought of people then and now touching the question of modesty.

Sam Jones used say in his denunciation of *decollete* dress for women, that if he were to enter his wife's room and find her dressed (?) as some of the fashionable ones did then, he would "feel like asking her pardon." But how would he feel today were he to come on the scene?

And what would Mark Twain think, were he to rise from the dead? In his *Innocents Abroad* he tells how he was shocked beyond measure at the dress (?) of the women he saw at a fashionable suburb of Paris, at a dance. The unusual that shocked the great humorist and drew from him some of his most withering adjectives would be regarded as a "matter of course" today by many and denounced by few of our public speakers. Have we improved since 1868, or have we degenerated? Or it is just a "reversion type"? As Sam Jones used to say, "Going back to monkeys"? It reminds one of Pope's lines:

> "Vice is a monster of such frightful mien
> That to be hated, needs but to be seen;
> But seen too oft—familiar with her face,
> We first endure, then pity, then embrace."

The following extract from *The Americanization of Edward Bok,* an autobiography, which appeared in 1923, is refreshing, showing the attitude of the great Henry Ward Beecher toward immodest dress. Edward Bok is known to the great mass of the people as the editor of the *Ladies' Home Journal;* but when a young man he was intimately associated with Henry Ward Beecher, and gives the following in his autobiography: "Mr. Beecher was rarely angry. Once, however, he came near it; yet he was more displeased than angry. Some of his family and Edward (Bok) had gone to a notable public affair at the Brooklyn Academy of Music, where a box had been placed at Mr. Beecher's disposal. One member of the family was a very beautiful girl who had brought a girl friend. Both were attired in full evening decollete costume. Mr. Beecher came in late from another engagement. A chair had been kept vacant for him in the immediate front of the box, since his presence had been widely advertised, and the audience was expecting to see him. When he came in, he doffed his coat and was about to go to the chair reserved for him when he stopped, stepped back, and sat down in a chair in the rear of the box. It was evident from his face that something had displeased him. Mrs. Beecher leaned over and asked him, but he offered no explanation. Nothing was said.

"Edward (Bok) went back to the house with Mr. Beecher; after talking a while in the study, the preacher, wishing to show him something, was going upstairs with his guest and had nearly reached the second landing when there was the sound of a rush, the gas was quickly turned low, and two white figures sped into one of the rooms.

"'My dears,' called Mr. Beecher. 'Yes, Mr. Beecher,' came a oice from the door of the room in question.

"'Come here one minute,' cried Mr. Beecher.

"'But we cannot,' said the voice. 'We are ready for bed. Wait until—'

"'No; come as you are,' returned Mr. Beecher.

"'Let me go downstairs,' Edward interrupted. (This was Edward Bok, the young man).

"'No; you stay right here,' said Mr. Beecher.

"'Why, Mr. Beecher! How can we? Isn't Edward with you?'

"'You are keeping me waiting for you,' was the quiet and firm answer.

"There was a moment's hesitation. Then the door opened and the figures of the two girls appeared.

"'Now, turn up the gas, please, as it was,' said Mr. Beecher.

"'But, Mr. Beecher—'

"'You heard me?' said Mr. Beecher.

"Up went the light, and the two beautiful girls of the box stood in their night dresses.

"'Now, why did you run away?' asked Mr. Beecher.

"'Why, Mr. Beecher! How can you ask such a question?' pouted one of the girls, looking at her dress and then at Edward.

"'Exactly,' said Mr. Beecher. 'Your modesty leads you to run away from this young man because he might possibly see you under a single light in dresses that cover your entire bodies, while that modesty did not prevent you all this evening from sitting beside him, under a myriad of lights, in dresses that exposed nearly half of your bodies. That's what I call a distinction with a difference—with the difference to the credit neither of your intelligence nor of your modesty. There is some modesty in the dresses you have on; there was precious little in what you girls wore this evening. Good night.'"

"You do not believe, Mr. Beecher," Edward asked later, "in decollete dressing for girls?"

"No, and even less for women. A girl has some excuse of youth on her side; a woman none at all."

A moment later he added: "A proper dress for any girl or woman is one that reveals the lady, but not her person."

We need some more "haulings over the coals" in this day, as Edward Bok witnessed the great Plymouth pastor administer to the two girls that night in Brooklyn. The silly inconsistency of being squeamish and prudish in one place—just because it's the fashion—and devoid of all modesty in another—just because it's the fashion—deserves severe rebuke.

The scriptures say little about dress, further than to insist on modesty. Paul and Peter both insist on modesty. This is seen in the direction to the priests: "Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon." Ex. 20:26. Modesty, modesty insisted on!

And in Rev. 3:18, we have the words of Jesus Himself to the effect that it is a "shame for one's nakedness to appear."

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the "shame of thy nakedness do not appear."

Look at the two words, "shame" and "nakedness." A "shame" for one's "nakedness to appear," says Jesus.

While Jesus is teaching a spiritual truth, the force of His teaching is in the strict meaning of the literal, that it is a shame for one's nakedness to appear." But in this, as in many other matters, we are scouting the Bible, and reverting to paganism.

J. F. Dosier.

W. H. M. S.

The thirty-fourth annual meeting was held at the Alvan Drew Mission School, Pine Ridge, Ky., from the fifth to the eighth, inclusive. The theme of the devotionals throughout the Board Meeting was "Light," treated from the different angles. This meeting was held in connection with the graded and high school commencement. Twenty-three pupils graduated from the grammar school and eight from the high school. From this graduation class, one expects to teach next year, one to enter training for a registered nurse, one of the young men expects to enter Wetsern Maryland College, another will take up the study of medicine. The others plan to continue their education at various colleges.

This was the largest attended Board Meeting ever held, there being representatives from 18 states, approximately 65 delegates registered and a number of visitors. Five states had their full quota of representatives—Maryland, Iowa, Ohio, West Virginia and Pittsburgh. North Carolina had four representatives but two were listed as executive officers. Five of the eighteen states had never been represented at a Board Meeting before. They were Mississippi, Missouri, Kansas, Illinois, Iowa. The reports, as given by these representatives, showed marked increase along every endeavor.

The first evening session was given over to an unique community service in which citizens of the community, patrons of the school, teachers and pupils expressed gratification and appreciation for the school and the opportunities which it affords. It was explained to the visitors that it was the wish of those in charge to make Pine Ridge the center of the community not only in school work, but also a demonstration center for farming, poultry-raising, and stock-raising. Pine Ridge is now one of the three high schools in Wolfe County, and is one of the righ ranking schools in Kentucky.

One of the most impressive services during the meeting was a memorial service in honor of the late Jane A. Gordon, who was for many years corresponding secretary of the Woman's Board of Home Missions. Mrs. A. G. Liebelt, of Pittsburgh, was elected to succeed Mrs. Gordon.

Many interesting plans were discussed during the hour which was given to "The Best Things Our Auxiliaries Have Done." Work from our active fields was presented by various ones. Miss Mabelle Shaffer, the field secretary, gave a full report of her work. She gave the number of miles she had traveled, the states visited, talks made, and work accomplished. She has organized more than 50 new adult societies and eight Young People's Societies. Mrs. E. A. Craig reported for the Central Committee. This report showed that they had been active throughout the year. Dr. T. R. Woodford gave a full report for Pine Ridge, in which he contrasted activities the first year with that of the present. Among the many things that he said were: The general expense the first year, which included board, room, tuition, was $440. This, the eighth year, was $10,392.50. Sale of second-hand clothing the first year was $48; this year, $2,144.55. Dr. Woodford stated that in October and November was the greatest need for clothing. Miss Emily Grace Brown reported for the mission work in Ohio. She made it clear that the need was urgent for more workers. The society appointed a committee to go to Dillonvale, Ohio, and investigate the conditions. The Pittsburgh Mission con-

tinues to go, Mrs. F. W. Cooke reports, and states that there is added interest each year. The cherished hope of the Maryland Branch is soon to be realized, so reports Mrs. E. A. Craig. The opening of a Home for Business Girls in Baltimore has long been hoped for and now the outlook is encouraging. The report of the Children's Home, (N. C.) was made by Mrs. D. S. Coltrane. There was universal interest manifested in the Children's Home, as the Board met in North Carolina last year and visited the Home. The announcement of the accident in which one of the boys of the Home was killed and others injured was deplored by all present.

Mrs. W. H. Mair gave a brief report of the work at Bethel Home. All the Board members could well imagine themselves in the hills of North Carolina where Bethel Home is located. The fact that Mrs. Jane Gordon, a former member of the Missouri Branch, had accepted work at the Home probably added to the interest of the Middle West delegates. Mrs. Gordon's son, Marvin, is in school at Pine Ridge. Post-card pictures of the Bethel Home were distributed.

One of the new branches, Missouri, presented Miss Minnie Byrd, a teacher in the high school, a quilt in appreciation for her work. This quilt had made for the Missouri Auxiliary something over $70.

The reports of the various committees were interesting and instructive. The detail of each will be ready for distribution early in July, and may be had by applying to Miss Pearl McCulloch, Greensboro, N. C., Secretary of Literature.

The young people of the denomination will have an opportunity to participate in the prosecution of the work along various missionary lines. A standing committee was appointed by the Board to formulate these plans. All the Branches will contribute to each of these various missionary enterprises.

Each year has not only added interest in Pine Ridge, but many improvements have been made. The high school building was completed last year. In this building there is an auditorium, class rooms on both first and second floors, and a library. In the library is a piano which Miss Lizzie Copps left to the school in her will. She also left her farm in Ohio to Pine Ridge school. This is estimated to be worth between $5,000 and $6,000. The school will probably receive this money sometime during the next two years. This money will probably be used to start a fund to build a boys' dormitory which is badly needed. In the basement of the high school building is a very well equipped printing shop, a science room and a heating plant.

The Board recommended many improvements, some of which were providing a more adequate water supply, enlarging upon agriculture plans, improvements in the laundry, planting of an orchard, and the erection of a cottage to be occupied by Mr. W. A. Suiter and family, head of the agriculture department. There will also be provisions made for enlarging in the Department of Manual Arts, such as making chairs, baskets, brooms, stools, magazine racks, etc.; and weaving and rug making for the girls. Some beautiful rugs which have been made by the girls were exhibited and put on sale. Most of these were sold to the visitors. The delegates were asked to assist in the sale of these products.

Mrs. A. G. Dixon, of Greensboro, was re-elected president. The Board was invited to meet in Washington, D. C., for its next session.

Pine Ridge is beautifully located in the Eastern Kentucky Mountains. The new Appalachian Highway, which extends from Detroit, Mich., to Jacksonville, Fla., passes through our mission school property. This is especially gratifying since the Mountain Central Railroad has practically discontinued trains on its line. Slade, which is eight miles distant, is the nearest station, and can be reached easily in one-half hour when the roads are good, but in case of rain it is very hard to get over the road. Due to a heavy rain, some of our Baltimore and New York delegates, who were anxious to get home, had to take the drive to Slade in a spring-wagon.

While the modern conveniences are not at Pine Ridge there is altruism, self-sacrifice that one forgets the conveniences to which they have been accustomed. Especially was the spirit of co-operation manifest among the young people who are working part of the time to help pay their expenses.

The meeting at Pine Ridge will long be remembered by those present because of the unbounded hospitality extended by Dr. and Mrs. Woodford, their splendid corps of teachers, the students, and the community citizens.

MRS. D. S. COLTRANE.

YOUNG PEOPLE'S CONFERENCE

The Young People's Summer Conference will be held at High Point College July 18-24, inclusive. Plans are being made to entertain the largest and best Conference ever held in our church.

The leaders of the various groups, speakers for the evenings, as well as the other conference workers, have been secured, and will be given in a later issue. Watch the HERALD for this information.

The time of the Conference is just a little less than three months off. We need to be planning, and arranging our vacations now in order to be ready when the gong sounds to go. Don't be left out—start to making your plans now.

The Registration Campaign is now under way. You will be called on, possibly, in a few days by the representative in your church. Find out who the Registration Agent is in your church, and be the first one to register.

The registration list will be published each week after the last issue of the HERALD for this month. We will give the agents that much time to build up a good long list.

Registration fee 50 cents for adults; 25 cents for children under 12 years of age.

N. M. HARRISON, JR.,
Registration Campaign Manager.

Littleton, N. C.

FERTILE SOIL

The hearts of children and young people, those who are reached most easily and effectively by means of the Sabbath School, are fertile soil for the seed of God's Word. In the parable of the sower and the soils, the good ground which brings forth 30 or 60 or 100 fold, may represent the minds and hearts of those who are young. Children and young people are curious and eager to learn new things. They are therefore ready for the good news of the kingdom. They are also ready for new friends, and those who seek to introduce them to Jesus Christ, the friend of sinners, and the elder brother of all the saved, will find them easy to approach and warm of heart. The character of youth is in the process of formation and is not hardened into indifference or cynicism or worldliness. It is only a step for the tender feet of children from the way of death to the way of life. Here, then, are hungry minds and hearts, responsive wills and easily molded characters, waiting for the shaping hand and witnessing voice of the teacher of the Word. This is the golden opportunity of the teacher.—*Selected.*

The WORK *and the* WORKERS

Friday evening, Saturday and Sunday, May 6 to 8, were spent with Rev. H. L. Isley and his people at the centenary celebration of Salem Church on Saxapahaw charge. The early records of this church show that "An Associated Methodist Church" was organized here in 1826, so the church, so far as Methodist Protestantism is concerned is over 100 years old. We find by consulting Paris' *History of the Methodist Protestant Church* that the first session of the North Carolina Annual Conference was held "at Whitaker's Chapel, December, 1828," and that the second session was held "at Solomon's Meeting House in April, 1829." We also find that "Moriah Church in Guilford County was organized in April, 1829."

The date of the organization of Whitaker's Chapel is not given. If someone can give this date we shall be glad.

In May, 1928, we will celebrate our one-hundredth anniversary as a denomination in suitable services, in St. John's Church, Baltimore. Doubtless we will be called upon to give some dates and facts relative to the organization and development of churches in this Conference. We shall be glad to hear from anyone who can give real facts concerning our oldest churches. These churches, as we understand it, are in Halifax County, Granville County, Washington County, Guilford County, Randolph County and Orange County before it was divided into several counties.

In the 1919 Conference Journal (see page 74), we are told when and where the first and second sessions of the North Carolina Annual Conference were held. Then we skip to the sixty-second session, which was held at Flat Rock in November, 1887. Is there any way to get at the when and where of the sessions from 1829 to 1887? If anybody can give these facts, please do it through the HERALD.

Salem Centenary Celebration

Someone in the community, I am sure, will write up this wonderful meeting, so I will not say a great deal. The program was well planned and the meetings were well attended, and the facts presented were exceedingly interesting. The location of Salem Church is beautiful for situation. The church stands in the midst of a beautiful grove, and both the church and the grounds are well kept. A marker stands by the roadside telling the passing traveller that "This is Salem Methodist Protestant Church."

It was delightful to mingle with Revs. D. A. Highfill, T. F. McCulloch, G. W. Holmes, W. F. Kennett, J. D. Williams and H. S. B. Thompson, former pastors, and to listen to each of them as they presented most interesting facts concerning the people who have carried on for the Master here during the past hundred years. It was also a joy to sit and listen to some of the older laymen as they told of the past, and laid plans for the future. Revs. S. W. Taylor, R. M. Andrews, and J. Elwood Carroll also brought stirring messages looking to the future. The pastor presided over all the meetings very gracefully, and added his word betimes.

I had the privilege of preaching on "One Hundred Years of Christian Service" to a packed house on Sunday morning.

It was a very delightful occasion, and I trust others of our churches which are approaching, or may have passed the one-hundredth milestone will plan similar celebrations.

Eli Whitney High School

I reluctantly slipped away from Salem at noon on Sunday, and by three o'clock was at the Eli Whitney High School for the commencement sermon. The services began promptly on time, and it was a real joy to preach to eighteen fine-looking young men and young women graduates of this school, and to a large audience of interested parents and friends.

High Point College Commencement

Announcement is made of the High Point College commencement, May 20 to 23. This is the first commencement of the High Point College with a graduating class. Our hearts rejoice with those of the faculty and students of the college in this event. All who can should aavil themselves of the opportunity of visiting the college during these days. I take it that a full program of commencement will be published in the HERALD. Watch for this, choose your time, and go.

The College Assessment for each charge should be collected and sent in soon. It is now due.

Children's Day

May or June is the most appropriate time to hold the Children's Day serices. This year these services are planned with a view of raising a memorial offering in honor of Rev. Fred C. Klein, D. D., who, for nearly 19 years, was the zealous and consecrated secretary of our Board of Foreign Missions. We can thus do honor to the memory of this great man, and at the same time help to advance the cause of missions which was so dear to his heart. Surely every Sunday school and church will plan to hold Children's Day services.

We are directed to order supplies for Children's Day from Mrs. F. C. Klein, Berwyn, Md. Send in your orders early.

Rev. S. W. Rosenberger, D. D., is the new secretary of this Board, and he will keep us posted about the work.

Summer Conferences

Of course pastors are looking forward to the Pastors' Summer Conference as a time of splendid fellowship that none of us can afford to miss.

And we trust that many of our young people and workers are already planning to be in the Young People's Summer Conference. The important thing now is to register. Do it *now*. We are directed to send our names and 50 cents each to Rev. N. M. Harrison, Enfield, N. C., R. F. D. Let us cooperate in this and quickly help Brother Harrison to roll up the largest possible list. We thus show our interest and we help to put on a good program. Remember the dates—July 18 to 25. Plan to be there for every session.

Sparkles From the Field

Moriah: "April 24 we had 109 present in Sunday school. The largest number in years. Also a large attendance at church services."

Kernersville: "A lighting plant has been bought for Ai. Money is being raised to paint Pine Grove Church. A circuit rally will be held the fifth Sunday in May."

State Street: "Our A. C. B., College Assessment, and most of our G. C. B. is paid."

Calvary: "Sixteen members were received into the church."

Whitakers: "Five united with the church."

Spencer: "We have paid another $100 on our lot—just $100 more to pay. Three members joined the church."

Fountain Place: "Ten new members received into the church."

First Church, Winston: "$500 paid on repairs, $700 on old debt. Received 15 members. Main auditorium filled with several in the gallery last Sunday."

Orange: $700 paid on parsonage debt; $100 on piano for Chestnut Ridge; congregations good."

West End: "Received 40 new members."

South Lexington: "Received seven members."

Denton: "Ten new members."

West Thomasville: "Work on new church at Spring Hill progressing nicely."

First, Charlotte: "Received 14 members."

Rockingham: "Received nine members, and reduced debt to $48."

Welch Memorial: "Received 11 members."

Asheboro: "Received six members."

Second Quarterly Reports

I have received second quarterly reports from just 46 charges. That leaves just 46 charges more to be reported. We are now working in the third quarter. Please let me have second quarterly report soon. Thank you.

Appointments

May 15, Davidson, Circuit Rally.

May 17 and 18, All Boards Meeting, Washington, D. C.

May 22, 11 a. m., To hear Commencement Sermon, High Point.

May 22, 2:30 p. m., Mount Pleasant, North Davidson.

May 29, Second District Rally, Spring Valley, Vance.

June 5, Orange.

June 12, Mount Pleasant.

June 13 to July 5, Vacation.

Faithfully yours,

A. G. Dixon.

EVERY-DAY RELIGION

Cheerfulness is a valuable asset in business and religion. The man with a smile will defeat and control his enemies; an unhappy or vexed nature loses with friend or foe. In the hallway of a noted hospital hangs a notice which reads, "Never utter a discouraging word in this hospital! You should come here for the purpose of helping. Keep your hindering, sad looks for other places, and if you cannot smile don't go in." No doubt the statistics of recovery there are high, and the motto is at least illuminating. The world needs sunshine. Nothing impresses the traveler in the Far East more than the wrinkles and colorless faces of heathendom.

Joy seems frequently to be an unknown quantity, an undiscovered virtue. Christianity rolls up the curtain of universal sadness and depression with the text, "The joy of the Lord is your strength." The angels sang to the Bethlehem shepherds, and began their story to the world with "Behold we bring you good tidings of great joy." Joy is the second "fruit of the Spirit." First comes love, then joy.

An unhappy Christian is a stigma on the very word itself.

Modern science and practice have asserted that sunshine kills more disease germs than all other remedies combined. Radium itself has been described as "Sunshine Condenser." The coal of the earth, the geologist asserts, is stored up sunshine.

Far more muscular effort goes with a frown or wrinkle than with a smile. The corners of the mouth turned up show a happy face, turned down an ugly one. The laughter and smile of a little child will dispel grief from the sorrowing, and wipe the eyes of those who weep.

The "abundant life" Jesus came to bring is introduced by the "fullness of joy." A rose or flower pot in the window of an invalid is worth more than terraced gardens on the estate of a grouch.

Sir William Osler, the great medical authority, once said to a group of physicians, "Learn to consume your own smoke. The air is darkened by the murmuring and whimpering of men and women over non-essentials, over trivial vexations and discomforts that are inevitable incidents in the hurly burly and strain of every-day life. Things cannot always go your way.

"Learn to accept in silence life's aggravations, cultivate the habit of taciturnity, do not talk about your troubles, consume your own smoke with an extra draught of hard work, so that those about you may not be annoyed with the dust and soot of your complaining. We are here not to get all we can out of life ourselves, but to try to make the lives of others happier."

Robert Louis Stevenson was an invalid most of his life, but he is known as an apostle of sunshine. What home will not be joy-filled where the philosophy of his "Little Tin Soldier" is followed,

> "While here at home, in shining day
> We around the sunny garden play,
> Each little Indian sleepy-head
> Is being kissed and put to bed."

A joyous childhood is the very best heritage to give a child. Home and happiness should mean the same thing to a growing child.

Humor in literature has often erased bitterness and illustrated good will. That is why the cartoonist is frequently paid a higher salary than the editor. Lincoln is loved today for his kindness and wit as much as honored for his insight and rugged character.

The frosts and snows of winter melt into saturating moisture and nourishment of spring flowers and autumn harvests when Old Sol begins to show his strength.

The smile is a reaction of sunshine evidenced in human faces, and concentrated in loving character.

The Savior of men drove away the false ambitions of envious followers by introducing smiling children into their midst and saying "Except ye become like unto a little child ye shall not know my kingdom."

As the spring begins to smile upon us may we all take heed and value the worthiness of good cheer.—*Advance.*

THE HEART

How careful we ought to be of our heart! Some people spend a great deal of time in cultivating their head, attending to their business, looking after their health, and minding their store, but neglect to nurture their heart. What a blunder! The heart is the core of a person's being. In it cluster our thoughts, plans, purposes, desires, aspirations. It is the heart that determines our disposition and makes life radiant, happy, and useful, or dull, gloomy, and burdensome. It is the heart that brings success or invites failure. It is the heart that makes marriage a lovely thing or an ugly thing. It is the heart that makes a home or mars it. It is the heart that determines our destiny here and hereafter. We must take time and thought in training and graduating the heart, "for out of it are the issues of life." The result is worth more than all the care we can bestow upon it.—*Northern Christian Advocate.*

—One of our reporters tells of shrubbery planted about the church with gratifying success.

Denominational Enterprises

FOREIGN MISSIONS

The Latest Word From China

Of course, we are all interested alike in all three of our Mission fields. But an intense interest and concern centers in our China work at this particular time because of the war conditions prevailing there. Anxious as we are to get the very last word possible in the hope that it might be a word indicating the end, or at least its approach, of this terrible internal strife and that our own missionaries, as well as all others, are safe and that the Kingdom work is still going on.

The war clouds are still overhanging this great nation with its teeming millions. And these teeming millions are still contending and struggling for their rights, their privileges, their freedom. This, like most freedoms, must be won through suffering and bloodshed. In the end right will overcome and prevail.

Many have been the missionaries who have been forced to leave their posts of duty, reluctantly, for the safety of their lives and under the order of their respective National Consuls. Until about one month ago our own work was not interfered with as much as many other mission stations and our own missionaries were able to "carry on." In the first quarter's report for 1927, just received, Rev. Mr. Soderbom says: "We are glad to be able to report that, with the exception of some banditry, we have had a few months of comparatively quiet conditions in our district, and we have been able to hold our annual conference from March 6 to 12." But in a letter dated April 29, Dr. J. C. Williams writes: "A letter just received from Horace states that he and Mrs. Soderbom left Kalgan on April 6 and arrived at Tientsin at noon, April 7. Rev. Mr. Soderbom remained at Kalgan. Horace was at the station at Kalgan ready to go when a special letter came from the American Consul directing him to leave at once. He thought they might have to go to Japan." So the war clouds have become heavier and more dense around our work at Kalgan. Let us pray daily that all may go well.

The Growth of the China Work

In the face of the war conditions the work in China has been going forward commendably, as shown by the reports. I have mentioned the convening of the annual conference from March 6 to 12. This is the first session of the conference held in two years, owing to the war conditions. With the exception of a few who were unable to attend, all the helpers were present.

The conference opened on Sunday morning with a service in Tung Kuan Chapel. At the close of this first service ten people were baptized, six of whom were from the girls' school. Encouraging reports were received from all of the out-stations and the report states that, "because of the danger through which the workers were passing, in consequence of which the work suffered some, yet at present writing all seem to have gotten in tune with their work and are now looking hopefully forward. Most of the work that is done in the different departments, in normal times, has gradually all been resumed." Of course, this has all been reversed since the first of April.

The statistics given at the conference since the 1925 conference shows 237 baptisms—178 men and 59 women. This added to the 1925 conference statistics gives a total of 1,827 baptized adults. (Children are not included in the above figures). This, it seems to me, under present conditions is very gratifying.

The week of prayer was observed the first week in January, following the program of the Evangelical Alliance. Daily services were held in Kalgan. One service was a union service held in conjunction with all the other missions in Kalgan. Quite American.

Medical Work

The report of the medical work is also very gratifying. This is now carried on by Dr. Tsui Shih Feng and his three helpers, Dr. Fleagle being on her furlough. During the past year Kalgan dispensary has given 11,143 treatments. Of these 1,402 were for men and 150 for women; 450 visits have been made to homes, and 22 operations were performed under anæsthetics. So the work goes forward. More anon.

S. W. Rosenberger.

EASTER REPORTS FROM THE NORTH CAROLINA CONFERENCE

The reports that have come to my office, and those noted in the news columns of the Methodist Protestant Herald, are very encouraging. They indicate that the Easter celebration was more generally observed in the North Carolina Conference than in previous years. There has been at least a gradual increase in the number of churches participating each year. There is, however, still room for improvement.

The Annual Conference Minutes show 89 charges and 231 churches. We sent Easter supplies to 103 churches of the Conference. I presume that a few churches that did not order supplies from our office held an Easter service, with reception of members and took an Easter offering for Home Missions. From this we can see that a large number of the churches did not co-operate in our Easter program. This is to be regretted, not only for the loss sustained by the General Conference Interests, but in that those local churches lost the blessing and inspiration which come in having a part in such a great work.

We wish to express the gratitude of our Board to Dr. Dixon, President of the Conference, the pastors and the church people, for the splendid aid given in carrying forward the Easter program of the general church. We appreciate also the courtesies of the publisher of the Herald in kindly offering space in their paper to present the work.

It is necessary that we have a report from every church of the number of members received, and the amount of the offering. Return postals were sent to all pastors, with the request that they give the information as quickly as possible. To date only 26 churches from North Carolina have made a report. If you have misplaced the card sent, please send to this office another stating the name of the Annual Conference, local church, and pastor, with the number of members received on Easter Sunday and amount of the offering. Please send offering to your Annual Conference Treasurer marked Easter offering for Home Missions.

J. M. Sheridan, *Secretary.*

516 N. Charles St., Baltimore, Md.

—"What is your life?" The question is not impertinent. By directing your thought to your life it may render you an inestimable service. You may not realize your power over your own life. By taking heed you may save yourself from a multitude of sins and the inevitable penalty.

OUR STORY PAGE

UNCLE BOB

Everyone knew the Marsden twins, and everybody loved them. They certainly were a pair of "limbs," as Martha, their nurse called them, but they soon won forgiveness for their pranks, with their winning ways.

However they had to be on their very best behavior now, for they were staying at Uncle Bob's house, while Mother and Dad were away. Mother had been ill with a touch of the "flu," and the doctors had ordered her to Florida for a time, and they had been sent to stay with Dad's brother, who was a college professor, during their parents' absence.

Uncle Bob was "an old bachelor," to quote Martha again, and all his spare time was spent shut up in his library among his books, and the children were left entirely to Martha. They very seldom saw him, and their general idea of him was a very thin, tall man, with great big round glasses on, over which he looked at them, as he went through the same performance each time. "Are you both well? That's right. Now run away to your nurse, I'm very busy."

Claire used to imitate him sometimes, which, of course, was very naughty of her, but when Martha scolded her for it she would say, "We must have some fun, Marthy, I can't be good all the time, it hurts."

They were both in the garden, waiting for Martha to fetch them for their usual walk.

"No letter from Mother again today," said Daisy. "I did hope she would write and say when she was coming home. It's our birthday next week too."

"Yes, I know," said Claire. "Of course, it will be a perfectly horrid birthday without Mother and Dad."

"It won't be any birthday at all," said Daisy, dolefully. "Uncle Bob doesn't even know that we're going to have one."

And if he did, it wouldn't be any good. He doesn't understand girls, perhaps because he never was a girl."

"Neither was Dad," answered Daisy, "Mother says she always knows what girls want, and Dad seems to also, but Uncle Bob!!!!"

"I wonder if he knows when Mother is coming. Let's ask him."

"Oh, I wouldn't dare," cried Daisy. "I always want to run away when I see him. I'm sure he doesn't like us, and will be glad to get rid of us as soon as he can."

A loud cough started them, and looking up, there stood Uncle Bob, glasses and all, gazing at them in a funny way.

They stared at him in horror, eyes and mouths wide open. He must have heard every word they had said. Daisy started to run, but Claire held her hand tightly.

"So Uncle Bob was never a girl, eh! That is certainly so."

It seemed to be a different Uncle Bob somehow, with his face all wrinkled up in a smile.

"Oh Uncle Bob, did you hear us?" gasped Claire, "I'm sorry."

"That's all right, little girl. Perhaps I have been too much of an old bookworm. But we'll change all that."

"We're both very sorry," said Daisy, "but of course we didn't know you were there."

"Of course you didn't, I just came out to tell you I'm going away for a few days, when I return you'll see, and I'll be back in time for the birthday too. Bye-bye," and off he went.

They stared at each other in astonishment, and both started to tell Martha about it at once, for she had just arrived to fetch them.

They heard nothing of Uncle Bob, but the day before the birthdays Martha told them he was returning late that night.

It was a beautiful morning, as Daisy peeped out of the window, and the branches of the old elm tree all glittered with frost seemed to nod at her in a friendly way.

"Hurry and get up, Claire," she called, "it's our birthday."

When they ran in to breakfast they stopped in surprise.

Their plates were piled up with packages, two extra chairs were at the sides of theirs, on each of which was seated a lovely big doll with blue eyes, and long golden curls. At the very top of the pile of bundles was a pink envelope. Quickly opening it they read as follows:

"PLEASE COME TO YOUR OWN PARTY, THIS AFTERNOON AT 3 O'CLOCK."

"What does it mean?" cried Daisy.

"A happy birthday, girlies," said Uncle Bob, entering the room. "I hope you intend accepting your own invitation."

They certainly did.

And it was a lovely party with ice cream, cake and all the rest of it, and what do you suppose?

Just as they sat down to the table, in walked Mother and Dad to surprise them. So, as Daisy said, "Instead of being the horridest, it was the very happiest birthday they had ever had."

"We do love you Uncle Bob," they both cried, hugging him.

"And I love you too, and you can't go home till you promise me that you will come and stay with me very soon again."

"We promise," they both cried together.—*Selected.*

THE NO-CANDY CLUB

"Don't eat pep-mint drops right in front of me Dora, please!" begged Kathie Dunlop comically; "it's perfectly maddening."

"As if you didn't have all the peppermints you wanted!" said Dora, staring. Kathie's father always gave her plenty of pocket-money, and all the girls knew Kathie's sweet tooth.

"No, I can't" said Kathie, shaking her head. "No matter why. No, I won't let you give me any. That would be mean, when the other girls are doing without like soldiers. But I'll be glad when the 'No-candy week' is over—and it's the truth I'm telling you."

"What is it?" asked Dora, now thoroughly curious. "A 'No-candy Week' and the other girls are doing without! What does it all mean?"

"Oh, nothing," said Kathie, a little shamefacedly, for she didn't mean to tell of her good deeds. "Only we went to visit those poor little hospital children the other day, and I felt so bad for them, and I said, 'Girls let's give one of them a Country Week'—just our class. I thought it would be lovely to do, you see, and never thought how all of the girls haven't quite so much money to spend as papa gives me, being the only one. And then I had a thought. You know what piles I spend on candy every week. I told them I believed we could save up enough by going without candy for a week, and every girl spends some, you know. So we agreed to, and 'tisn't any fun! But it will be fun when we go and see that dear little girl off for a whole week of nice times. We've picked out the girl already, and we are each of us making something pretty for her to take for a keepsake. We are so happy in feeling we are helping some one else."

"'A No-Candy Week' is lovely!" said Dora. "I'm going to tell my class about it."—*Selected.*

—The Mississippi flood, the most disastrous flood in American history, is still occupying the attention of the entire nation. President Coolidge has issued a second proclamation appealing to the American people to aid the flood sufferers through the American Red Cross.

FROM PASTORS *and* PEOPLE

Oak Grove.—On April 30th our second quarterly conference met at Kistlers church. At eleven o'clock Pastor Morris preached a fine sermon. In the afternoon the quarterly meeting was held as usual. Brothers Charlie Grantt of Oak Grove church and Seth Ivester of Kistlers were nominated for delegate.

We are glad to learn that one of our young men of Kistlers church has been called into the ministry, Brother Seth Ivester. We hope for him success in this great work.

We are now planning a Children's Day service which we hope to give before long, with the cooperation of the children and parents.

Our Sunday school is improving and we hope to accomplish more this summer than ever before.

Our Society is doing splendid work in every respect. REPORTER.

Fountain Place.—Sunday was a good day at Fountain Place. Had a good attendance at Sunday school.

At the eleven o'clock service, Brother Loy made a short but helpful talk, after which the Lord's Supper was observed, in a spirit of prayer and quiet. The quietness of the service was very impressive, and a goodly number partook of the elements.

Following the communion service, the doors of the Church were opened, and ten were received into membership, as follows: Mr. and Mrs. R. G. Hornaday, Mr. and Mrs. J. O. Glenn, Howard Glenn, and Mrs. H. E. Gibbs, received by letter, and four little girls, Sybil Glenn, Nellie Lee Amick, Joy Fogleman, and Vivian Paris, received by confession of faith and baptism. This makes our membership 102. (Brother Dixon, we already have our 10 per cent increase in membership, and hope to have another 10 per cent before the year is past.)

A few interesting facts brought out from the United States Census of Religious Bodies report, which was made out this week, as of October 30th, the end of our 1926 Conference year. Male members, 38; female, 52; total, 90. Under 13 years of age, 11, over 13 years of age, 79. As this report now reads: Male members, 42; female, 60; under 13, 15; over 13, 60; total 102. A Summer Vacation Bible School was held last summer, and about 85 children reached. I hope that every church in our conference will file this report with the Bureau of Census, that our church may show its true standing.

Sunday being Mother's Day, a special program in the Sunday school will be held. Our revival meeting will be held next month, after our pastor gets moved into our midst. The date and help will be announced later.

H. W. WADE.

P. S. We wish to take this method of thanking those who contributed to our church, in response to our recent appeal. More than $100.00 being received, as a result of the letter sent out. May He bless you for it.

Fair Grove, Why Not Circuit.—Last Sunday, 1st, was the annual Memorial Day at this church. Pastor Garner preached one of the best memorial sermons to my mind that have been at this church. Subject: What is My Country and Where Am I Going.

We were very glad to have several from High Point, Bisco and Star worship with us.

As we failed to hold an Easter service an offering for Home Missions was taken.

The two Missionary Societies met with Mrs. M. A. Cagle last week and elected the following officers: Home—President, Mrs. H. D. Smith; secretary, Mrs. M. C. Auman; treasurer, Mrs. J. A. Auman. Foreign—President, Mrs. C. E. Stuart; secretary, Mrs. J. E. King; treasurer, Mrs. D. J. Johnson.

As the members of the society live so far apart it was decided to have a Seagrove Circle and a Why Not Circle, have the monthly meeting separate but have a meeting together each quarter. The society has sent its mite to add to the Auman Baby Fund.

The pastor, Rev. D. I. Garner, and Mesdames M. C. Auman and L. A. King attended the Sunday School Convention in Burlington.

The Bible Study Class conducted by the pastor was well atended Sunday night. About 10 new ones in attendance.

MRS. C. E. STUART.

Burlington.—The revival, which has been in progress at the First Church during the past week, will continue through Wednesday night of this wek. Rev. R. A. Hunter, who is doing the preaching, and Mr. Nelson Miles, our evangelistic singer, were each absent from the service yesterday morning. Mr. Hunter had to return to Henderson to hold his morning service there, and Mr. Miles was kept away on the account of the illness of his father. Both were back for the service last night, and will continue with the meeting to the close.

The attendance in the services yesterday was large, and the interest in the meeting is growing. Mr. Hunter's sermons are forceful and pleasing, and the singing is inspiring. The sermon last night was followed by expressions of reconsecration and requests for prayer. Announcements for the meetings this week are as follows: To night (Monday night) is membership night. Every member of the church is urged to be present and to bring a friend. Tuesday night is family night; Wednesday night, Sunday school night. And in addition to these special delegations, each night is everybody's night. We are hoping, working, and praying for good results this week.

At the service yesterday morning Brother and Sister P. R. Barnhardt were received into the church. They come to us from the Associate Reformed Presbyterian church of Concord. Mrs. Barnhardt is a sister of Brother Hethcock, our pastor at Creswell. We are glad to welcome these additions to our church here. S. W. TAYLOR.

Concord, Saxapahaw.—Brother Isley filled his appointment first Sunday, bringing a good message which was inspiring and was much enjoyed. At the close the Lord's Supper was served. We returned to our homes feeling it was good to have been there.

C. E. Society next Sunday evening. And we enjoyed the talks of Brother C. O. Furgeson and the pastor, on Choosing a Vocation.

We are finishing our planting which started in February. We have wonderful success. Already we are rewarded with blooms.

Our Sunday school is improving in attendance and interest. We are planning children's day service and the Sunday School Convention meets here this Summer.

Rev. A. G. Dixon preached the commencement sermon at Eli Whitney High School yesterday, taking for his text three words, "Learn of Me." He gave not only the graduating class but every one present some good advice and lots of food for thought.

Death entered the home of Mr. and Mrs. J. E. Guthrie and claimed their darling baby, little Hubert Gray, Thursday, May 5th.

Mrs. Woody, Mrs. Guthrie's mother, continues quite ill.

Mrs. T. H. Moore is improving, glad to say.

REPORTER.

South Lexington.—The Sunday school last Sunday took an upward jump in attendance, there being 214 present. The day was observed as "Mothers' Day."

Pastor Ridge preached a special sermon on mother's influence at the morning service. One new member, Brother Ed Clifton, was received at this service. Brother Clifton is one of the converts at the revival meeting held last month. A large congregation was present at this service.

A Mothers' Day pageant, entitled, "The Ideal Home," was rendered last Sunday night, and the church was completely filled for the program. Every available seat in the church and the men's class room was used, and chairs were placed in the isle of the auditorium to accommodate the large congregation. The pageant was very effectively rendered. Only one week of practice by those in the pageant was spent in the preparation of it. Pastor Ridge directed the preparation and presentation of the pageant.

C. B. WAY, Reporter.

Jerusalem.—We wish to report briefly of our service last Sunday morning. The Sunday school met before the church service. The pastor was accompanied by Brother Lee Myers, of Lexington, who is a musician. Mr. Myers assisted in the music for the Sunday school and preaching service. He rendered a solo on his musical instrument, the clarinet, and a duet was sung by Mr. Myers and the pastor during the preaching service. The attendance was larger than usual, and we were glad to have had some visitors in the service. Our next appointment is next Sunday morning at 11 o'clock. C. B. WAY, Reporter.

Chase City.—Rev. C. W. Saunders on Sunday, May 1st, delivered a wonderful sermon. He was accompanied by Rev. G. A. Laughlin who preached two wonderful sermons which we all enjoyed very much. We hope to have him with us again in the near future. Our Sunday school is getting along nicely, and we are planning for a children's day program the first Sunday in July by the help of our pastor, C. W. Saunders,

ESSIE AND JENNIE GURLEY.

Calvary.—The pastor of Calvary church takes this means of saying to the friends and absent members of the church that the work is going well. Our recent evangelistic meeting has greatly helped and encouraged our people in addition to adding a number of new ones to our membership. Members have been received each Sunday since the meeting. Two were received last Sunady, making a total of twenty-five since the meeting began.

The mid-week prayer services have been well attended recently. These meetings are being conducted by the laymen in the absence of the pastor who is assisting in some evangelistic services. The pastor regrets to be away from the work, especially immediately following the revival meeting, and yet the church ought to be better able to get along without the pastor immediately following the revival than at other times. However, while I am missing the mid-week services, I am not missing any eleven o'clock services and very few evening services. Brother W. F. Kennett very kindly and acceptably filled my appointment the fourth Sunday night in April, while the evening appointment was taken up last Sunday with the pageant, "The Spirit of American Womenhood," given by the Christian Endeavor societies and others. These all have our thanks.

The pastor has enjoyed being with Brothers Curry and Bethea in evangelistic services at Maple Springs and Lexington. He will be in another meeting beginning May 16th at Siler City. After that he has no promise out to assist in meeting until August, and of course this is not asking for an invitation, as I want to give more attention to my own pastorate after the Siler City meeting.

Perhaps the question some times arises as to why a pastor will leave his work to assist in meetings when there is more work in his own pastorate than he can do. That is a natural question, but one easy to answer. Ever since I can remember the pastors have done the evangelistic work of our conference. That is one answer to the question. Then another reason for a pastor assisting in revival services is that it is a change from the deadening routine of the pastorate, and it gives new inspiration that assists him in doing better work when he returns to his own pastorate. While I am away during the week days I try to keep in close touch with the work and to look after the sick and those who need a pastor's attention most when I am at home over week-ends and the days between meetings.

The work has been encouraging ever since it was started in South Greensboro, and I think it was never more so than now. All departments of the work are making satisfactory progress, though we are aware that more might possibly be done.

We are sorry that Mrs. E. F. Caudle and Mrs. Otis Campbell are still kept from the services because of ill health. Mrs. J. H. Coble has also been kept from a number of services recently because of illness. We are glad to know that she is very much improved. We trust that all of these may soon be back in the services.

L. W. GERRINGER, Pastor.

Asheboro.—It is not my purpose to enumerate all the things that are taking place here; however, there are some things that are worthy of being mentioned. On Sunday morning, May 1, Rev. A. G. Dixon, D. D., made his official visit to our church. Although there were several families out of town that day, still the congregation was reasonably good and Dr. Dixon preached a splendid sermon from the text, And I, if I be lifted up, will draw all men unto me. We were indeed glad to have this official visit from our President.

Yesterday we observed Mothers' Day at the morning hour and had a reasonably good-sized congregation present. We are not going by leaps and bounds, neither are we turning the world upside down, but we are doing the best we can. The Sunday school attendance is very regular, it seldom falling below 180, neither does it often go above 195. Yesterday it was 190.

Our second quarterly conference has been held. Finances were found to be far behind but it seems there is no way of keeping up. Mr. W. L. Ward and Mr. G. P. Pritchard are nominees for delegate to Annual Conference.

On the first Sunday in June all the churches in Asheboro will begin revival meetings. As has already been stated, Dr. T. M. Johnson will do the preaching in our church. There will be a union service in the M. E. church South at 8:30 each morning and the visiting preachers will take turns in doing the preaching. We are trying to make preparation for the meeting.

Ordinarily I do not report donations through the church paper, however, the Philathea class decided that the pastor ought to carry a spare tire on his Ford, so they bought one. Then the other day a man walked up to the writer on the street and informed him that one of his members had authorized the aforesaid man to measure the preacher for a new suit of clothes, the name of the donor not being given even to the preacher. We appreciate all this greatly.

Miss Edith McDowell, the fifteen years old daughter of Mr. J. E. McDowell, and granddaughter of Rev. W. F. McDowell, is in Memorial Hospital here with a badly broken limb, she having been struck by an automobile while standing in front of a car which had been wrecked near her home. At the same time and place Nannie Hopkins received less serious wounds by the same car.

Mrs. W. F. Redding is in the High Point Hospital for rest and treatment. We trust all of these will soon be well.

J. E. Pritchard.

Pleasant Grove.—Our second quarterly conference was held Friday night before first Sunday in May. All reports were written and showed some improvement. Superintendent Teague reported again of 20 in the Sunday school during the quarter. B. E. Kennedy and F. H. Clark are the nominees for delegate to annual conference.

The Church Brotherhood held its last meeting in the home of Brother George L. Hilton. It was a rainy night yet there was a large attendance and good interest shown in the business of the church. The Ladies' Aid has nearly money enough to finish the Sunday school rooms upstairs. The seven rooms on the first floor do not give all the room needed to carry out fully the plans of our class room work.

Last Sunday at the 11 o'clock hour we observed Mother's Day. A large crowd and many beautiful flowers made the service an impressive one. After enjoying another good picnic dinner on the grounds, the congregation gathered in the cemetery and after a few songs and prayer, returned to the church where the program of the memorial association was concluded. In the church, Hon. T. W. Albertson, of High Point, and a Mr. Fitzgerald made short addresses which were enjoyed by all present. Brother Z. B. Morris, president of the association, spoke very encouragingly of the work that had already been planned to beautify the cemetery. The deed to our church property here was made in April 1828, and the first burial was in 1847.

Our special meeting will be held second Sunday in July. G. L. REYNOLDS.

Matthews Chapel, Greenville Circuit.—Our Christian Endeavor Society meets every Sunday night at 8 o'clock.

Last night we had an interesting program led by Miss Pearl Wright. Subject for discussion was, "Elements in Ideal Home Life," which was very interesting.

Our pastor, Rev. H. L. Powell, was with us and gave us a brief talk on the subject.

We were fortunate in having with us a bunch of young people from the Christian church at Gasburg and the occasion being "Mothers' Day" these people favored us with a trio, "Toll the Bells, Dear Mother's Sleeping," which was greatly enjoyed.

We organized our C. E. Society, both Junior and Senior, one year ago next Sunday. The interest is still holding good and we have wonderful attendance every Sunday night. We have about 30 members in our Junior Society and near 50 in our Senior, and we are proud to say we have some members in our society from other churches on this charge and also from the Baptist church.

And through the work of our society we have furnished our church with a gasoline lamp and have also paid for our new organ, and made up a nice purse for Mr. Eddie Balmnr who is blind. He gives us some good talks sometimes.

And Mr. Ben Pearson, a member of our church, has been an invalid for quite awhile; we have also presented him with a purse of $10.00.

We are planning now to curtain off our Sunday school and get a communion set. Both of these will add much to our Sunday school and church.

Best wishes to Herald and its readers.

LOTTIE EDWARDS.

Harmony, Yarborough Charge.—A special Mother's Day service was held at our church Sunday. Brother Cowan was with us and preached quite an interesting sermon on the subject, "Mother," which apparently was enjoyed by all.

We also had special music in which the choir was assisted by visitors from Ware Shoals whose help was greatly appreciated. These beautiful old songs, a tribute to mother, seemed especially sweet to us.

The Christian Endeavor met at the usual hour with about 30 present and Miss Grace Killingsworth as leader.

We are planning an all-day rally service and singing the fifth Sunday. We hope to have a lot of good singers and dinner on the ground.

One of our boys, James B. Hughes, and Miss Margaret Smith of Ware Shoals, daughter of Mr. and Mrs. Roy Smith, were married Sunday afternoon. The ceremony was performed by Rev. E. G. Cowan at the home of his parents, Mr. and Mrs. C. T. Hughes.

REPORTER.

Liberty-Siler City.—Regardless of the much sickness in our Liberty community we had one of the most profitable days on record in our Liberty church.

Sunday school: 140 present. The superintendent was there but he had nothing to do. Mr. Reitzell has learned to let others work for him. Three of his Junior classes furnished special music, recitations, sentence prayers etc. for the opening and closing of the Sunday school. This is what one would term an "Automatic Sunday school.

Church services: The morning service was spent in paying honor to the name of Mother. The Senior C. E. society furnished flowers for each one to wear. The church was decorated with lovely flowers by various members. Rain interfered with the evening service, but a goodly number were present. "Giving the World What it Needs" was the theme for the evening. The occasion was special since most of the graduates of the Liberty High School were present.

Christian Endeavor: The Seniors and Intermediates met jointly. Miss Helen Long Hanner, student at Greensboro Collge, led an interesting meeting. The pastor spoke on the Educational Outlook of the M. P. church. The meeting was well attended regardless of the rain and mud.

Second quarterly Conference: In the afternoon the second quarterly conference was held at Liberty. Reports from both churches showed that 'most every organization is making progress. Every organization submitted written reports except one. The interior of the Siler City church has been beautified by the Ladies' Aid. Mr. J. Floyd Deaton and H. Boyd Reitzell were elected nominees for the Annual Conference. College, A. C. B. and pastor's salary paid in full with $98.08 paid on G. C. B.

At this writing Mr. A. P. Brower, a faithful member, is very ill. Also, Mrs. Grey, mother of Mrs. Jim Clapp, is very ill. We are glad to report that Mr. A. S. Pickett and Mrs. Cecil Kirkman, who have been very ill are able to be up again.

Mr. Malphus Perry joined our communion on confession of faith at the morning service. Misses Lillian Buckner, High Point College, and Louise Alcorn, High Point school faculty, were among the visitors at our church.

F. L. GIBBS.

P. S. Mr. H. C. Causey made the church a present of two jardinieres to be placed at the entrance of the church. F. L. G.

Mebane.—Revival services began the first Sunday in May. Our pastor has been doing the preaching. We have had some splendid services and results. The meeting will continue into this week.

Last Sunday morning the service was devoted to "Mother's Day." Special music, readings, and talk by the pastor featured this service.

Monday afternoon of last week the Ladies' Aid society met with Mrs. J. E. Foust. Twenty-seven members and two visitors present. Devotional was led by Mrs. P. U. Thompson. Sentence prayers were offered by several members. Our revival meeting was a special object of prayer. Total collecttion, $11.10. During the social hour Mrs. Foust assisted by Miss Effie Boone served refreshments. Our June meeting will be with Mrs. M. P. Nicholson.

Misses Lucile Jobe and Lillian Williams who have been away at school have returned to their homes here for the summer vacation. REPORTER.

Lincolnton.—The board of stewards was delightfully entertained Saturday afternoon at the parsonage by pastor and wife. After the business session, refreshments were served by Pastor Carson and wife to the Stewards present which were Mr. and Mrs. E. E. Eurey, Mr. and Mrs. Alexander Hoke, Mrs. Nora Lingerfelt, D. B. Johnson, R. L. Spencer, Miss Hattie Johnson, and J. J. Hartmon.

Much has been accomplished through these monthly meetings.

Spencer.—Rev. D. R. Williams, pastor of First Methodist Protestant Church, Graham, will preach a special sermon to the railroad men of Spencer and all others who care to attend on Sunday, May 15, at 3:00 p.m. All the other churches of the town are invited to attend and we are expecting a large congregation. The East Spencer Quartet will be present to sing to us.

T. GLENN MADISON.

Alleghany, Davidson Circuit.—Pastor Ridge preached us another good sermon yesterday; subject, The Everlasting Arms. There was a good congregation out to hear Brother Ridge. Rally day at Chapel Hill next Sunday.

Brother Ridge will preach for us the fourth Sunday. They have commenced to paint the church; we are improving the church. I want to see all of the members of the church take on new life and do more for the Master.

ABIGAIL COGGIN, Reporter.

Stallings, Mecklenburg Charge.—The monthly business meeting of the Ladies' Aid Society was held May 4th with Mrs. S. A. Noles. The attendance was fairly good but we'd like to see it one hundred per cent. The Society is trying to do all it can toward lifting the church debt, so plans for making money were discussed. Most of these will be considered later, but for immediate action it fell back upon the old reliable ice-cream supper, which will be given Saturday night, May 14, on the grounds back of Smith Bros. store, near the parsonage.

The meeting closed with a delightful repast in the dining room.

Our next business meeting will be held with Mrs. P. D. Drye June 9. Our next devotional meeting will be held at the church immediately after Sunday school the third Sunday in June.

Our pastor, Rev. W. T. Totten, has been faithfully filling his appointments at this place. We are becoming more and more devoted to him and his good companion.

We had a Mother's Day service, which, I think, was enjoyed by all present. May God bless the faithful mothers (and fathers too). Oh, for a closer relationship between parents and children! REPORTER.

Beu'ah, Mecklenburg Charge.—Our pastor, Rev. Mr. Totten, filled his appointment here Sunday afternoon with an interesting sermon, after which our recently organized Christian Endeavor Society held its first meeting. We were glad to have Mrs. Totten with us in this meeting. She gave us some good advice and urged cooperation in the society work. It was decided that we meet again next Sunday afternoon. We hope to see our Christian Endeavor Society running along smoothly in a short time.

Our Easter program was given on Easter Sunday night and was enjoyed by all present. We have some splendid material in the children here and we are expecting children's day exercise.

An ice cream supper was given at the school house Saturday night the benefit of which goes to the church.

We are glad to say that several of the sick folks in the neighborhood are better.

REPORTER.

Hope, Chatham Charge.—Sunday was a good day. Mother's Day was appropriately observed at the morning service. Our pastor, Brother Isley, was accompanied by Mr. Turner of Burlington who led the service. His theme was "Mother," and he brought a touching and heart-felt message. A feature of the service was the singing of old hymns which our mothers used to sing and still love to sing.

The afternoon service was directed to the young people. The subject was the "Challenge of the New Day." It was indeed a challenge to each of us to do our best to meet the responsibilities of the day.

Mr. Turner rendered a special selection which was much enjoyed by all.

KARA ANDREW, Reporter.

Tabernacle, Tabernacle Charge.—A Memorial service will be held at this place next Sunday, May 15, Brother Pike, an ex-pastor, will preach at 11:00 and Brother Millard of Alamance Presbyterian church will preach at 2:00 o'clock.

Attendance at church and Sunday school was good Sunday. We were glad to have a number of visitors worship with us.

The Home and Foreign Missionary societies will hold the regular monthly meeting at the church May 11, 2:00 p.m.

Congratulations are being extended to a number of young people of our church who have graduated at High School this spring.

Our pageant was well presented Easter Sunday night, to a full house. The offering amounted to about $17.00.

Among the older members of our church who are on the sick list are Mrs. Jane Hardin and Miss Angie Causey.

One of our members, Mrs. Titia Elliott, was taken from us by death last Sunday. She was buried the following day at Pleasant Garden. We extend our fullest sympathy to the family. MRS. R. R. H., Reporter.

High Point.—Mothers' Day was fittingly observed by the First church last Sunday, when every member who attended Sunday school and church services was presented with a flower to wear in honor of their mothers, either in the flesh or gone to the spirit world. The impressiveness of this sacred day was emphasized by an appropriate sermon, which was delivered by Prof. T. C. Johnson, of the Dep't. of Philosophy and Journalism of High Point College in the absence of Rev. P. E. Lindley, who went to Kernersville to deliver the Commencement sermon for the High School. Rev. Mr. Johnson is a minister of the Baptist

church, who has become very popular with High Point people as a speaker as well as a teacher. His splendid sermon was greatly enjoyed by the congregation, and is much appreciated. Many thanks are hereby extended him for his kindness in filling the pulpit. Clarence Schultheiss' beautiful solo, "Mother My Dear" was very touching and unusually well rendered. At the same hour the Junior church enjoyed a Mother's Day talk by Rev. E. L. Ballard. At 8 o'clock in the evening Mr. Ballard conducted another service in memory of our precious mothers.

An enjoyable meeting was held by the Ladies' Aid Society Monday afternoon at the beautiful country home of Mrs. C. C. Robbins, south of the city. The Treasurer, Mrs. C. L. Gray, announced that the sum of $179 was realized from the sale of little aprons sent out, and that the parsonage furniture is paid for. After the transaction of routine business and discussion of plans for making money, the hostesses served delightful refreshments and adjourned to meet in June with Mrs. E. L. Auman and her group.

We are called on to chronicle another sad death, that of Mr. William H. Welch, which occurred suddenly on Thursady, May 5th, of some heart affection. Funeral services were conducted at the home on Morris St., Saturday afternoon by Rev. C. P. Coble of Presbyterian church, Rev. J. M. Hilliard of the Baptist church, and Rev. E. Lester Ballard, our associate pastor. Mrs. Welch is a member of the First church, and to her, her two young sons, and the aged mother, Mrs. Mary L. Welch, besides a number of brothers and a sister, the deep sympathy of our congregation and a large number of relatives and friends is offered.

The Young People's and the Junior C. E. Society both enjoyed a pleasant social separately on Monday evening.

The Pastor's Cabinet is called to meet in the home of Mr. and Mrs. J. W. Hinkle on Tuesday evening at 8 o'clock.

At the same time the A. M. Idol Philathea Class will hold a banquet at the church.

On Friday evening the members of the Junior Church will give a May carnival, at which candy, cake, ice cream, and other good things will be offered for sale. There will be booths and various stunts, and it is hoped that a large number will come out to encourage the children and help them to raise their contribution of $100 to the building fund of the church.

The Brotherhood held a pleasant meeting last Thursday evening at the church, and supper was served them by Mrs. A. M. Rankin and her circle.

Mrs. W. C. Hammond left Sunday evening for Des Moines, Iowa, to attend national convention of public welfare workers, and was accompanied by Mrs. Blanche Carr Sterne of Greensboro.

C. L. Gray, Jr., entered the Music Contest at Greensboro last week and tied with Greensbore and Charlotte for best Tenor solo. Although only 14 years of age, his voice promises to be of fine quality.

Mr. and Mrs. Holleman and two children of Greenville, Miss, have arrived to spend some time with his parents, Mr. and Mrs. S. A. Holleman, having come to N. C. to escape flood conditions in their home town. Mr. Holleman is a brother of Mrs. C. C. Robbins.

Mr. and Mrs. June Gray and sons went to Charlotte Saturday last to spend Mothers' Day with Mrs. Gray's parents, Mr. and Mrs. Hutchinson.

We are much pleased to note that Mrs. W. D. Burgess who has been quite ill for several weeks is improving, and is able to be up and around the house.

Hollister, Halifax Charge.—Yesterday was a red letter day with us. The attendance at all the services was splendid. At the 11 o'clock service the baccalaureate sermon of the Hollister High School was preached in our church by Rev. C. M. Billings of the Baptist church of Woodland, N. C. After the sermon the Junior Orders of Nashville, N. C., presented to the school a Bible and bag to be used in the school. We were glad to have them with us and we hope they will come again. They gave us some splendid talks concerning their work.

At the evening service yesterday a Mother's Day program was given. Our pastor gave us a wonderful message that was enjoyed by all.

Our Sunday school is doing good work. We are expecting to have several new members next Sunday.

The April meeting of our Home and Foreign Missionary societies met with Mrs. W. J. Gallaway. We had a good meeting. We had two new members. Our meeting for May will meet tomorrow afternoon with Miss Kathleen Shearin. We hope to have all the members present. KATHLEEN SHEARIN.

Haw River Circuit.—Our second quarterly conference was held at Mizpah church Saturday before the first Sunday in May. All churches were represented and the spirit of the conference was fine. The financial report was much better than last year; in fact, it was the best for the four years. Midway takes the lead, having overpaid salary to date besides having made an advanced showing on General interest. Fair Grove comes next, having paid salary to date, then comes Mizpah close up. Brown Summit comes next followed by Friendship. Brothers George Diamond and Rupert Butler are the nominees for delegate to conference. Midway is having the best Sunday school for years. Brother Rupert, backed up by the good people is putting life and pep in the work. Fair Grove Sunday school under the efficient leadership of young Brother Bevil is increasing in number and interest. The people are very kind to us while we are being shut in, either looking after pulpit supply or releasing from appointments.

PASTOR.

Piney Grove.—We are still trying to do the best we can. We have a very good Sunday school, are planning to hold memorial and children's day service the fourth Sunday in this month. All day service. Everybody invited to come, especially those that have relatives buried there.

We all like our new pastor just fine. We can have a good year if we will all try to do our best. Our special meeting will begin the fourth Sunday in August. We will have preaching twice a month from now on; the second Sunday at two o'clock p.m., and the fourth Sunday at eleven o'clock a.m. Pray for us that we may have a glorious year.

A MEMBER.

Saxapahaw Charge.—The centennial celebration at Salem church was a success from beginning to end. All the speakers on the program were present except one, Rev. Lawrence Little, who was in a hospital for an operation. It was good to be there and to listen to the splendid addresses, some historical, some inspirational. The Bell Thompson Mission Band rendered a splendid program on Friday evening, and on Saturday evening at eight o'clock the Foreign Missionary society gave a pleasing pageant. Besides those on the program, we were glad to have Rev. and Mrs. B. M. Williams present part of the time. People were there from all the nearby towns and cities. A complete history of this old historic church will appear soon.

H. L. ISLEY.

Anderson.—The past two Sundays have been observed as Mothers' Day and Homecoming on our work. The first Sunday was the regular appointment at Fairview and it was Mothers' Day and Homecoming. It was the privilege of the pastor to welcome both old and new friends to our service. A large crowd that over-filled the church was present and enjoyed the service. Several recitations in keeping with the occasion were rendered by members of the Sunday school. We enjoyed a stirring address by Mr. P. N. Becton of Greenville at the regular hour for the preaching service. A great many spoke highly of the splendid message of Mr. Becton. It being an all-day service the ladies of the church prepared dinner and it was spread on the long table on the church ground. In the afternoon the pastor had the privilege of speaking to a large audience using the words of the Proverb, "Forsake not the law of thy Mother." Proverbs, 1:8. The people heard the word gladly and it was a joy to speak to the large congregation. Friends and former members of Fairview were seen from a great distance and it was a good day for us and the church.

Yesterday was Mothers' Day at Liberty Hill and a larger crowd than the writer has seen yet was present especially for the evening service. The Sunday school was presided over in the usual way by Brother B. A. McClimon. The preaching service was well attended. The pastor delivered a Mothers' Day sermon using as a text, Exodus, 20:12. "Honor thy Father and thy Mother: that thy days may be long upon the land which the Lord thy God giveth thee." It was an inspiration to speak to the attentive and appreciative audience that was present for the morning service. Special music was rendered at the morning service by Misses Ruth and Annie Pearson and by Mrs. Harvey McClimon and Miss Sallie McClimon which added very much to the service. The evening service was given over to a pageant, "An Ideal Home." Preceding the pageant several recitations were given, and we enjoyed hearing Mrs. Harvey McClimon sing very beautifully, "Mother's Last Goodbye."

Following a quartette entitled "On Mother's Day," was rendered by Brother and Sister Nick Smith, Miss Annie Myrtle Smith, and the pastor.

It was then the privilege of the pastor to speak just before the pageant on the subject, "Qualities of an Ideal Home." It was again a privilege to speak to an attentive audience that filled the church to its capacity, it being the largest number that the writer has seen present since coming to the work. The

pageant was a beautiful and touching scene picturing Home Life with the features that make an "Ideal Home," closing with a Pantomime, "My Mother's Bible."

The work is progressing nicely and the pastor is very much gratified with the increasing interest that is shown in the work. Two meetings are to be held and we are planning for a good delegation to the Summer Conference. May we see you there, Brother Pastor, with your young people for the entire session? Let us make it the best yet. We can. The desire of the officers is, I feel, this: Every pastor there for the entire session and a good number of young people attending the conference for young people from every charge and every church, attending every session. Will you disappoint them or help them?

M. IVEY CRUTCHFIELD.

Littleton Circuit.—We held our second quarterly conference April 18th, Easter Monday. Rev. R. C. Stubbin was with us and preached for us at 11 a.m. and held conference for us in the afternoon. It was a good day for us; everybody seemed to enjoy the day's program. Brother Stubbin's message to us was both interesting and helpful. Brothers Walter Carter and S. E. Rogers were put in nomination for delegate to annual conference.

J. B. O'BRIANT.

Pine Bluff.—Our Sunday school will observe Children's Day in the near future. Much interest is being manifested in our Sunday school, with good attendance each Sunday.

Brother Jacob Vuncannon, the oldest member of our church here, has been sick for several days. Brother Vuncannon is ripening for the grave, which will be our loss and Heaven's gain. He has been a faithful man and in his latter days he is found at church when he is able to go.

Brother J. W. Hulin, our pastor, has been so faithful with us this year. His gospel sermons have been greatly appreciated by all the people. Brother Hulin is no more a young man, but as he grows older he is able to do even more for God in the pulpit.

REPORTER.

Business Meeting

The Mizpah Philathea class held its regular meeting Sunday at church.

The meeting was presided over by first vice-president, Mrs. George Harrison. Roll called and minutes read by secretary, Miss Ruth Hill. As there was no business to discuss, the meeting adjourned to meet again in June.

REPORTER.

—The pope of Rome has declared war against immoral books. Success to him. Literature is getting to be very rotten in spots. All lovers of decency, not to say morality, should join with the pope in his effort to purify our reading matter. Even our best magazines have let down the bars for matter that formerly would have been unhesitatingly rejected. The best way for the people to help in this crusade is to quit buying and reading the smutty magazines and books. A protest by private letter to publishers would also help.

—Col. Robert Bingham, of Asheville, distinguished educator, is dead.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$175,906.22
W. J. Boyles	50.00
B. L. Heavner	5.00
R. M. Cox	1,000.00
Charles Greeson	2.00
W. G. Crawford	10.00
	$176,973.22

Endowment Insurance Fund

Amount previously reported $7,754.61

No receipts since last report.

Brother R. M. Cox has made a second payment of $1,000 on a new pledge. It is needless to say that this payment is highly appreciated, and the money has been of substantial help to the treasurer in providing for obligations.

J. NORMAN WILLS, Treasurer.

SHILOH CHURCH, "HOME COMING"
Sunday, May 15, 1927

Sunday school, 9:45.

Preaching, 11:00. Subject, "Divine Leadership."

12, dinner. Come, bring your dinner.

1:30 songs by choir, "Evangelize the World."

Song: by congregation, "Blest Be the Tie That Binds." (Prayer.)

Address of welcome, J. B. Leonard.

Song by Berrier Sisters.

Song by Choir, "Ring Out the Message."

Response: Mrs. Mabel Koontz.

Song by Leonard Sisters.

Song by Choir, "Anchored in Jesus."

History of church, by Ira Koontz.

Song by choir, "Join in Exultation."

Song by Male Chorus.

Prophecy, R. B. Sink.

Song by Leonard Sisters.

Song by choir, 'Sing to the King."

Male chorus.

Song by choir, "Lift the Banner High."

Remarks by pastor.

Song by congregation, "God Be With You Till We Meet Again."

Benediction.

—The overseas fliers are not succeeding well in their hazardous undertaking, not much better than Walter Welman did several years ago. Two American airmen were preparing to start across the Atlantic when their ship fell, killing them both. Now two Frenchmen are being sought; they tried to sail in airship from Paris to New York and have been lost. About the only remaining hope is that they have been picked up by a passing water vessel.

HERALD SUBSCRIPTION RECEIPTS

Rev. H. F. Fogleman, $1.50; Rev. B. M. Williams, $1.50; Rev. J. H. Trollinger, $5.25; Rev. W. H. Neese, $1.50; Mrs. Lonnie McPherson, $3; Rev. H. C. Carmichael, $1.50.

Rev. F. L. Gibbs finished his year's work at the seminary and returned last week to Liberty, to give his undivided time to Liberty-Siler City charge. Brother Gibbs recently served as a visitor from the seminary to Adrian College, Michigan. We hope to publish next week a report of his visit.

—Rev. H. F. Fogleman was in Greensboro on Tuesday to see his sister who is under treatment at the Long Hospital. He found her convalescing and hopes that she will soon be well.

FACULTY MEMBERS IN DEMAND FOR ADDRESSES

The fact that more than thirteen high schools have invited members of the High Point College faculty to speak at their commencement exercises shows that the institution is recognized in all parts of the state.

Members of the faculty say that they deem it a privilege to be askede to appear in this role.

Dr. R. M. Andrews delivered the baccalaureate sermon at Weaverville. He will also give the commencement address at Welcome High School May 10, and at Churchland High School May 15.

Prof. P. E. Lindley gave the commencement address at Worthville April 22, and has five more engagements yet to be filled. On May 5 will address the graduating class of Farmer High School of Randolph County. On Sunday, May 8, he will preach the commencement sermon at Kernersville, stressing religious education to his audience. Zeb Vance High School, near Henderson, N. C., will be host to Professor Lindley on May 11, and the following day he will address the class at Sumner High School, near Greensboro. His last engagement will be at Haw River High School on June 1.

Professor T. C. Johnson, English and journalism instructor, will be heard at Reid Consolidated School, near Lexington, on May 4. His subject will be "Visions of Youth."

Professors P. S. Kennett and J. D. Hardy will share the honors at Union Grove. The former will deliver the baccalaureate sermon on Sunday, May 3, and the latter will address the graduating class the following day.—Hi-Po.

—High Point has entered the war against bad literature. Its city council has forbidden the sale or distribution in the city of books or magazines that are excluded from the mails.

—Storms continue to beat down upon the middle west. A tornado this week swept over two hundred people to their death and injured many hundred more. The floods are still giving immense trouble, calling for assistance on a large scale.

—Last Monday marked the passing of Mrs. Jesse H. Page, at the age of about 88 years. She was a daughter of Rev. William H. Wills, a sister of the Rev. R. H. Wills, the wife of Rev. Jesse H. Page, and the mother of Mrs. Dr. F. R. Harris and Mrs. L. R. Gooch of Henderson.

—Russian farmers shave only on the rarest occasions. Among the Old Believers, a large religious sect in Russia, a man who has sheared his beard is considered to have lost all chances of entering heaven.

—Mohammedans began the year on July 1, Athenians in June, Romans first in March and later in January, Macedonians in September, Persians on August 11, and the ancient Mexicans on February 23.

—A legend that the Ark of the Covenant is hidden in a temple in the wilds of Abyssinia is to be investigated by an expedition which left New York recently.

IN HONOR OF THE DEAD

Gupton

On Tuesday afternoon, as the sun was sinking in the west, Mrs. A. D. Gupton was called to her home beyond. Before her marriage she was Miss Lula Faulkner. She had spent about six weeks of suffering with all done for her that loving hands could do. Had she lived until the tenth of May she would have been 47 years of age.

Mrs. Gupton professed faith in Christ when young but had never united with a church; nevertheless we must believe she lived a good life. She was a good wife and mother and was loved by those who knew her. She will be greatly missed in the community but most of all in the home where her chair will forever be vacant. She is survived by her husband, eight children, one brother and two sisters. May God's richest blessings be with them, that they may be led in the path of righteousness so that they will meet her on the other shore.

She was laid to rest under a beautiful mound of flowers on Thursday afternoon at Liberty Christian church at Epsom. The funeral services were conducted by Rev. John Mitchaner. A large crowd was present to show their last tribute of love and respect to her.

Wife, and mother, we loved you,
But Jesus loved you more;
Now you have gone to a home
Prepared for you on the other shore.
Safe in His arms you are resting,
Safe on His gentle breast,
We know you will welcome each of us
As we enter into the home of the blest.
Then together we will spend the countless ages
On that bright and shining shore;
Where tears and sorrow are unknown
And we meet to part no more.

Each of the family has our heartfelt sympathy for the loss of a friend so true as wife and mother. A FRIEND.

McPherson

Miss Hattie Savannah McPherson died May 2, 1927, age 34 years, 11 months and four days. She professed faith in Christ in early life and joined Rock Creek Methodist Protestant church and was true to the end. The funeral services was conducted by her pastor and her body laid to rest in Rock Creek cemetery.

J. A. BURGESS.

Guthrie

Hubert Grey Guthrie, infant son of Mr. and Mrs. T. C. Guthrie, died at their home May 5, age eight months and five days. He had been ill for a week but no one, not even the doctor, thought him critcally ill until a few minutes before his departure.

He was such a healthy and lovable babe. Had no fear; but a smile for everyone.

We all will miss him, and how our hearts go out to the grief-stricken parents and brothers and sisters.

May God be very near to heal their broken hearts and cheer the lonely hours. And especially for his mother; taken from her arms they feel so empty. His little body was laid to rest Friday, May 6, in the cemetery at Concord. Service was conducted by the pastor, Brother H. L. Isley.

Jesus walking in the garden
In the springtime mild and fair.
Saw a flower of wondrous beauty,
Growing in the garden there.

And He stooped and plucked the lily,
Took it with Him home above.
Planted in a fairer garden,
Where it blooms in realms of love.

REPORTER.

LOSS

When the hand of justice points to us:
My child, you have justly lost,
The race was won by a braver heart,
By a hand that paid the cost,

I say to you then to lose is fun,
Oh, who could but help rejoice—
Rejoice at a victory of friend or foe,
And give him a cheering voice?

But it isn't so easy to lose my friends,
When our poor hearts cannot agree,
That the price was fully understood,
When our troubled hearts fail to see.

Just cannot see that in deed and truth,
The faith of friends hold true,
True to our trust, to our hopes and prayers,
True to all things that are true.

Oh Father in heaven, take first place away,
If you will in each race that is run,
But give to us faith, perfect faith of friends,
In our losses or victories run.

Faith that is true, unfailing, strong,
Shining through life's darkest night,
Leading us on to gladness and hope,
By its beautiful cheering light.

By REBECCA B. LINER.

—Albert J. Beveridge, noted orator and author and former U. S. Senator, died suddenly at his home in Indianapolis, Ind., April 27. He was in his sixty-fifth year. He had been working on his latest book, "The Life of Abraham Lincoln," which was only about half completed.

—The world's largest book, a volume of maps presented to Charles II in 1660, measures 5 feet 10 inches by 3 feet 2 inches. It is preserved by the British Museum where it is moved about on a trolley.

—"That the olden days were better than the present is a myth. The average working man of today has more comforts accessible to him than the wealthy man of my boyhood."—(Chauncey M. Depew, who was ninety-three years old April 23.

—The principal parties to a recent wedding in Brondesbury, England, were Miss Merry and Mr. Christmas.

—Japanese women are engaged in a campaign to save a half-cent daily to aid in paying their country's foreign debt, said to be about $739,000,000 at the present time.

—Two New Britian, Connecticut, elementary schools have been equipped with bath tubs for all pupils who fail to receive the necessary baths at home.

MARRIED

Jenkins-King

Saturday, April 30, 1 o'clock p.m., Mr. Numerly Jenkins and Miss Ethel King were happily married at the home of Rev. and Mrs. J. B. O'Briant, Rosemary, N. C. These young people are both from near Littleton, N. C., and are members of Weaver Chapel church. They are splendid young people and are quite popular among a wide circle of friends in their community who are wishing for them much happiness and success in life.

J. B. O'Briant.

Pritchard-Fitzgerald

The marriage of Mr. Fred Pritchard and Miss Mary Fitzgerald was celebrated in McLeansville, N. C., on May 2nd. Dr. George R. Brown was the officiating minister. Immediately following the Commencement exercises of the McLeansville Graded School, this wedding came as a surprise to friends and relatives. Mr. Pritchard is a son of Mr. and Mrs. J. H. Pritchard of High Point, is a graduate of State College, Raleigh, N. C., and a talented young man of great worth and much promise, while his bride is pretty and most attractive, being a graduate of Guilford College, class of 1926. She is a native of Davidson county, and taught this past year at McLeansville. The newly wedded couple will make their home at Soddy, Tenn., near Chattanooga, where the groom holds a responsible position as head of the dye plant in a Hosiery Mill, being a chemical engineer. To these worthy and deserving young people the congratulations and good wishes of a host of friends are extended, and may their wedded life be filled with peace, contentment, and prosperity.

—Soviet Russia, with a population of 165,000,000, is now the third most populous nation in the world.

—Ivan Chatowsky, age 145, and Olga Mariewa, age 131, of Moscow, the oldest couple in the world, are engaged to be married.

—At one time the death penalty was prescribed for more than 100 different offenses in the United States.

—A snail can stand a temperature of 120 degrees below zero.

Nurse—It is time for you to take nourishment again.

Patient—I am tired of taking nourishment; give me something to eat.

Barber—Getting pretty thin on top, sir. Ever use our Miracle Hairgrowine?

The Chair—Oh, no! It wasn't that that did it.

—The Enniskillen, Ireland, Presbyterian Juniors recently brought thirty packages of good things to the meeting, and marched with them to the poor-house, where they gave their gifts to the aged poor.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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OUR CHILDREN'S HOME

Offerings By Churches and Individuals

Friendship church, Fallston, $3.49; Union Chapel, Granville, $17.15; Gillburg church, Vance, $6; Fairfield, Guilford, $2.20; C. E. Society, M. P. church, Tiffin, Ohio, $8; Reidsville, $15.17; Concord church, Saxapahaw, $3.50; Frieindship Station, Albemarle, $7.88; Charlotte church, Richland, $2.23; Union Grove, Orange, $2.15; Mt. Pleasant, Mt. Pleasant, $4.32; Sapling Ridge, Almance, $2.91; Asheville, Asheville, $10; Mr. H. G. Ellington, Henderson, $5; Mrs. H. A. Gurley, Charlotte, $6.50; Mr. C. E. McCulloch, Wilmington, $10; Miss Mamie Johnston, Sunday Eggs, $1.15; General Conference Treasurer, Woman's Home Missionary Society, Baltimore, Md., $265.16; First M. P. C. E. Society, High Point, $5.

Sunday School Offerings

Pleasant Grove, Pleasant Grove Station, $9; Welch Memorial, High Point, $11.18; Englist Street, $10.70; Asheboro, $56.50; West Thomasville, West Thomasville Circuit, $2.34; Mt. Pleasant, West Thomasville, $1.40; Spring Hill, West Thomasville, $1.40; First M. P., High Point, $26.97; Worthville, $4.20; Winston-Salem, $10.63; Glenn Raven, Glenn Raven Circuit, $5.25; Hebron, Orange, $3.95; Mt. Pleasant, Mt. Pleasant, $5.80; Denton, Denton, $4.40; Ray Bible Class, Graham, $3.60; South Lexington, Lexington, $8.20; Friendship, N. Davidson, $2.25; Bethel, Mocksville, $1.87; Creswell, Creswell, $3.68; Friendship, Mt. Hermon, $4.60; Yarboroughs Chapel, Yarboroughs, S. C., $1.85; Mt. Carmel, Forsyth, $4.30; Rehoboth, Granville, $15.40; Laundale Union, Laundale, $9.54; Lebanon, Spring church charge, $1.68; Brown Summit, Haw River, $1.30; First M. P., Charlotte, $15.50; Calvary, Greensboro, $20; Whitakers, Whitakers, $8.

We appreciate very much indeed the continued interest shown through this fine report. We need your prayers and cooperation in this great work. It makes us feel stronger for the work when we realize we have the prayers and assistance of our many friends throughout the churches. May each one feel inspired to do their very best for this worthy cause. The needs of the Home are many.

E. F. ALLMAN, Superintendent.

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NOTICE

District Number One

The First District Rally will be held at Bethesda church, Halifax charge the fifth Saturday and Sunday in this month.

See next week's Herald for tentative program. Hope everyone will be real good and take parts assigned them.

R. C. STUBBINS, District Chairman.

—Nearly ten million dollars have been raised for the flood sufferers, but much more will be needed.

SUNDAY SCHOOL

Lesson for May 15—Peter at Pentecost. Acts 2.

Lesson for May 22.—Peter Heals the Lame Man. Acts 31-4:31.

CHRISTIAN ENDEAVOR

Topic for May 15—How to Become a Leader. II Tim. 2:1-7.

Topic for May 22—Bible Guide-Posts. Ps. 119:9-16.

—Rev. H. C. Carmichael was a pleasant caller at our print-shop on Tuesday. He is the new and popular pastor of Moriah and Shady Grove churches.

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XXXIII. GREENSBORO, N. C., MAY 19, 1927 NUMBER 28

Pres Eldership Sec'y
Westminster MD

Speaking in Unknown Tongues

Among the miracles recorded in the New Testament is that of speaking unknown tongues. Such a miracle served two purposes: it gave evidence of supernatural power and it afforded a means of communicating the truth to a wider audience. On the day of Pentecost there was amazement that people who did not know the language of the apostles of Jesus could yet understand the speech of these men. There is some mystery as to how the result was produced. Was the same speaker understood by people of different tongues? Or did different speakers speak different languages, thus accommodating all the varieties of auditors? Both opinions are held. It seems more probable that the latter supposition is correct. Only Peter's speech is recorded, and he seemed to speak especially if not solely to the people of Judea and Jerusalem. The message fitted to them would not fit exactly those who came from a distance and who had no part in the persecution of Jesus seven weeks before. The power to speak in foreign languages seems to have continued in the church for some time and to have been abused in some instances. Paul refers to it and objects to the use of a foreign language when it conveys no thought. Paul's objection lies against those speakers of today who choose big and high-sounding and unfamiliar words and sometimes foreign phrases instead of the simple, plain language of the people. The object of speaking should not be to produce wonder and confusion but clearness of knowledge.

Heart Responds to Heart Across the Atlantic

In our issue of the HERALD for April 14 we published some poems written by Mr. Grenville Kleiser and Mrs. Elizabeth Kleiser, literary Americans now sojourning in France. In the same paper we published an appeal for the new church in Charlotte, N. C. We sent a copy of the paper to Mr. Kleiser. He read Brother Braswell's appeal and sent us a check for $50.00 for the use of Brother Braswell in his church work. Among all the contributions that Brother Braswell has received for the many church enterprises he has forwarded, we doubt whether he has ever received one that he appreciated more than he will appreciate this one coming across the ocean from a stranger. It will touch his heart and strengthen his faith not only in God but in men. We find peculiar pleasure in being permitted to forward this generous and spontaneous offering to Brother Braswell to help him on with the new church movement in Charlotte.

No Herald June 16th

The editor wishes to attend commencement at Adrian College this year, and has therefore fixed upon the week including June 16 as HERALD Vacation Week. Please bear this in mind, and get announcements and reports in earlier issues.

Taking Unwarranted Risks

Last Sunday we saw two automobiles lying interlocked by the roadside. The windshields of both were broken and each in breaking had done violence to a human face. The face of a little boy was terribly cut in several places and a young man in the other car suffered similarly but not so seriously. We arrived some time after the collision and found the case of the little boy absorbing attention. He was in the hands of a physician. If he recovers, he will be badly disfigured. How did the accident happen? One car was trying to pass a Ford when it unexpectedly met a car coming in the opposite direction. It had taken a risk. It had tried to pass the Ford without knowing that the way was clear. We see many drivers take similar risks. They sweep around corners without knowing whether the way is clear for their movement at such a speed. There may be a slow-moving wagon ahead of them and a swift car coming to meet them, producing a situation in which wreck is inevitable. There would be fewer accidents on the road if drivers would cease taking unwarranted risks. And in all departments of human activity the same principle applies. We must take some risks, but we should draw the line at unwarranted risks.

A Word in Season

Rev. W. F. Kennett recently attended church in Orange county. In the congregation was a man who came to him and said: "You scared me almost to death over thirty years ago. You came to me in the woods where I was at work and said to me: 'I want you to lead in prayer in the church service next Sunday.' I replied, 'O, I couldn't do it.' You said, 'Yes, you could, and I am going to call on you.' You went away leaving me greatly perturbed. When the time came you did call on me, and I did the best I could, and I have been leading in prayer ever since." Brother Kennett could not recall the occurrences, but was gladdened to know that he had spoken a few words that had such good results.

"Shortly before his nomination for the presidency, Woodrow Wilson, standing in my pulpit in Dallas, said: 'Gentlemen, the most glorious reality to me is the reality of Christ as the Divine Saviour.' I heard him say, 'The one book that never palls on me is this Divine Book.' And there is your devout mother! What will you do with the testimony of Gladstone, of Wilson, of your mother? You would accept such testimony on other matters. Accept it as reasonably as to the saving power of Jesus."—*Dr. George W. Truett.*

—Gladstone said it was his privilege to know sixty of the world's greatest minds in his generation and that fifty-four of them "were most faithful friends of Jesus, and I believe the other six, whom I do not know so well, have likewise accepted the Saviour."

THE AMERICANISM OF JOHN DAVEY

First of all, it might be worth while to relate the experience of my good old father. He was born in England at a time when there were no public schools, and he was 21 before he knew his A B C's. This was not unusual at that time, because only the children of the wealthy and the aristocracy had the benefits of education.

He started in as a full-grown young man to learn to read by the slow and painful process of self-education. He had only a little dictionary and a copy of the New Testament from which he picked out one word at a time. Finally he acquired a grammar, so that he might learn to put the words together properly. He showed me one time not long before he passed away the old faded copy of the New Testament from which he had learned to read. On it was a brown spot where a drop of milk had fallen, in the long ago, as he studied while he milked.

Then as a relatively young man he heard the call of America, this great land of freedom and opportunity, and, like millions of other sturdy sons of Europe, he came here to work out his destiny. He pursued his education, studying by night and working by day unti he acquired an education that would do credit to the average college graduate—I think sometimes a more profound education.

But the thing about him which impressed me most was the fact that he became one of the finest Americans that I have ever known. He learned every word of our Constitution—every word. He learned every word of every verse of "America" and the "Star-Spangled Banner," and until old age laid its heavy hand upon him he could sing those songs with a zeal and fervor that were good to see.

He became a full citizen at the first opportunity under our law, and he told me one time of that sacred day when he raised his right hand and foreswore allegiance to the British Crown and swore allegiance to the Constitution and the flag of America. His eyes filled with tears as he described to me that most sacred day of his life. And always, from the time I was a little fellow and long before I could comprehend its significance, I saw him every time he passed by Old Glory tip his hat in veneration.—*Extract from speech of Hon. Martin L. Davey, of Ohio, in the House of Representatives.*

DRAWING A CROSS

Dr. Robert E. Speer keeps his eyes and his ears open for material illustrative of the Gospel. One of his most appealing illustrations is this: There is a story of a company of men who had been gathered in the earliest days of our participation in the war. The whole group could not be sent over to the other side at once, and every man was eager to go; at last they decided that they would put a lot of paper in a hat, one for every man, and they would put crosses on as many papers as there were men who might be sent, and every man who drew a paper with a cross on it was to be allowed to go. When it was all over one lad who belonged to the group wrote home to his father, "Father, if I ever prayed in my life, I prayed today that I might draw a cross." He wanted the life that bore that symbol and mark and all that it opened up in the possibility of service and of sacrifice. Do we want to find our way into a life that can do in our time what Paul's life did in his, that can leave its deathless scar on the soul of humanity as Paul's life left his, his healing scar? Well, here is the beginning and the foundation of it all for us as for him. "I am crucified with Christ; nevertheless I live."—*Selected.*

PSALM OF THE GOOD TEACHER

The Lord is my teacher: I shall not lose the way to wisdom.

He leadeth me in the lowly path of learning,
He prepareth a lesson for me every day;
He findeth the clear fountains of instruction,
Little by little he showeth me the beauty of the truth.

The world is a great book that he hath written,
He turneth the leaves for me slowly;
They are al inscribed with images and letters,
His face poureth light on the pictures and the words.

Then am I glad when I perceive his meaning,
He taketh me by the hand to the hilltop of vision;
In the valley also he walketh beside me,
And in the dark places he whispereth to my heart.

Yea, though my lesson be hard, it is not hopeless,
For the Lord is very patient with his slow scholar;
He will wait awhile for my weakness,
He will help me to read the truth through tears.

Surely thou wilt enlighten me daily by joy and by sorrow;
And lead me at last, O Lord, to the perfect knowledge of Thee. —*Henry VanDyke.*

THE LAYMAN

By Edgar A. Guest

Leave it to the ministers, and soon the church will die,
Leave it to the women-folk—the young will pass it by.
For the church is all that lifts us from the coarse and selfish mob,
And the church that is to prosper needs the layman on the job.

Now a layman has his business, and a layman has his joys,
But he also has the training of his little girls and boys;
And I wonder how he'd like it if there were no churches here,
And he had to raise his children in a Godless atmosphere?

It's the church's special function to uphold the finer things,
To teach that way of living from which all that's noble springs,
But the minister can't do it, single-handed and alone,
For the laymen of the country are the church's cornerstone.

When you see a church that's empty, though its doors are opened wide,
It is not the church that's dying. It's the laymen who have died;
For it's not by song or sermon that the church's work is done,
It's the laymen of the country who for God must carry on.
—*Michigan Christian Advocate.*

God's word is God's action, and God's action is His word. "He spake and it was done." "And God said, Let there be, and there was." With God therefore, speaking is doing, and doing is speaking. Calvary is God's "Word" to the world. It spoke His heart; it spoke His omnipotent power to save a world sunk in the depths of a fall which was beyond human remedy. . . The world's need is this message of the Cross. Not man's human view of the tragedy—the human physical side—but the Divine omnipotent "Word" speaking the Word of loosing from the guilt of sin; from every chain of sin, and from the thralldom of the devil. "The preaching of the Cross is to them that perish foolishness, but unto us which are saved, it is the power of God. —*From the Overcomer.*

TRAVELING ON A SUPPOSITION

.....I think in the varied experiences of a long life I have sometimes found a church, a splendid building with tower pointing heavenward, a great congregation, with pealing organ, a well trained choir and highly educated minister, pews filled with sober, serious people on Sabbath morning, the services conducted with precision and dignified solemnity, where there was no Christ. Perhaps no one in all the multitudes knew Jesus as a present, personal, gracious Savior, but the years were passing and they were journeying on with a mere supposition that Jesus was somewhere with the kinsfolk, or in the company. If they were warned and admonished they were likely to be resentful, to point to their beautiful sanctuary, their cultured minister, their great organ, their well trained choir, their large gifts of money, and insist that they were doing their duty, that there was no need for a revival of heart-searching repentance and turning back to seek a lost Christ, and not until the darkness of death settled about them did they realize that they had traveled the journey of life without a personal Savior. Jesus Christ is true Christianity. Jesus Christ is salvation. To have Jesus, to know him, to love him supremely, to worship him with a glad heart, to refuse to do what he will not approve, to go where we cannot have his companionship, to believe in what is not in harmony with his teachings, to love what he does not sanction, to hold on to him and crown him Lord of all—this brings abiding peace and rest and full assurance. This is salvation for this world and all other worlds.—*Dr. H. C. Morrison, in The Pentecostal Herald.*

THE HEART

How careful we ought to be of our heart! Some people spend a great deal of time in cultivating their head, attending to their business, looking after their health, and minding their store, but neglect to nurture their heart. What a blunder! The heart is the core of a person's being. In it cluster our thoughts, plans, purposes, desires, aspirations. It is the heart that determines our disposition and makes life radiant, happy, and useful, or dull, gloomy, and burdensome. It is the heart that brings success or invites failure. It is the heart that makes marriage a lovely thing or an ugly thing. It is the heart that makes a home or mars it. It is the heart that determines our destiny here and hereafter. We must take time and thought in training and graduating the heart, "for out of it are the issues of life." The result is worth more than all the care we can bestow upon it.—*Northern Christian Advocate.*

ANXIETY

Anxiety is a mental condition arising from fear or solicitude. Back of it may be real or imaginary trouble. Anxiety not only tends to rob us of physical health, but so pre-occupies our minds that constructive thinking is practically impossible. The man who can dispel anxious thoughts has prepared the way for constructive thinking. It is disastrous to cherish anxious thoughts. The only remedy is that prescribed in the Scriptures: "Be anxious for nothing, but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God."

Paul was a praying man. His experience leads him to say: "In everything," matters pertaining to our daily work, matters pertaining to our church work should be taken into the secret chamber.

In response to our prayer there will come the gift of peace. "My peace I give unto you." He gives not as the world gives, just barely enough and that rather grudgingly, but he gives us a peace, "that passeth all understanding."—*Selected.*

CHRIST OUR "ARK OF SAFETY"

After the evening service at the mission,the preacher was hurrying away to a late train. He had just three minutes in which to catch it. Fortunately, the station was close at hand. A gentleman came running after him. "Oh, sir," said he, breathlessly, as he came up, "can you speak to me? I am very anxious about my soul." "Well," replied the missioner, "my train is just here, and it is the last one; but look up Isaiah 53:6. Go in at the first 'all,' and go out at the last 'all.' Good night." The gentleman stood staring after him until he disappeared into the station, and then he muttered, "Go in at the first 'all' and go out at the last 'all.' What does it mean?" When he arrived at home he got down a Bible. He turned to the text and read these words: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." "Go in at the first 'all.' " he repeated. " 'All we like sheep have gone astray.' 'I am to go in with that 'all.' Yes, I see. It just means I am one of those who have gone astray. And go out with the last 'all.' 'The Lord hath laid on him the iniquity of us all.' I see. Yes, I am to go out free with those whose iniquity has been laid on Christ." That short, pithy comment brought by the Holy Spirit light and peace to that man's conscience and heart, and he rejoiced in Christ as his Savior.—*Christian Herald.*

WHEN THE INFIDEL PRAYED

A missionary traveling through the Canadian backwoods lost his way but presently was rejoicing to see a large congregation of settlers gathered around a fire listening to an able discourse, but to the horror of the missionary he found the orator trying to prove there was no God, no heaven, no hell, and no eternity.

As the man ceased, the missionary stood up and said:

"My friends, I am not going to make a long speech to you, for I am tired, but I will tell you a little story. A few weeks ago I was walking on the banks of the river not far from here. I heard a cry of distress, and to my horror I saw a canoe drifting down the stream and nearing the rapids. There was a single man in the boat.

"In a short time he would be near the waterfall, and be gone. He saw his danger, and I heard him scream, 'Oh God, if I must lose my life, have mercy on my soul.' I plunged into the water and reached the canoe. I dragged it to land and saved him. The man whom I heard when he thought no one was near, praying to God to have mercy on his soul, is the man who has just addressed you, telling you that he believes there is neither God, nor heaven, nor hell, nor eternity."—*Rescue Journal.*

THE CHURCH CANNOT COMPROMISE WITH MODERNISTS

The whole question at issue between fundamentalists and modernists is not a question of interpretation at all, as the latter seek to make out. It is a question of historic fact....

The peace and purity of the Church are more important than its outward unity.

Better a small Church pure in doctrine and at peace within itself than a large Church divided in doctrine and torn with strife. The Church cannot compromise with the modernists if it would remain Christian. Its slogan must be, "Accept the Christian creed, or leave the Christian ministry." Peace of mind and purity of doctrine can come to the Church only through the withdrawal or the dismissal of the modernists. Then its unity will be the unity of the Spirit, the only unity worthy of the name.—*Charles Hill Fountain in The Presbyterian and Herald and Presbyter.*

Denominational Enterprises

FOREIGN MISSIONS

Further Word About China

An aeroplane letter sent to Mrs. Klein by Mrs. Soderbom just reached me. In this letter Mrs. Soderbom states that she and Mr. Horace Williams are safe in Tientsin and will remain there just as long as possible. They are in the International Settlement and will doubtless be perfectly safe. But things are happening so rapidly in China that no one knows how soon they may be forced to leave there. Every precaution is being taken for their safety.

You doubtless have been wondering why Mr. Soderbom remained at Kalgan instead of leaving with the others. He remained there to make all necessary arrangements for the Chinese to take over the work and to care for it temporarily. He is planning to leave it in the hands of a committee of the most trusted workers so that the work will be safeguarded in the best possible way. Mr. Soderbom, however, will remain at Kalgan until it is absolutely necessary for him to leave.

These new developments have made it necessary, of course, to close our schools. Before closing them a short graduating exercise was held for the purpose of graduating those who had so nearly completed the necessary course of study. Five were graduated—three from the girls' school and two from the woman's school.

Not only are our own workers taking every precaution for their own safety but also for the safety of the children in the school under their care. Accordingly, the same day in which Mrs. Soderbom and Mr. Williams left for Tientsin the carts came to take the children to their respective homes.

Certainly the missionary work in China has reached a crisis. What the outcome will be remains to be seen. Those on the field and in immediate touch with the situation are hopeful. Of course there will be changes and differences when it is all over. In the meantime we need to be much in prayer and give encouragement to our workers over there in every possible way.

For instance, Mr. Lobenstine, April 9, writes: "Schools are very largely closed, ordinary evangelistic and preaching work is at a standstill. What is to become of the twenty-five or thirty thousand employees of the Missions and of the Church? In some cases steps have been taken sufficiently in advance so that they are the better prepared to meet the crisis that is upon them. In others they will be as sheep without a shepherd. All of the administrators of Missions have been so terribly busy trying to bring to the coast their missionary staffs that relatively little along constructive lines has so far as I know as yet been done in regard to the Chinese work. Groups are meeting here, (at the coast) however, daily and with increasing frequency of Chinese workers from East China who have come for consultation with their missionary friends in regard to their local work."

Every effort is being made to keep up the courage and to maintain the faith of those who have already accepted. "If the flame of their Christian faith can be kept burning brightly through these dark days the Church will come out of the present period the stronger for the events through which she is called upon to pass." There will be some, of course, just as in our own land, who will drop out and deny the faith. But there are others who are saying, "You may kill us, but we are not willing to surrender that which we have come to find in Christianity."

The present task then seems to be for the missionaries on the field to give every assistance and encouragement to inspire to greater faith and for us at the home base to back them with our prayers and eevry other possible way that Christianity may come through and gain a greater hold than ever upon the struggling millions of China.

Our Children's Day Service

And now the time is rapidly approaching for our Children's Day services. Have you, pastor or superintendent, sent in your order for programs yet? If not, will you do so at once? They are yours for the asking. Please drop a line to Mrs. Mary E. Klein, Berwyn, Md., at once and tell her how many copies you want. Come on! Let us make this Memorial Children's Day service the best in every respect in the history of our Church. *Order today!*

S. W. Rosenberger.

321 E. Maynard Ave., Columbus, O.

THE DENOMINATIONAL OUTLOOK

Eastern—The eightieth anniversary of the Friendship Methodist Protestant Church, Finley, N. J., was celebrated on the first Sunday in April.——Rev. R. B. Miller, pastor of the Hamilton Avenue Church, Patterson, N. J., and Mrs. Miller, celebrated their golden wedding anniversary recently. One of the interesting items was a letter from President Coolidge.

Fort Smith-Oklahoma—Rev. J. W. Bowers, pastor of the Hugo Church, reports three accessions and an Easter offering of $72.00.

Maryland—The Annual Bazaar held by the Ladies' Aid of Grace Church, Baltimore, netted $750.——Nine men decided for the Christian life in the Emanuel Bible Class of Hampden Church.——Sixteen members were received into the Ridgeville Church on Easter Sunday. The offering was the largest in the history of the church.——A communion service has been presented the church at Delmont by the parents of a little girl who was killed in an automobile accident last year. ——The city of Towson, Md., held a meeting in honor of Rev. S. F. Cassen, who is leaving the pastorate of the Methodist Protestant Church in that place from 15 years of service. ——There were 98 accessions to the Methodist Protestant churches of Baltimore on Easter Sunday.——On his return to Starr Church for the 26th year, Rev. George W. Haddaway, the pastor, was presented with a fine radiola.——The Easter offering at Trinity Church was $361.

Ohio—On Easter Sunday 84 people united with the Zanesville Church. The offering amounted to $991.——Nineteen were received into the Middletown Church, and the offering was $200.——The Tiffin Church employs a teacher to give religious instruction to the children of the church during week days.

Onondaga—Two gifts, one of $1,000, the other of $500, have been received from two of the churches of the conference for the Adrian College endowment. The conference exceeded its quota some weeks ago.

Pittsburgh—Thirty-four members were received following revival services in the Dunbar Church.——The Men's Bible classes of the Squirrel Hill Methodist Protestant Church and the Homstead Presbyterian Church have held union services. The goal set for the combined attendance was 300. The at-

tendance was 447.——Twenty members were received into the Castle Shannon Church on Easter Sunday.——Twenty-three additions to the Turtle Creek Church, and an offering of $650.——Trinity Church received 31 members.——Two of the churches have given $5,000 each to Adrian College.

Texas—Mr. Hollie Irvin, representing Westminster College, won first prize in the Junior College oratorical contest. ——The church at San Angelo has been greatly improved by the addition of Sunday school rooms.

West Virginia—The Ladies' Aid Society of the Weston Church hae raised $16,000 in the last four years. During the month of March each member invested 25 cents. $350 was turned in at the April meeting.——The church at Spring Hill, McKim Circuit, has received 22 members as a result of the special meeting.——The church at Clarksburg has been redecorated at a cost of $2,000. 87 members were received following the special meeting.

BOARD OF EDUCATION ITEMS

The final report on the Rally Day offerings for the fall of 1926 is as follows:

Maryland	$ 5,670.33	Illinois	$ 248.39
Ohio	4,111.51	Iowa-Misouri	162.96
Pittsburgh	2,441.33	Alabama	130.00
West Virginia	1,461.32	Michigan	110.00
Indiana	1,091.60	Washiongton Mis.	65.00
Eastern	886.04	Missouri	50.67
North Carolina	536.92	Arkansas	37.75
Kansas	417.05	Louisiana	10.70
Onondaga	397.94	Tennessee	1.00
			$17,830.51

Nine of the 18 conferences reporting show gratifying increases while five report a decrease. Four sending in offerings last year failed to do so this year, but four new ones appear in the list. The increase over last year is $4,213.04.

The returns from the undesignated or open budget again declined. The first year of the quadrennium the Board of Education received $25,442.34, the second year $15,973.69 and last year $13,649.46, a shrinkage of $2,324.23. But the increase in the Rally Day offerings raised our resources over $2,000.

The Board assisted 33 of our ministerial students this year with loans totaling $6,151. The return payments came to over $3,000, the largest amount received the last three years. Many of our pastors are making real sacrifices to meet their obligations to the Board of Education.

Nineteen young people in five different schools were given assistance through the Student Loan Fund. The return payments exceeded fourteen hundred dollars, and we were able to reduce the obligation of $890 inherited from last year by over $300.

A generous gift was recently received from a good friend which helped us to care for two Student Loan Fund beneficiaries who are preparing themselves for the foreign missionary field. It came at an opportune time and was appreciated, not only by the Board, but by the young ladies concerned.

Another good friend contributes $250 to our ministerial fund each year. He has been doing this for many years and it has helped materially to take care of our students. This year it will be possible to place this gift in the permanent fund where it will continue doing good for years to come. The Board of Education has never lost a cent and contributions made over 50 years ago are intact still performing their sacred mission.

Dean J. G. Willis, of Westminster College, Tehuacana, Texas, and Rev. G. O. McMillan, president of the Fort Smith-Oklahoma Conference, spent last week in Pittsburgh studying the Adrian College Campaign methods. Conference were held with the Executive Secretary, the Campaign Director, the Campaign Counsellor and considerable time spent in the field with the solicitors.

The death of Mr. Joseph W. Knott is felt keenly by the members of the Board of Education. Until the last General Conference when he retired voluntarily he had been a member of the Board for something like 25 years. At considerable personal inconvenience and sacrifice he had discharged his duty faithfully, carrying the cause of ministerial education and the welfare of our colleges very close to his heart. Dr. Berrien, Dr. Brown and Dr. Miller learned to depend upon Mr. Knott as much as upon anyone associated with them in this work. They found him a wise counsellor and loyal friend and one deeply interested in the Methodist Protestant Church. The present Secretary was not privileged to fellowship with him in the work of the Board but he has had repeated substantial evidences of an unfailing interest. We have lost a friend and one who had rendered a unique service to his church and the Kingdom.

FRANK W. STEPHENSON, *Secretary.*

GROUP REGISTRATION—YOUNG PEOPLE'S CONFERENCE

In next week's issue of the HERALD I will publish a list of the preachers who have registered for the Young People's Conference, which will meet at High Point College June 18-24 inclusive. It is hoped that every preacher of the conference will meet his registration in the meantime. I have requested them to send their registration direct to me and indicate which church and agent they would like to have given credit for the registration. Come on, preachers, let's set the pace for others.

In the first issue of the June HERALD I want to publish a list of the Sunday school superintendents who have registered. There are several times as many of this group as there are preachers. *Superintendents, are you going to let the preachers beat you?* Don't wait, give your registration to your agent now. If you don't know who the agent is in your church, ask your pastor. If he will not tell you, write me.

Following the Superintendents I will show a list of the Christian Endeavor presidents.

Other registrations will be published each week, commencing with next week's issue. Watch this space each week.

N. M. HARRISON, JR., *Campaign Director.*

Littleton, N. C.

PASTORS' SUMMER CONFERENCE

The program for the Pastors' Conference will be published within the next couple of weeks. It has been practically completed for sometime.

The President of the Pastors' Conference was charged at the last session of the Annual Conference with the duty of getting the charges interested in financing the pastors' attendance at the Summer Conference. Last year I sent out letters

to practically all the Sunday school superintendents, and there was a good response. But that costs a good deal of time and money. I have more time than I have money, but not much of either. So this year I am going to ask through the HERALD for volunteers to help me put it over.

The churches can do themselves no better service than to send their pastors to the Summer Conference. The average pastor is in the same fix spiritually as he is financially—everything going out and not much coming in. He needs refreshing and inspiration to fill up his spiritual life if he is to help those to whom he ministers. I know of no better way than for him to spend a week at the Conferences. Whatever helps the preacher to a larger spiritual life helps the folks to whom he preaches. So, somebody, bestir yourself, and provide the means to get your preacher to the place of refreshing.

Another letter will tell the cost of entertainment and other expense, so you may know what it will cost to get your preacher to High Point.

Fraternally,

C. W. BATES.

THAT SUNDAY SPIN

And so, my boy, you were too tired after a hard week of hard work, to go to church Sunday morning, and mounted your wheel and went on a "country run" for a rest? And got home at 7 o'clock p.m. so tired that you couldn't go to church in the evening. And defending your way of spending the day, you quote the words of the Savior, "The Sabbath was made for man."

So it was my son; so it was. So was the buzz saw.

And not two years ago I saw a man with every one of his fingers and a part of his thumb gone from his right hand just because he made wrong use of a good buzz saw. The good work for a man, to which end it was made. It was fulfilling its destiny. It was doing the thing to which it was appointed. It didn't move out of its place a hair's breadth to do the man harm. It just kept on "sawing wood," and the man could not —or rather did not—wait until the buzz saw was through its work. He transgressed it ("Trangressus"—"trans," across; "grai," step—to step across;) he reached over it, when he should have gone around it.

And when he drew back his hand, which he did immediately, he didn't have the thing he reached for, and he didn't have the fingers he reached with. He had not only not gained something, but he had lost something. And, more than that, he had lost something that he will never get back again in this world.

Ah, my boy, I don't want to shut you up in a dingy boarding house, a hot room, and dusty city, and the smelling, dirty streets all the time. But when you go out into God's country for God's fresh air, and rest of body and peace of mind, don't run over God's Sunday to get these things. He has them for you; no one else can given them to you. But you don't want to trample on some of His greatest blessings to get the lighter ones. I have no more objection to you riding to church than you have to my walking on Sunday. If the Reverend Malachi Ezraman, A. M., D. D., LL. D., drives to church in his carriage, or uses the street cars, there is no reason why you shouldn't spin decorously up to the church on your wheel.

There is no reason why you shouldn't anyhow, no matter what the Doctor does. If he wants to walk to church let him. If I could ride as good as you do, I shouldn't walk unless I preferred it, which I certainly do. But you didn't ride to church. You passed the doors of three or four nice country churches on your spin, and never so much as paused at one of them. You didn't go out for fresh air and rest and peace of mind. You went out because you were too lazy to go to church or too selfish, or too mean, or just because you didn't want to. And the meanest thing in the whole business is that, after running away from church, after denying God the reverence and love and worship on His own day, which is His due, after riding over the Bible, you try to sneak a passage out of it to justify your treachery. Ah, my boy, not half a dozen verses away from the one quoted you will find what use the Lord of the Sabbath made of it for man. Do you use the day for man as He did, and you may write that text across your heart, and have it graven on the handle bars of your wheel, and ride a thousand miles every Sunday if you can, and God and man will bless you for it. But don't go racing and chasing over the whole countryside all Sunday, having a jolly good time all by yourself and all for yourself, and then come back quoting Scripture to prove that you were on a missionary tour all the time.

"The Sabbath was made for man," indeed it was; and so was Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday. And it does seem to me that, as God made all of them, He ought to have a goodly portion of at least one of them.

The Sabbath was made for man. So was corn, but not to make whiskey. So was the sea, but not for piracy. The Sabbath and corn and the sea were made for man, not for the devil. Remember that, my boy.—*The Christian Union Church.*

LUTHER AND THE BIBLE

Luther said that he studied the Bible as he gathered apples. First, he shook the whole tree, that the ripest might fall, then he climbed the tree and shook each limb, and when he had shaken each limb, he shook each branch, and after each branch every twig, and then looked under each leaf. Let us search the Bible as a whole; shake the whole tree; read it as rapidly as you would any other book, then shake every limb, studying Book after Book. Then shake every branch, giving attention to the chapters when they do not break the sense. Then shake each twig by careful study of the paragraphs and sentences, and you will be rewarded, if you will look under every leaf, by searching the meaning of words.—*A. C. Dixon.*

JOSH BILLINGS ON INFIDELITY

Impudence, ingratitude, ignorance, and cowardice make up the creed of infidelity.

Did you ever hear of a man's renouncing Christianity on his death-bed and turning infidel?

No atheist, with all his boasted bravery, has ever yet dared to advertise his unbelief on his tombstone.

I notice one thing; when a man gets into a tight spot, he don't ever send for his friend, the devil, to get him out.

I had rather be an idiot than an infidel; if I am an infidel, I have made myself one; if an idiot, I was made so.—*Selected*

LIFE

"Life is a gift to be used every day,
Not to be smothered and hidden away:
It isn't a thing to be stored in the chest
Where you gather your keepsakes and treasure your best;
It isn't a joy to be sipped now and then
And promptly put back in a dark place again.

"Life is a gift that the humblest may boast of
And one that the humblest may well make the most of.
Get out and live it each hour of the day,
Wear it and use it as much as you may;
Don't keep it in niches and corners and grooves.
You'll find that in service its beauty improves."

—*Edgar A. Guest.*

OUR STORY PAGE

CLEAN HANDS

Mother's checked kitchen apron reached from Phoebe's chin to her toes, and she stood on a wooden stool as she washed the dishes. But even though she was such a little girl, her hands worked so quickly in the warm suds, and the dishes were so clean as she placed them in the rinsing pan that any one would have said, "Ah, this is not the first time that Phoebe has washed dishes for mother. She has learned how by doing it very often." And as Phoebe worked she sang so merrily that any one would say: "Phoebe likes to help her mother, even though the work is dish-washing."

While she was still singing, the door opened and Mabel peeped in. Mabel was Aunt Mabel's daughter, and Phoebe's cousin.

"Oh how can you sing when you wash that greasy pan? Ugh, the thought of how your hands feel makes me creep," and Mabel looked at her own pretty hands. "I will not wash dishes."

"But today is Saturday, and Nora can not do more than the baking. It is mother's busy day, and she needs help." Phoebe polished till the pan shone.

"Well, I wouldn't do it," Mabel cried, and ran away.

When the dishes were all put away on the pantry shelf, the small hands did look a little red, but do you think Phoebe cared for that when mother called: "Thank you, Phoebe, dear. You have made the whole morning easier?" She did not take the checked apron off, for she knew that mother was hurrying to find time to polish the silver. It was a slow, tedious task, but mother had said to Nora, "I must try to do it."

Phoebe knew why. Uncle Matthew was coming to spend a whole week with mother. Uncle Matthew was the brother mother loved so dearly, and had not seen since he went away to a far country to be a missionary. Phoebe was such a tiny little girl that she could not remember the day at all, but mother often told her the story.

In a short time the silver knives and forks and spoons were spread on the kitchen table, and how they began to shine! First, a dab of powder on the soft chamois cloth, then round and round went Phoebe's fingers; not a dark stain escaped her notice.

Suddenly the door opened. "Look at your hands. They are as black as a piece of coal." Mabel had come in. As she spoke, she rolled her own dimpled hands in her white apron.

"It'll all come off," laughed Phoebe.

"Well, I wouldn't do that for any one. I thought you'd be ready to come out to play by this time."

It did take a good deal of scouring to take the stains away from the fingers when the bright silver was laid away in its place, but do you think Phoebe cared after she heard mother say to Nora, "See what the child has done! She is a little treasure!"

The clock on the kitchen mantel warned Nora that dinner time was coming, and she cried: "What shall I do! The vegetables are not ready. The baking and the extra work have made me late."

"I'll peel the potatoes, Nora. Let me." It was little Phoebe who spoke.

"You, child! They'll stain your hands again."

"Oh, the stain will all come off." Soon Phoebe was seated on the low kitchen stool, with a pan in her lap almost as big as herself, peeling potatoes, so that father's dinner should be ready on time.

Again Mabel popped her head through the kitchen doorway. "Well, you're the queerest girl!" she called.

"Queer girl, indeed!" snorted Nora. "Never a wee bit of help have ye given your mother, and she as busy as Phoebe's. Ye ought to be full of shame when you look at your lazy, white hands."

Uncle Matthew came, and Phoebe soon found him to be as dear an uncle as mother had said. He had the strangest way of looking at one. Phoebe said to herself: "I believe he can almost see what I think." Of course, this was not quite true, but certainly Uncle Matthew was very wise. He was so wise that it was not long before he understood just why Phoebe's mother was so gay and happy and rested, and why Mabel's mother sometimes seemed almost too tired to smile.

Both little cousins wondered when, the day before he went away, he caught their two small hands in his big one; side by side they rested; Mabel's soft, dimpled, white ones, and Phoebe's roughened and red, with here and there a stain. Slowly he said:

"'Beautiful hands are those that do
Work that is earnest, and brave, and true,
Moment by moment the long day through.'

"It's a big mistake to think that loving work makes them ugly, my dears."

The next day, when Uncle Matthew kissed Phoebe goodbye, he pinned a beautiful gold and pearl pin under her chin as he whispered, "A badge of honor for the little maiden whose hands and heart are pure and clean and good and beautiful, because they are ready to give loving service."—*The Canadian Baptist.*

MAYSIE'S MISSIONARY CHECK

"Now any one can write a check!"

With these words, Dr. Daniel Hedpeth, the pastor of Greenwood Church, closed his stirring appeal for missions, concluding with the statement that the ushers would pass the plates, on which blank checks would await the pleasure of any one to sign.

"Any one can write a check!" Little Maysie Bates clasped her small hands together, and the light of firm resolve settled on her face. Yes, surely, if she had a chance to help those poor little children, she ought to do it; and the minister, of course, meant just what he said. So, when the plate came to her she carefully took the blank check and pencil, and gravely resting it on a hymn book, proceeded to make out a check. She knew how—hadn't she watched Daddy make a check only last week? So, patiently, laboriously, she wrote first "mister hedpeth," for did not he ask for the money? She would write a good big check, when the banks were so good as to let one send money to the heathen, she felt she ought to write a large one; so "one hundid dolers," came next, then "Maysie Bates."

She leaned back a little breathless over her supreme effort, and when the plate passed again, gravely dropped the check upon it, with a song of happiness in her heart that she had helped the little heathen.

She went home with Rosetta, her colored nurse, with such dancing feet, that Rosetta became impatient. "What ails ye? Can't ye walk like a decent child on Sunday?" But Maysie was unable to be staid and sober, and dancing along singing softly, "A hundid dolers and hundid dolers for cheld-en over the sea."

"How pleased Daddy will be!" she thought; but Daddy would not be there, as usual, to meet her, for he and Aunt Sara, who lived with them ever since her dead Mamma had gone to heaven, had gone to visit a sick relative; and Maysie and the cook and Rosetta were left alone the whole day. That was why Maysie went to church alone. Aunt Sara had said that Maysie could go to church with the minister's wife, forgetting that she had gone to visit her aged mother.

It was evening of the next day before Maysie had a chance to talk with her father. Aunt Sara had a headache, and had gone upstairs to lie down, and Daddy and Maysie sat before the fire, having a good time before Maysie's bedtime.

"What did you do with yourself all day yesterday, Maysie? Tell me about it, won't you?" said Daddy, drawing the little girl closer to him, as they sat together in a big chair, while the fire cast dancing shadows around them.

"I had such a good time, Daddy. I had an el'gant breakfast 'cause cook made little biscuits 'cause there was just me; an' there was strawberry jam—I'd better not tell you all I had 'cause it might make you hungry, an' it's all gone!" And Maysie shook her head and looked roughly at her father.

Daddy laughed and said, "And after breakfast?"

"I got dressed and went to Sabbath school, an' our teacher was away, an' a lady was there an' she had such a pretty dress on. I put out my hands to smooth it, an' she saw me an' squeezed my hand and smiled at me. An' then she told us a pretty story 'bout Jesus an' a little sick girl, an' she had pink roses in her hat."

"The little sick girl had pink roses?" teased Daddy.

"Oh, Daddy Bates! The Bible doesn't tell about people's hats!" and Maysie giggled delightfully.

"But who had the pink roses?"

"The lady, Daddy! The lady who teached!"

"Taught, dear!" corrected Daddy.

"Yes, Daddy."

"Then, what next, Maysie?" continued Daddy, playing with a golden curl which fell over Maysie's shoulder.

"Then I went to church. Mrs. Hedpeth was away, so I went to church myse'f, an'—Oh, Daddy, I sent a hundid dolers to the little heathen children!" and Maysie bounced up on her father's knee, where she could better see her audience.

"You did what?" exclaimed Daddy.

"I sent a hundid dollars to the little heathen children, Daddy!"

"A hundred dollars, Maysie?" questioned Daddy, a little anxiously.

"Oh, I wrote a check!" explained Maysie, "like you do, you know!"

"A check!" breathed Daddy.

"You see, Daddy, the minister preached about the little heathen—some of them their daddies don't want, and they throw them into the river—and, oh, Daddy, I'm so glad you are not a heathen father. Maybe you'd not want me, and what would I do if my Daddy didn't want me?" Tears stood in the violet eyes and the sensitive mouth trembled.

"Oh, come, come, Maysie! You're not a little heathen, and there's no danger of Daddy not wanting you."

"But you see, Daddy, if the little children's fathers knew 'bout Jesus, they'd love their little girls and not throw them in the water. O, Daddy. Just think—"

"But go on dear, tell me about the check," interrupted her father.

"After the sermon, Mr. Hedpeth said the ushers would pass the plates with checks on, and any one could write a check; and there were little pencils on the plate, too, and so people took the checks, and wrote on them, and I did, too, papa! Isn't it lovely of the banks to let you do it? I didn't know they were so good!"

An amused smile crept over the face of the man as he listened to the reasoning of the beautiful child.

"And where is the check now, pet?" he queried.

"Oh, I put it on the plate with the others when it came 'round again!"

"Tell me what you wrote on the check, dear," persisted Mr. Bates.

"Well, don't know whether that was just right, but I wrote Mr. Hedpeth, an' one hundid dolers, an' then Maysie Bates. That's all right, isn't it?" For, with the instinct of childhood, she knew that maybe Daddy was not pleased with her doings, though he was smiling.

"Yes, dear, you did very well, indeed," laughed Daddy. "Don't you trouble your little head any more about the heathen. That hundred dollars will go a long way!"

"Bless her heart!" he mused, "she thought she was doing a big thing!" Again his eyes twinkled with amusement.

"I'm so glad you're not a heathen father!" came the memory again of the sweet little voice.

A heathen father! Some way he could not get away from the thought. A heathen father! But had he any right to the name Christian father? He rose from his chair and paced back and forth, emotion showing on his face.

At last the pacing back and forth ceased, and Mr. Bates went to his desk and took out his check book, and placed it in his pocket. A light in a neighboring house was shining from the window, and within a white-haired minister was bending over his desk.

Mr. Bates went up the walk and rang the bell. A maid answered, and in reply to his inquiry said, "Yes, sir, Dr. Hedpeth is in the study." "Take me to him," said Mr. Bates.

After the greetings were over, Mr. Bates said, "My little Maysie did not understand, yesterday, that she could not send a check to the heathen—" The old man smiled, and reaching over laid the check before him. "The little thing did a pretty good job of it after all, didn't she?" he remarked with a smile. Mr. Bates reached over, and selecting a pen from a rack on the deck, placed his own signature beneath that of the child.

The old minister put his hand on the arm of the young man and said, in a voice full of emotion, "John Bates, would to God it was yourself you were giving instead of your check. The Lord needs men like you in his service!"

Mr. Bates laid his hand over the minister's and answered firmly, "I gave myself before I gave my check!"—*Ex.*

SING!

A poor little black girl, with bare head and bare feet came into a large Sunday school where the children in their cool, white gowns were singing, "Whiter than Snow." She sat still, with eyes and mouth wide open, pleased and satisfied. No one took any notice of her, and during the lesson she lay down upon one of the seats and fell fast asleep. At the close, the superintendent, who was a physician, upon going to waken her, found she was ill with a fever. The poor child had suffered for days without any attention, and attracted by the singing had crept into the church because she could go no further. She was taken to the hospital and cared for. One of the teachers visited her. She was always pleased when she saw anything white, and in her ravings was always saying "White" and "Snow." One day when the teacher took her some flowers, with her little black hands she picked out a white one and laid away all the rest. At last she became quiet and ceased to rave, and said to the nurse, "Sing, lady." "What shall I sing?" "Whiter than Snow." The nurse began singing softly. The little one interrupted her, "Missus, does that mean me?" "Yes, my child." "Me, a nigger?" "Yes, my child." "Den sing it some more." The nurse sang it again, and then told her how Jesus could wash all our sins, and though her skin was black, her soul could be whiter than snow. She was happy and lay still for a long time. She grew weaker, and one day at twilight she whispered "Once more." "What, my child?" "Sing." And while the nurse sang the only song the child had ever heard, the redeemed spirit of the little black waif who had no home and no mother, went up to live with Jesus and be happy forever, for he had made her "Whiter than snow."—*Selected.*

THE HAPPY CAMPERS

With eyes swimming in tears against which he manfully struggled, Bobby Dick stumbled up the back steps and into the house. Coming into the room where his aunt sat in a low rocking-chair beside the geranium-filled window darning stockings, he leaned against her comforting knee.

"What is the matter, sonny boy?" she asked, laying down her sewing that she might stroke his soft curls.

In spite of his manful efforts, Bobby Kirk's chin began to quiver.

"The fel-fellows are playin' cowboy," he swallowed, "an-and they won't let me play."

Auntie's hand slid from Bobby Dick's hair to his shoulder, which she patted encouragingly.

"They won't?" she asked. "How is that, dear?"

"They say I don't look a cowboy, an-and anyway I haven't got any red bandana, and all cowboys have to have red bandanas."

"Dear me," exclaimed auntie, "no red bandana! Well, never mind," she went on reassuringly. "Suppose you and I go out in the back yard, make a fire, and play we are campers."

A beam of sunshine broke over Bobby Dick's face, chasing away the tears. "O, auntie," he cried delightedly, "you do think of the bestest things!"

Busily they set to work building an oven with some old bricks and soon had a fire crackling cheerily within it.

"Bobby Dick," said auntie as she bustled about, "you run into the house and get some potatoes, some onions, and that half box of bacon. Jane will give them to you."

As Bobby Dick with arms piled high returned from his errand one of the cowboys, riding his steed at a furious pace down the alley, caught sight of him. Passing, he peered through the panels of the gate. "What you doing?" he asked.

"Playing campers," shouted Bobby Dick as he dumped his burden beside the oven and hastened after more sticks.

With nose thrust between the palings, the rider watched with eager interest. At last he edged into the yard. "Say," he asked, "can I play campers."

"Certainly," came auntie's hearty reply, and, dropping his stick, the boy set to work with a will on peeling potatoes.

A second boy astride a stick horse came to a sudden halt as he appeared around the corner of the house. Wistfully he stood gazing upon the happy campers about the fire.

"O, Jack," cried Bobby Dick, catching sight of him, "we are having such fun! Don't you want to come and play?"

Jack needed no second invitation, but rushed eagerly forward to join in the game.

"Dear me," cried auntie, "we have forgotten the bread! Jack," she added, "suppose you run in the house and ask Jane for a loaf of bread."

My, how busy they were! And how good the smell of the frying bacon, onions, and potatoes! Drawn by this appetizing odor, one by one the rest of the cowboys abandoned their horses to join the campers.

Auntie cut the bread, piling each slice high with bacon, onions, and potatoes, and Bobby Dick passed them around.

"This is lots more fun than playing cowboy," said one of the boys as he reached for his slice. "How did you ever think of it, Bobby Dick?" and he gazed admiringly at the curly-headed lad, who, to his shame, looked nothing like a cow-boy and who, alas! possessed no red bandana.

"Auntie thought of it," cried Bobby Dick, smiling joyfully up at his auntie as she passed on her way into the house to glance over the happy group, "she always thinks of the bestest things!"

And Auntie with a smile playing about her lips repeated softly the following lines which you will have to have mother explain to you:

"They drew a circle and left me out,
Heretic, rebel, a thing to flout.
But Love and I had the wit to win.
We drew a circle and took them in."

—*Christian Science Monitor.*

FEAR

Some things I am afraid of:
I live in constant fear
That thoughtless speech of mine shall reach
A child's retentive ear.

In anger's frenzied moment
I tremble lest I be
So maddened through that I shall do
A wrong a child might see.

And vigilant in pleasure
I shudder lest I may
My watch destroy, and grasp a joy
Which leads a child astray.

For youthful eyes are eager,
And little ears are keen,
And no man knows the trail which grows
To mark where he has been.

And all these fears beset me,
That one may hear and see
My faulty ways and through the days
Come following after me.

For life has boundless reaches,
And all we are survives,
We mold and fill with good or ill
Uncounted other lives.

And so I'm fearful ever
And tremble lest I may
Forget my power for just an hour
And lead a life astray.

—*Edgar A. Guest.*

STOP CRITICISING AND PULL

"It isn't the preacher's flowery prayer
Or the way the choir sings.
Or the size of the coin your neighbor gives,
Or the help your brother brings.
It isn't the size of your favorite church,
Or the cost of your favorite pew,
Or the style of the clothes the members wear;

For it isn't the church, it's you.
For a chain's as strong as the weakest link,
And it breaks with a heavy load,
But a church that's full of links that pull
Can level the roughest road.
If you get in tune with the Master's will,
With your heart and your labors, too,
You will love your church, though it has its faults,
For it isn't the church, it's you."

—*Selected*

PRAYER INDISPENSABLE

No church can accomplish its divinely given purpose without the spirit of earnest prayer. There is need in every church for a deep and steadfast prayer life. The power from on High, which comes through the indwelling of the Holy Spirit, never just happens. Prayer is now, as it has always been, the greatest power that God has put into the hands of His people. —*Christian Observer.*

FROM PASTORS *and* PEOPLE

THE POSTAL CARD

W. F. Kennett, Editor

President Dixon is now calling for second quarterly reports. Here comes ours. Since the last Postal Card appeared the editor has enlarged his field of activities. We have preached twice for Brother Gerringer, once for Brother J. D. Williams, once for Brother Neese, and once in Muir's Chapel M. E. Church, South. Besides this, the editor has conducted one funeral service and assisted in a number of others; also delivered a short address at Salem church during the one hundredth anniversary exercises. So you see we have not been entirely inactive. We have enjoyed supplying for the brethren and appreciate the many expressions of appreciation. Concrete evidence has reached the editor to the effect that the Postal Card is being missed and this has helped to inspire this issue. The address of the Postal Card is 417 North Elm St., Greensboro, N. C.

Note: The editor of the Postal Card is to preach for Rev. S. W. Taylor in the First M. P. Church, Burlington, next Sunday morning.

PROGRAM OF EIGHTH DISTRICT RALLY PLEASANT HILL CHURCH

May 29th, 1927

10 a. m., Devotional service, Rev. A. L. Hunter.

10:15 a. m., Sunday school work, Mr. R. N. Hauser. (Mrs. T. L. Spease, secretary Young People's Work).

10:35 a. m., Ladies' Missionary hour, (Mrs. W. C. Hammer, president Home Missionary Society).

11:30 a. m., Sermon, Rev. George L. Curry.

Recess.

1:30 p. m., Devotional, Rev. P. L. Kinnaman.

1:45 p. m., Roll call and open discussion, Rev. C. H. Whitaker.

2 p. m., Evangelism, Rev. C. M. Compher.

2:30 p. m., Stewardship, Mr. J. Norman Wills.

Business.

Adjournment.

PROGRAM FIRST DISTRICT RALLY BETHESDA CHURCH, HALIFAX CHARGE

May 28-29

10:30 a. m., Devotional, by C. L. Spencer.

10:45, "The Purpose of the Rally," by R. C. Stubbins.

11:00, Sermon, by H. L. Powell.

12:00, Lunch.

1:30 p. m., Devotional, by J. B. O'Briant.

1:45, "The Kind of Pastors Needed on Rural Charges," by Bernard Morris.

2:00, "The Kind of Layman That Counts on a Rural Charge," by A. D. Shelton.

2:20, "Kind of Church Building Needed on Rural Charge," by Mrs. Dorsey Hardee.

2:45, "What a Ladies' Aid Means to a Rural Charge," Mrs. L. A. Williams.

3:00, A general discussion of topics presented.

Adjournment at pleasure.

SUNDAY

10 a. m., Sunday school.

10:45, "Better Church Music," by Mrs. N. M. Harrison.

11:00, "Our Church Paper in Every Home," by Miss Mamie Johnson.

11:15, "Better Financial System on Rural Rural Charges," Miss Matilda Alexander.

11:30, Sermon, by A. D. Shelton.

12:30, Basket lunch.

1:30, "Is Rural Church Consolidation Practical?" Mr. Akers.

2:00, "The Rural Church of the Future," by N. M. Harrison.

2:20, "What High Point College Means to Our Rural Church," by Fred C. Paschal.

2:40, "Working Together," R. C. Stubbins.

Those who can conveniently bring lunch will please do so. Those coming from a distance on Saturday will please write me at Enfield so that homes will be provided.

R. C. STUBBINS, Chairman.

MEMORIAL DAY

All-day service at Bellemont Church on the fifth Sunday of this month; Sunday school at 9:45. Preaching at 11:00. Speaking at 2 o'clock and a business meeting just afterwards.

We wish to extend an invitation to everybody. Please come out and be with us.

GREEN A. NICHOLSON.

Information as to Meeting of Conferences

In the Herald of last week the president asked for information as to when and where conferences met from 1828 to 1887. This information can be found in the Table of Annual Conference Sessions in any of the Journals published from 1914 to a number of years afterward. This information was compiled in a way that it might not be absolute but it is believed to be correct in the main.

GEO. L. CURRY.

Forsyth.—The Maple Springs church is now on rollers, being moved to its new location. On next Sunday a New Location Service will be conducted at which time the new grounds will be dedicated to use for the location of what is hoped will be a great church in the Kingdom of God.

The new church at Mt. Carmel is nearing completion and will be formally opened May 29th.

Our third quarterly conference met in the Union Grove church on the night of May 10. Among other business it was found that Brother Frank Evans was elected delegate to the Annual Conference.

Among our sick Brother D. T. Berrier of Union Grove is in the Baptist hospital of Winston-Salem and Mrs. Fannie Lash of Hickory Ridge is at her home. Both are quite sick and we pray for their recovery.

In His name,

GEO. L. CURRY.

High Point.—Examinations are being given at High Point College this week, and commencement exercises will begin on Thursday evening when the Oratorical and Essayist Contest will be held at 8 o'clock in the College Auditorium. On Friday evening a Concert by Della Baker of Metropolitan Opera Co., New York, will be given, this being the last of the Lyceum Course entertainments. On Saturday, at 11 a.m., Class Day exercises will be held on the campus, and at 8 p.m. the Oratorio, "Rose Maiden," will be sung in the Auditorium. The Baccalaureate Sermon will be delivered in First church on Sunday morning by Dr. Thos. H. Lewis of Washington City, President General Conference. At 6:45 p.m. Vesper services will be conducted on College Campus, and at 8 p.m. President R. M. Andrews will hold a farewell service for the Seniors in the College Auditorium. On Monday at 11 o'clock a.m. the Commencement address will be delivered by Judge Isaac M. Meckins of the U. S. Court of Eastern N. C., and diplomas will be presented to the first class of thirteen young men and women who will go out from High Point College. All patrons, friends of the college, and citizens of High Point and community are cordially invited to attend these interesting and noteworthy exercises.

The members of the Junior church gave a Carnival Friday evening, which proved to be a good show. There were booths where candy, cake, ice cream cones, sandwiches and punch were on sale, and several boys gave amusing acrobatic stunts. The orchestra from the Children's Home furnished music. The kiddies were dressed in all kinds of grotesque costumes, and all enjoyed the fun, even staid grown-ups entering into the spirit of a good time. This show was well patronized and the proceeds amounted to approximately $50.00. This sum will be used for payment on the children's pledge of $100.00 on the church debt

The A. M. Idol Philathea Class gave a delightful banquet at the church last Tuesday evening, from which a neat sum was realized. The class has donated $5.00 to the fund for relief of flood sufferers. This class, which comprises Circle No. 4 of the Foreign Missionary Society, Miss Mary Young leader, will hold a meeting Tuesday evening with Miss Gladys Kivett on Kivett road two miles east of the city.

On Sunday morning Rev. P. E. Lindley delivered a splendid sermon on "The Light of Life," and took opportunity to bring a farewell message to the students of High Point College. He told them to take the Master of Light for their guide through the coming vacation days, and assured them that no one knows so well what sin is as the one who stays out of it. We tamper with little sins, and Jesus is needed to tell us that it is dangerous.

A lovely duet, "O Saving Host," was sung by Messrs. Dan Smith and Clarence Schultheiss. At the 8 o'clock service Rev. E. Lester Ballard brought a forceful message on "The Power of the Foolish and Weak. The Male Quartette, Messrs. Koonce, Smith, Schultheiss, and Davis, sang a beautiful selection.

Mrs. E. L. Ballard, who went to Pittston, Penn., to attend the Executive Board meeting of Woman's Foreign Missionary Society, returned home Monday morning, accompanied by Mr. Ballard's mother, Mrs. R. T. Ballard, of Baltimore, who will be a guest of her son at the parsonage for several days. We are pleased to know that Mrs. Ballard and Mrs. George R. Brown of Reidsville had a pleasant trip.

Miss Ailene Marlette has been the guest of her sister, Mrs. P. E. Lindley.

Mr. Theodore Ballard of Charlotte spent the week-end here.

Mr. and Mrs. D. A. Neese and their daughter Margaret Opal and Annette Pickens, went to Tabernacle church last Sunday to attend services and visit relatives. The day in the country was greatly enjoyed.

W. A. Davis is the newly elected Mayor of High Point. Mr. Davis is a member of the First church.

Siler City Church.—The people of Siler City are very glad to learn that Rev. F. L. Gibbs who has been attending school at Westminster, Maryland, has returned to stay.

The revival meeting started Sunday with good preaching by the pastor. There were large congregations at both services.

Rev. L. W. Gerringer will assist Mr. Gibbs in the meeting. He will arrive Monday evening.

At the morning service Sunday Mrs. Duncan Welch and Mrs. Henry Dorsett were received into the church.

Ninety-nine were present at Sunday school. The collection amounted to over $26.00.

The Ladies' Aid have been at work for last few months beautifying the interior of the church.

The woodwork has been painted, the walls papered and six chandeliers have been installed.

Sunday evening the message was brought by the pastor. "Through Man to God.'"

The Christian Endeavor topic: How to become a Leader. The meeting was led by the president and the committee chairmen. This was one of the most interesting topics of the quarter. REPORTER.

State Street Church.—Our revival meeting closed last Thursday night. Brother Gerringer preached his last sermon of the series on Wednesday night. Brother Bethea preached on Thursday night. The meeting was one of great helpfulness to all who attended. There were many conversions, and all Christians who heard Brother Gerringer were inspired to better service. Last Sunday was Decision day in Sunday school. There were four or five conversions at this service.

At the close of the preaching service twelve new members were added and there are several more to come in yet.

Mothers' Day came just in the midst of the revival. So Brother Gerringer went home to conduct a Mothers' Day service in his church.

Borther Bethea preached a beautiful sermon, paying high tribute to all faithful mothers. A most delightful feature of our Mothers' Day program was a song service by a quartet from Lincolnton, Mr. R. I. Wood, Mr. Eugene Hartman, Mr. Eura and Miss Lena Eura sang four beautiful appropriate selections at the morning service and at two o'clock in the afternoon they sang again to a large and very appreciative audience. We thank these good friends much and hope they will come again.

The Vacation Bible School will begin June 6th. There are so much better quarters for the school this year and a larger force of teachers and equipment in general is so much better than we had last summer that the prospects for an instructive and interesting school is good. Last summer we had a fine school in cramped quarters, an insufficient number of teachers and numerous other handicaps that will not have to be encountered this year.

Mr. Bethea will be away from June 27 until July 17th working in Summer Conferences in Arkansas, Texas, and Oklahoma. He has three classes in each conference and is expecting to be quite busy. REPORTER.

Midway, Haw River Circuit.—Our Sunday school attendance has fallen off some on account of measles, there being several cases in our community. Yesterday there were only sixty-four present, but the interest is still good. The Christian Endeavor society is moving along nicely. We meet every Sunday night at 8 o'clock. Last night the meeting was led by Miss Lucile Dobbs, and it was decided that we have a social next Friday night on Dr. Johnson's lawn.

Pastor Reid was not with us at the last appointment; we are sorry that his health is bad; and are hoping and praying that he and his wife will soon be well again and can be with us.

It is a little late to report our Easter program, but better late than never. The program was good, and was enjoyed by a large congregation, much credit being due to Mrs. Tom Butler and Mrs. E. L. Haynes. Collection, $12.50 We are planning for a children's day program some time soon.

MRS. G. W. APPLE, Reporter.

New Hope, Why Not Circuit.—Pastor Garner preached an impressive sermon Sunday afternoon pertaining to Home and Mother, commemorating mothers' day, his regular appointment being the Sunday following mothers' day.

We are having a splendid Sunday school with good attendance.

We are planning to hold Children's Day exercise the third Sunday in June, which will be our regular preaching day.

We organized a Ladies' Aid Society. The following officers were elected: President, Mrs. Wm. Cox; vice-president, Mrs. U. R. Williams; secretary and treasurer, Miss Leta Presnell; program committee, Mrs. Nettie Allen, Mrs. J. B. Presnell, and Mrs. C. R. Galey; committee for the purpose of getting new members, Mrs. Melvin Pierce; Mrs. Noah Williams and Mrs. Jasper Vuncanon.

We were glad to have the oldest member of our church present Sunday, Aunt Lanie Tucker. Mrs. Tucker is about 80 years of age and can not attend regularly like she once did.

We were glad to have as visitors Sunday Mr. and Mrs. Dewey Buie, Miss Hester Cox, also Mr. W. C. Hammond of High Point and Mrs. Carnui Macon and children and Mr. and Mrs. Dwight Presnell of Asheboro.

The Bible class taught by our pastor one and two nights each week is being well attended and greatly enjoyed by many of our members. Those not attending don't realize what they are missing.

MRS. NOAH WILLIAMS, Reporter.

Asheville.—Last Sunday was an interesting and helpful day with us. The home-coming day set apart for May 1st was changed to a Mid-year rally, which was held last Sunday. Pastor Bates preached a stirring sermon on "The elements of a successful church." The elements he named are, loyalty, unity, enthusiasm, co-operation, and spirituality. In the afternoon Rev. Geo. W. Belk of the Asheville School gave us a message on Personal Evangelism. He urged that the church return to Apostolic beginnings in soul winning; that a church's success does not depend on equipment in money and numbers, but upon witnessing for Christ. He told plainly how small groups of believers may add to their membership scores and scores by person to person invitation to become christian. After his address, short talks were made by E. C. Fawcett, I. W. Cashatt and Miss Patterson. A number of our members had brought baskets of dinner, and a delightful spread was enjoyed by those who could remain for the picnic lunch and for the most helpful program following the lunch.

Mrs. Bates and her associates entertained the brotherhood on May 2nd. A very good meeting. Our good friend H. O. Charnock was the speaker of the evening. He told us how we may build up the Sunday school and church.

Our Missionary societies will meet with Mrs. C. C. McNeil this Thursday. Mrs. Mcneil is our new president. Mrs. McNeil has the pleasure of a visit from her father, Brother J. H. Stowe. A few of us were happy to see Dr. S. K. Spahr with Mrs. Spahr and their daughter, Mrs. Phillips, in our city last week. They visited Bethel Home in Weaverville, and were much pleased with that institution. REPORTER.

Bessemer City.—The second Sunday was a great day for us after the Sunday school had enthusiastically studied the lesson Rev. E. W. Ferrill of Newton, delivered to us a soul-stirring message from God after which dinner was served. Everybody seemed to enjoy the good ration prepared by the good ladies. Many thanks to you, good sisters.

After all mouths had been filled and all appetites satisfied the old timers gathered and sang the old songs, pastor lining some in old-time way. Many souls were thrilled and memories renewed of the old by-gone days when these songs were sung and fathers, mothers, and grand-mothers shouted the praises unto God. Sinners were converted, backsliders reclaimed and church edified. God help us to get the old inspirational songs back into our churches—away with the jazz music.

One week of revival passed; 40 conversions and reclamations. This is the fourth revival Brother Ferrill has conducted for the Bessemer City people; this is an evidence he has a place in their heart.

We are glad to state that this is the best meeting yet. Not only children but fathers and mothers have found emancipation in the light and power of redeeming grace.

Our Sunday school numbers 117; climbing slowly but surely.

Miss Lucy Blanton has been appointed a booster for the Young People's Summer Conference.

Many thanks to Lincoln choir for service at Bessemer City Sunday night.

W. L. CARSON.

Lincolnton.—The revival meeting closed with about 33 conversions and reclamations. The church has been greatly revived. Brother Bethea did some fine preaching and all who heard him seemed to enjoy his good

messages as they were full of truth and saturated with the spirit.

What gives me the greatest joy is our two little boys professed faith in Jesus Christ.

The pastor is greatly delighted with the service Brother C. E. Eury and wife are rendering in behalf of the young people. They are leading on successfully two societies, the Intermediate Christian Endeavor and Junior Christian Endeavor.

A great field is open here for a great work. Pray for us that we may show ourselves approved unto God. W. L. CARSON.

Jerusalem.—Our services last Sunday morning were attended by the usual-sized congregation. Brother Beck, of the Reformed church, is superintendent of the Sunday school, and was present and presided over the session of the Sunday school. We have a union Sunday school which is composed of members of three denominations—Lutheran, Reformed and Methodist Protestant.

The preaching service was attended by some visitors, including Brother Ledwell, of Salisbury, whose mother is buried in the cemetery at Jerusalem. He made an effort to locate the grave of his mother and expects to erect a monument to the grave soon.

We are glad to report that Jerusalem raised the College Assessment last Sunday morning, and we will be on the honor roll in that respect. One lady who is a member of a Methodist Episcopal church but who has been attending our services regularly for several Sundays, gave one dollar to the fund. She resides in the community of Jerusalem church.

Payments have been made on pastor's salary regularly for the past several appointments and we hope to soon begin paying on the General and Annual Conference budgets.

Our next service will be held the second Sunday morning in June at 11 o'clock. A meeting of the second quarterly conference will be held just after the service on that Sunday at which time nominees for delegate to the next Annual Conference will be selected and other business transacted.

C. B. WAY, PASTOR.

Denton Church.—Pastor Henderson delivered a wonderful sermon yesterday morning, and another good sermon last night. The attendance was good morning and evening. Our Sunday school was well attended. Attendance yesterday, 103; year ago, 84; offering yesterday, $2.90; year ago, $2.52. Our Christian Endeavor Society is still doing a great work for our town.

We are having our church wired. We are expecting to have electric lights soon.

The writer is glad to say that everybody here speaks well of our pastor, Mr. Henderson, and family. Those good people are a great help in our town.

They visit all members, rich or poor, and are loved by all.

Prayer meeting Wednesday night 8 p.m.

We ask the prayers of all the Herald readers for our work here. REPORTER.

Mt. Zion, Pinnacle Charge.—Brother Hunter has faithfully and promptly served us at all times. Due to severe sickness in the home of C. W. Allen he resigned as Sunday school Superintendent and Brother S. T. Laine was duly elected to succeed and we are glad to note Sunday school increasing in attendance under Brother Lane.

On the third Sunday in June we will have a children's day program. In order to avoid conflict with our Young People's Conference the date of our special meeting is changed from third Sunday in July to fourth Sunday in June.

We held our second quarterly conference at Mt. Zion and Pinnacle were only churches represented. Mt. Zion as usual is considerably behind with finances and there seems to be no way to help it. Shoals, like usual, reported paid up to date with Pinnacle and Pilot doing fine financially.

We have a lot of sickness throughout the membership generally.

Brothers R. S. Spainhour of Pinnacle and J. A. Allen of Pilot were duly elected as nominees to annual conference.

Pinnacle high school closed with several students graduating including one of our members—Norman Culler, son of Mr. and Mrs. F. D. Culler. Norman has the pep and is planning to go on to college, and we are hoping for him to go.

May the Lord add this blessing to one and all is our prayer. REPORTER.

P. S. We want to take this opportunity of extending our very heartest thanks to our neighbors for their untiring efforts to help during the sickness of our little boy, Junior. Junior has been confined for three months with "White-swelling" and will be confined for some time yet; however we think he is on the mend. We ask the prayers of all Christians. C. W. ALLEN.

Calvary.—When I wrote my report last week I was away from home and wrote hurriedly, and in my hurry left out one item that is worthy of notice. I refer to the Mother's day service. Mother's day fittingly observed in both the Sunday school and the preaching service. At the close of the study period of the Sunday school Elizabeth Williams and Morris Campbell each recited selections appropriate to the occasion and Agnes McPherson and Elizabeth Williams beautifully sang an appropriate duet.

At the eleven o'clock service the choir gave us the best music we have had at Calvary. The music was featured by an anthem by the choir and a solo by Mrs. Heritage. The pastor tried to preach on the subject, "An Appreciation of Mother." I want to take this means of expressing my appreciation of the good work being done by the choir. Under the leadership of Mrs. M. H. Allred and by the fine cooperation of the other members the choir is continually improving. A "Service in Song" is being planned for the first or second Sunday evening in June.

The commemoration of Mother's Day came to a fitting climax in the evening service when the young people of the church presented the pageant "The Spirit of American Women" written by our Pine Ridge Mission School. I was away and did not see this presentation but have heard many favorable comments. There is some talk of repeating it. As pastor I appreciate the very fine cooperation that is being given by all departments and organization of the church.

L. W. GERRINGER.

Rockingham.—Our Sunday school is steadily growing. We have a very good attendance about every Sunday. We are putting on a special effort to make our attendance much larger yet.

Our mid-week prayer meetings are of much interest. We have a good number present each week and the majority seem to be deeply interested in the work.

Our boys are taking great interest in their work as a prayer circle. We rejoice to see them growing in interest and number.

Our pastor has been holding prayer meeting in a home with a group of people at Entwistle.

The smaller boys of our community have a prayer meeting of their own on every Friday night. The leaders of this work report of the excellent work and interest of the little fellows.

Brother Trollinger, our pastor, has delivered a very inspiring sermon and given us a good Bible Study since we last wrote. He will preach at our church Sunday, May 15.

Class number five, of our Sunday school, will give a candy boiling Friday night, May 13th, at the home of the writer. This class will invite class number six and the teachers and officers of the Sunday school. We hope this will be a pleasant time for the young people.

The teachers and officers of our church had their regular monthly meeting at the home of Mrs. Dora Jenkins on Tuesday night, May 3rd. The meeting was very inspiring to all present. At the close of the meeting refreshments were served by the hostess. The next meeting will be held in the home of our pastor, Rev. J. H. Trollinger.

Best regards to the Herald and its readers.

(Miss) BIRDIE CONNELL, Reporter.

The annual Sunday School Convention to be held at Smithwood church on Sunday, May 29th, promises to be one of unusual interest. There will be special music throughout the day, and a number of interesting addresses. The president, S. A. Alexander, has arranged a most excellent program. Among other features, Dr. W. T. Whitsett of Whitsett, will deliver a special address on the subject of "Christian Heroism" at 11 a.m.

Smithwood church is near Kimesville, just north of Liberty, and easily reached by fine roads from every direction. A cordial invitation has been extended to all to attend, and the crowd is expected to be the largest that has ever attended a session of the convention.

—"I had been warned to look for booze and bunk. I have found ice-water and straightforwardness, gentlemen and interesting people, prosperity, efficiency, sobriety and politeness. Physically I have seen no finer specimens of young manhood in any of the numerous countries I have visited."—Suzanne Lenglen.

—The big Tabernacle Campaign held recently in Wilkes-Barre, Pa., which for seven weeks stirred the entire Wyoming Valley is still going on in many churches and in the towns round abount. The closing Sunday of the campaign will long be remembered. There were four great meetings during the day, when more than 20,000 were in attendance, the evangelist, George T. Stephens, preaching.

WOMAN'S MISSIONARY DEPARTMENT

MISS ESTHER ROSS, *Editor*
MISS MARY C. MCCULLOCH, *Assistant*

Send all matter for immediate publication in this department to Miss Mary C. McCulloch, 1103 Asheboro St., Greensboro, N. C.

NORTH CAROLINA BRANCH MEETING

This meeting was one of the most enthusiastic and largely attended in the history of our Branch.

The reports of various secretaries were splendid and the outlook for the year is very encouraging.

In renewed zeal, in earnest endeavor, in deeper consecration, in more generous giving of funds, we have taken a great step forward.

Statistical Report

We have 47 active societies enrolled in the North Carolina Branch. Two new societies were organized during the year: Mount Pleasant, North Davidson Circuit, and First Church, Concord, N. C. Two old societies, Welch Memorial and Hollister, were reorganized. Total membership, 934; new members enrolled during the year, 149; honorary members, 181; increase, 10; perpetual members, 13; increase, 6; life members, 65; increase, 12; memorial members, 36; increase, 4; tithers, 84; increase, 31; Record subscribers, 382; new, 62.

All of the societies in the Branch except three paid their apportionment in full. Twenty-three societies went over the top in money raised; twenty-one societies reported an increase in membership.

The societies that sent in their money monthly, that answered all letters promptly, that made an increase in membership, that have missionary educational work among their young people, that have held a thank-offering service, that have Record subscribers equal to one-fourth of their membership, are: Bethel, Alamance Circuit; Burlington, Henderson, High Point, Asheboro, Calvary, Mebane, West End, Grace Church, and Hickory Ridge.

Treasurer's Report

Report of treasurer of W. F. M. S. from April 1, 1926, to April 1, 1927.

Receipts:

General fund	$1,083.97
Dues	1,048.14
Executive contingent	104.87
Branch contingent	105.75
Thank-offering	791.99
Life members	90.00
Memorial members	50.00
Perpetual members	240.00
Student loan fund	61.40
Special	67.87
Precious Jewels	36.71
Sunshine Circle	87.38
Mission Band	83.79
Young Woman's Auxiliary	226.29
Missionary Retirement Fund	34.06
General Work, Japan	28.40
Scholarship, Japan	85.00
General Work, China	23.91
Salary, Dr. Fleagle	900.00
General Work, India	16.00
Scholarship, India	115.00
Bible Women, India	420.98
Hospital, India	172.54
Missionary, India	2.30
Obee Scholarship, Japan	158.78
Baby Suvarta Hospital, India	9.50
Refund, Mrs. Brown	7.00
Total receipts	$6,050.54
Balance on hand April 1, 1926	115.94
Total cash for year	$6,166.48
Total disbursements	6,115.84
Balance on hand April 1, 1927	$ 50.64

Officers for the year were elected as follows: President, Mrs. George R. Brown, Reidsville; first vice-president, Mrs. J. Norman Wills, Greensboro; second vice-president, Mrs. Henry Powell, Henderson; third vice-president, Mrs. J. W. Boyles, Thomasville; treasurer, Mrs. S. W. Taylor, Burlington; recording secretary, Mrs. E. L. Ballard, High Point; corresponding secretary, Mrs. M. P. Harrell, High Point; Record agent, Mrs. J. E. Pritchard, Asheboro; auditor, Mrs. R. H. Brooks, Greensboro; secretary Y. P. work, Miss Mary E. Young, High Point College; secretary native work, Mrs. M. H. Waynick, Greensboro; secretary of life, memorial and perpetual members, Mrs. S. R. Harris, Henderson; secretary of thank-offering boxes, Miss Velna McCulloch, Greensboro; secretary of literature, Miss Pearl McCulloch, Greensboro; secretary of tithers and intercessors, Dr. Joy Harris Glascock, Greensboro; secretary of education, Mrs. C. L. Whitaker, High Point College; state editor, Miss Esther Ross, Asheboro; assistant editor, Miss Mary C. McCulloch, Greensboro.

The invitation to meet next year at Grace Church, Greensboro, was unanimously accepted.

We wish to thank the secretaries who answered all official letters promptly. Those who were somewhat dilatory, we ask for your hearty co-operation this year.

Our task for the year is finished. Our accounts are closed. It may be that some are satisfied with the success they have attained, and others have seen wherein they could have accomplished more. May the coming year be the very best in the history of our Branch.

MRS. M. P. HARRELL,
Cor. Sec. N. C. Branch.

ADDRESS OF SECRETARY ROSENBERGER

Rev. S. W. Rosenberger, the new Secretary of the Board of Foreign Missions, should be addressed at 321 E. Maynard St., Columbus, Ohio, until further notice is given.

SUNDAY SCHOOL

Lesson for May 22.—Peter Heals the Lame Man. Acts 31-4:31.

Lesson for May 29—Peter Undaunted by Persecution. Acts 5:17-42.

CHRISTIAN ENDEAVOR

Topic for May 22—Bible Guide-Posts. Ps. 119:9-16.

Topic for May 29—How Have Missions Helped China? Luke 4:16-31.

—Rev. George Stephens will begin a big campaign in Mooresville, N. C., Sunday, June 2.

HEALING PRAYER

By Grenville Kleiser

Healing Mind of Christ supreme,
Be Thy thoughts my daily theme;
Teach me how to do Thy will,
Know the Truth and just be still.

Healing Power of Christ profound,
More and more in me abound;
From self-seeking make me free,
Build my life alone in Thee.

Healing Love of Christ divine,
I would make Thee fully mine;
Dwell within me now, I pray,
Keep me strong and brave today.

Healing Word of Christ so dear,
Speak to me that I may hear;
Let my daily life express
Truth and Love and Righteousness.

—From "Random Rhymes, (Funk and Wagnalls Co., New York).

HERALD SUBSCRIPTION RECEIPTS

Rev. H. L. Isley, $7.50; Rev. W. L. Carson, $3.75; Rev. J. B. O'Briant, $1.50; Rev. B. M. Williams, $4.50; Rev. Edward Suits, $1.50; Rev. G. L. Curry, $1.50.

PROHIBITION IN KANSAS

"The Catholic Advance," official paper of Kansas and Oklahoma: "As a direct result of prohibition Kansas has $200,000,000 in banks and $67,000,000 in mortgages in other states. It has $600 per family in live stock. In Kansas there are 87 counties without any insane, 54 counties without any feeble-minded, 96 counties without any inebriates, 38 counties without any poor-houses, 53 counties without any persons in jail, and 165 counties without a representative in the State penitentiary."

THREE ORATORS CHOSEN

Three of the seven finalists in the National Orattorical Contest have ben chosen as this is written. They are: William Alexander Loker, Leonard Hall School, Leonardtown, Md.; Carl E. Albert, High School, McAlester, Okla.; Maxwell Lancaster, Phillips High School, Birmingham, Ala.

The finals contest will be held in Washington, D. C., May 27. John Hays Hammond, America's most famous mining engineer, will be chairman, and Secretary of Commerce Hoover will make the formal address to the young orators. The judges of the contest will be members of the U. S. Supreme Court.

—A missionary in telling of Christian Endeavor in Arabia, writes: "I am trying it (Christian Endeavor) for the wild and irresponsible Arabs of these parts every Thursday evening. At times I have had Moslems, Orthodox, and Catholics of the Greek Church attending it. The meetings are carried on in three languages, Arabic, Greek, and Latin. The meetings are open to everyone, and we have generally grand times."

—On May 1, the public debt of the United States was $18,941,170,993. During the year, from May 1, 1926, to May 1, 1927 the debt was reduced $1,128,022,017. The public debt reached its highest point August 31, 1919. It was then nearly $26,600,000,000. In less than eight years it has been reduced more than $7,650,000,000.

GRADED CHRISTIAN ENDEAVOR

There should be enough Christian Endeavor societies in every church to serve all age-groups of young people.

Because Christian Endeavor is adaptable, and because no two situations are exactly alike, there has developed a great variety of Christian Endeavor methods. Societies in different communities use different committees, different prayer-meeting topics, different standards of membership, and undertake different program sof service.

This variety is especially noticeable in regard to the number of societies. Some churches have one society, many have two or three, and increasing hundreds have four, five and more.

In none of these particulars does the United Society of Christian Endeavor seek to exercise authority. The United Society serves as a clearing house of Christian Endeavor information. It gathers the plans of the most successful societies and churches and passes on the suggestions for the benefit of all who are interested. It is primarily a service organization. Experience has shown, however, that the best Christian Endeavor work is done when there are enough societies to care for all ages of young people.

The Church With Five or More Societies

An increasing number of churches are recognizing the value of Christian Endeavor as an agency to give training to all their young people. They are building up a Christian Endeavor program with age-groups corresponding closely to those of the Sunday school. They are seeking to bring into the active, associate, or affiliated membership of Christian Endeavor all young people of the Sunday school and other organizations of the church. In large churches this plan makes necessary five, six, seven, and even more Christian Endeavor societies.

Junior Society—Ages 9, 10, 11

Allowances should be made, of course, for local conditions and individual cases, but if it is desired to include boys and girls below nine years of age, a separate division should be made for them.

Intermediate Society—Ages 12, 13, 14

The age limits of this group should correspond with those of the Intermediate Department of the Sunday school.

Senior Intermediate Society—Ages 15, 16, 17

This group should include the members of the Senior Department of the Sunday school, if there is one. The organization should be that of an intermeidate society with an adult adviser, and the service program and prayer meeting topics should usually be those suggested for Intermediates.

Young People's Society—18 to 23, Inclusive

Many churches have several young people's societies, in the belief that where membership in one group exceeds 75 much of the benefit of individual training is lost. In college communities there are frequently special student Christian Endeavor societies. The top age limit is only suggested for this group when the church also has a Senior Young People's society for the older young people. Christian Endeavor has a definite place and a worthwhile program for the group of 24 years and older.

Senior Young People's Society—24 and Over

Many large churches are finding that this society makes a real contribution to their young people's program. It gives a place for the older young people, including young married couples, and at the same time gives assurance that the members of the Young People's society will have a chance for service and training without too much domination by their elders. It reaches the age-group for whom the lodge and various community social organizations have had such a great appeal, and who, because of this fact, have often been lost to the church. Its program should emphasize fellowship and service for church and community.

The Alumni Council

Every church needs this group, composed of former Endeavorers and friends of Christian Endeavor. An Alumni Council will be found of real service in giving support and encouragement to the young people, in providing leadership for younger groups, in encouraging graduation from the Young People's societies, and in supporting the pastor in the activities of the church. The regular devotional meeting of the Alumni Council should be the mid-week prayer service of the church.

The Church With Three Societies

Junior—11 (or 12) years and under.
Intermediate—12 (or 13) years, inclusive.
Young People's—18 years and over.
Alumni Council—For graduates.

Perhaps only large or well-organized churches can have five or more Christian Endeavor societies, although the number making use of this plan is increasing rapidly.

Nearly every church can have three societies and an Alumni Council. Small churches in the open country, with little equipment and limited leadership, have found, after studying their problem, that it was possible to have at least Junior, Intermediate and Young People's societies. These churches as well as city churches have found that many more young people are attracted to Christian Endeavor when the graded plan is used. Junior superintendents and Intermediate advisers can be secured if the church is determined to have them. Meeting-rooms can be arranged. Young people can nearly always be found. Half a dozen teen-age young people are enough to begin an Intermediate society. They will put on their own membership campaign and will attract many young people who would not belong to a society which includes all ages.

To meet their own needs churches have worked out many combinations of the suggestions given above. Some churches, in communities where there are many teen-age young people, but where most of those who reach 18 go away to college or for employment, have two Intermediate societies but only one Young People's society.—United Society of Christian Endeavor.

DAFFODILS

Elizabeth Kleiser

Bowl of daffodils on my sill,
Bringing sunshine closer still,
From your shrine of "crackle" gray,
Nodding as the light winds play,
Freshly picked from Nature's sod,
Nurtured by the hand of God,
Spreading gladness everywhere,—
Tell me, is that why you wear
A crown of gold?

UNIQUE POEM ON LORD'S PRAYER FOUND ON A BATTLEFIELD

A composition, into which the unknown author uniquely fitted the Lord's Prayer, was found on a battlefield in South Carolina during the Civil War by a brother of Mrs. S. B. Helmer, of Kendallville, Ind. Through an old comrade and very dear friend, a copy of the prized poem came into the hands of Major John W. Russell, of Denver, who loaned it to the Post.

Major Russell values this composition very highly, not only because of its historic features, but also on account of its worthy and beautiful sentiment.

The original of this poem is printed on heavy satin, and is regarded as a literary curiosity. It bears the interesting date of July 4, 1823.

"Thou, to the mercy-seat our souls doth gather,
To do our duty unto Thee, **Our Father,**
To whom all praise, all honor should be given,
For thou art the great God **who art in heaven.**
Thou, by thy wisdom, rul'st the world's whole frame,
Forever, therefore, **Hallowed be thy name;**
Let never more delays divide us from
Thy glorious race, but let **Thy kingdom come;**
Let thy command opposed be by none,
But thy good pleasure and **Thy will be done.**
And let our promptness to obey be even
The very same **On earth as 'tis in heaven;**
Then for our souls, O Lord, we also pray
Thou wouldst be pleased to **Give us this day**
The food of life, wherewith our souls are fed,
Sufficient raiment, and **Our daily bread;**
With every needful thing, do thou relieve us,
And to thy mercy, pity **And forgive us**
All our misdeeds, for him, whom thou didst please
To make an offering for **Our trespasses,**
And, forasmuch, O Lord, as we believe
That thou wilt pardon us **As we forgive,**
Let that love teach, wherewith thou dost acquaint us,
To pardon all **Those who trespass against us,**
And though, sometimes, thou find'st we have forgot
This love to thee, yet help **And lead us not**
Through soul or body's want to desperation,
Nor let earth's gain drive us **Into temptation,**
Let not the soul of any true believer,
Fall in the time of trial, **But deliver,**
Yea, save them from the malice of the devil,
And both in life and death, keep **Us from evil;**
Thus pray we, Lord, for that of thee, from whom
This may be had, **For thine is the kingdom,**
This world is of thy work, its wondrous story
To thee belongs **The power and the glory**
And all thy wondrous works have ended never,
But will remain forever and **Forever,**
Thus, we poor creatures would confess again,
And thus would say eternally, **Amen."**

First Joke Writer—What's wrong? You look sad.

Second Joke Writer—I just wrote a good mother-in-law joke.

First Joke Writer—Didn't the editor like it?

Second Joke Writer—I don't know. My mother-in-law saw it first.

Hawkins—I've got a fine job. I have the whole day to myself.

Pitt—What do you do?

Hawkins—I am a night watchman.

IN HONOR OF THE DEAD

Hatley

Whereas, God in His infinite wisdom has removed from our midst our sister and co-worker, Mrs. Mary J. Hatley, we, the Ladies' Aid Society of Friendship Church, resolve,

1. That we as a band of Christian workers humbly bow to the will of our Father, knowing that He doeth all things well.

2. That we extend to the bereaved family our sincere heartlfelt sympathy.

3. That a copy of these resolutions be sent to the county and church papers, a copy recorded on our minutes, and a copy sent to the grief-stricken family.

MRS. M. M. FURR,
MRS. J. HOYLE HATLEY,
MRS. D. W. SIDES.

Pegram

We are reminded very often that God is no respecter of persons. For on last Tuesday, the 10th, He removed our oldest brother of Gideon Grove church, Bro. Harris Pegram. He lived to a ripe old age, being a little over 78 years old; was the father of two sons and four daughters, the sons being J. Wright Pegram, of Guilford College, and Samual A. Pegram, of Stokesdale; daughters, Miss Alice Pegram, of Raleigh; Mrs. Laura Angel, of Stokesdale; Mrs. Eliza Wilson, of Madison, and Miss Era Pegram, of Charlotte. Surviving is an aged wife, Mrs. Mary Pegram, and several grandchildren.

Brother Pegram lived a long and quiet life, being first a member of Flat Rock church. He later moved his membership to become a charter member at Gideon's Grove, which took its name from his grandfather, Gideon Pegram, who once lived at the place of Gideon's Grove church. He lived a quiet and unassuming life, seeing four generations of his people and bore the burden and heat of the day of what we might call pioneer days of the past that called for the strong and sturdy Anglo-Saxons to guide us through the trying times we had to pass 'way back in the 70's and 80's.

Brother Pegram always lived in the same community and was buried at Gideon's Grove church. Brother J. B. Trogdon, assisted by Brother Leftwich and Brother J. D. Williams, conducted the funeral. May the bereaved ones lean on Jesus for comfort and help, realizing that some sweet day they can gather around the great white throne where parting is no more. F. J. L., Reporter.

—During the year 1926 the Southern Railway System laid heavier rail on 957 miles of track as part of its program for strengthening its lines.

Judge—You are both found guilty. Have you anything to say before I pass sentence?

Male Prisoner—I'd like it if you could postpone my dear wife's term until after I come out.

"I see the tailor has a lawsuit against him."
"Breach of promise?"
"No; promise of breeches."

OUR EDUCATIONAL OUTLOOK

Adrian College.—One week before commencement at the Seminary the writer was sent to Adrian College to form a student contact between our colleges and Seminary. About one week was spent on the Adrian campus. It was a busy week, attending base ball games, tennis matches, holding conferences with students, speaking to the various groups, eating in the college hall and "Paling" with students furnished a delightful stay.

Adrian is a beautiful place. The students live as one large family and the best of college spirit exists. Dr. Feeman, president of the instution, has accomplished a wonderful feat since he has been there for the past ten years. Never have I seen students so friendly and thoughtful of a stranger. Before leaving I felt that I was one of the students. At present the college has on a campaign to raise $500,000.00 as an endowment fund. This will mean a great step for Adrian. The latest report is to the effect that the amount will be secured.

Western Maryland College.—The writer took meals in the dining hall of this college while taking work at our Seminary. This is another institution that our church can be justly proud of. One of the leading colleges in the state of Maryland. A good student body along every line.

Our Theological Seminary.—Not the best in the world, but the best for Methodist Protestant ministerial students. Being there during the last semester has given me an outlook that I never dreamed that one could have. I am prouder of our church than ever before. I hope those preparing for the ministry and other religious work will find time to go via the Seminary at Westminster, Md.

With High Point College and our other institutions making progress we are beginning to find ourselves educationally. The outlook is good. Let us make it better.

F. L. GIBBS.
Seminary, Westminster, Md.

—Richard H. Wright is critically ill.

HIGH POINT COLLEGE COMMENCEMENT PROGRAM

Thursday, May 19

8:00 p. m., Oratorical and Essayist Contest, College Auditorium.

Friady, May 20

8:00 p. m., Concert by Della Baker, soprano, Metropolitan Opera Company, College auditorium.

Saturday, May 21

11:00 a. m., Class Day exercises, on College campus.

8:00 p. m., Oratorio, "The Rose Maiden," College auditorium.

Sunday, May 22

11:00 a. m., Baccalaureate Sermon, Rev. T. H. Lewis, D. D., LL. D., President of the General Conference, Methodist Protestant Church, Washington, D. C., First M. P. Church.

6:45 p. m., Vesper service, on College campus.

8:00 p. m., Address to Senior Class, President R. M. Andrews, College auditorium.

Monday, May 23

11:00 a. m., Baccalaureate Address, Judge Isaac M. Meekins, United States Courts, Eastern District of North Carolina.

Presentation of diplomas.

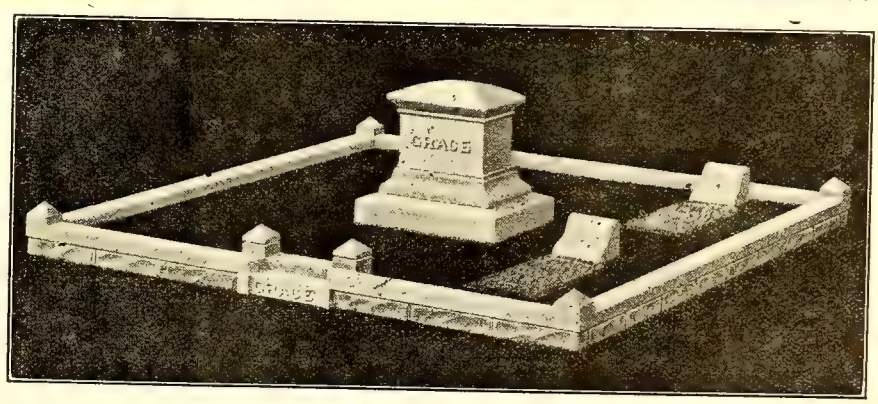
Class of 1927

Those receiving Bachelor of Arts degree:

Mabel Inez Balch, Ethel Virginia Blackwelder, Hermon Earl Coble, Rebecca May Frazier, Alma Cleo Harrell, Callie Eunice Isley, Flora Pomona Johnson, Ovanda Columbus Loy, William McKinley Loy, Margaret Emma Perry, Emma Lewis Whitaker, Eugene Flay Williams.

Jewel Bertice Hughes receives the Bachelor of Music degree.

—Western Maryland College has its 57th commencement June 3-7. There are 76 members in the graduating class.



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WRITE OR PHONE

GREEN A. NICHOLSON

Burlington, N. C., Route 1 Phone No. 3804

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.

PRICE—$1.50 a year, payable in advance.

Papers are discontinued on expiration of the term of subscription. However, subscribers who request it will be marked on our books as "regular," their papers to be continued and payment to be made as near the beginning of the year as convenient.

Subscribers can remit directly or hand their money to pastors, who act as our agents in the field.

In directing change of address, give the old address as well as the new. In renewing, give the same initials as before.

We cannot often supply back numbers.

We acknowledge receipt of money on subscription account by changing the date on the label. If this is not changed within two weeks after your money is forwarded, write us.

Entered as second-class matter at the post office at Greensboro, N. C.

OUR CHILDREN'S HOME

Offerings by Churches and Individuals

State Street Church, Lexington, $5.50; Bethesda Church, North Davidson Circuit, $4.75; Rose Hill Church, Pageland, S. C. $2.14; Harris Chapel Church, Vance Circuit, $4.30; Mrs. G. T. Gaster, Sunday eggs, $3.18.

Sunday School Offerings

Siler City, $6.63; Concord Station, Concord, $32.00; West End, Greensboro, $12.00; Canaan, West Thomasville Circuit, $7.50; Mount Pleasant, Davidson Circuit, $12.00; Hickory Ridge, Forsythe Circuit, $6.25; Mount Lebanon, Randleman Circuit, $6.85; Lebanon, High Point, $7.44; Fairview, Glen Raven Charge, $2.00; Haw River Mission Church, $4.75; Fountain Place, $8.77; Spring Church, Spring Church Charge, $1.32; Shoals, Pinnacle Charge, $1.83; Midway, Guilford Charge, $3.00; Asheville, Asheville, N. C., $5.00; P. E. Cheek, church or Sunday school not named, $14.03.

We appreciate very much the contributions of our Sunday school and churches, as well as individuals.

You can not know how good these offerings make us feel, unless you could be here and see the great need for same. The boy that was in the hospital with a broken leg is now at home, and glad to say doing nicely.

E. F. ALLMAN, Supt.

—The Christian Endeavor Society of the First Evangelical Church of Oklahoma City, Oklahoma, recently put on a Bible exhibit and contest. The exhibit consisted of copies of many of the Bibles translated into foreign languages and dialects, which were loaned to the society by the American Bible Society of New York. The contest was for three prizes, one for the person bringing the oldest Bible, one for the largest Bible, and a third for the smallest Bible. The oldest Bible dated back 114 years, and the largest Bible weighed 23 pounds.

—A Young Women's Christian Endeavor Society has been formed in the great Armenian refugee camp near Athens, Greece. The object of this society is to consider means of encouraging all women in the camp in their moral and spiritual struggles, and to give the Armenian women high ideals.

HIGH POINT COLLEGE

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Correspondence solicited.

R. M. ANDREWS, *President*

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MARRIED

Aultman-Matthews

May 12th, 1:30 p.m., at the home of Rev. and Mrs. J. B. O'Briant Mr. Adam Aultman and Miss Stella Matthews were united in marriage. These young folks are both from Hopewell, Va. May they have a happy and peaceful journey in life.

J. B. O'BRIANT.

—"Tho debit the prohibition law with the onus and the shame of all the violations that abound is tantamount to charging that the holy commandments of God are responsible for the wickedness of mankind."—Evangeline Booth.

—Dr. Daniel A. Poling, president of the United Society of Christian Endeavor, has been offered and has accepted the position of editor-in-chief of "The Christian Herald." Dr. Poling succeeds Dr. Charles M. Sheldon.

—There will be a sale tomorrow at 10:30 at the residence of the late J. Harris Heath. Mrs. Heath and her daughter expect to come to Greensboro to live.

—Our Highway Commissioners plan to add more than 400 miles of road to our present system. The new roads include those from Asheboro to Albemarle, Thomasville to Troy, and from Nelson to Graham by way of Chapel Hill.

—All the members of High Point College faculty were re-elected and four new members for added departments, including a business department.

WEDDING GIFTS

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GREENSBORO, N. C.

—A crazy farmer of Michigan dynamited a schoolhouse, killing himself and 38 children.

HIGH POINT COLLEGE COMMENCEMENT ISSUE

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

Pres Elderdice Sdet
Westminster MD

VOLUME XXXIII. GREENSBORO, N. C., MAY 26, 1927 NUMBER 29

SENIOR CLASS OF 1927

HIGH POINT COLLEGE

Child of the Methodist Protestant Church in North Carolina

A Half-Million-Dollar Institution

In the early part of this century, when, under the leadership of Dr. J. F. McCulloch, the question of establishing a college was being discussed, it was proposed to raise fifty thousand dollars for buildings, and fifty thousand dollars for endowment. At a public meeting, held in the courthouse in Greensboro, Dr. Charles D. McIver, president of what was then known as the State Normal and Industrial College, made the statement that if we should carry out our plans our college would be established upon a better basis than any other institution in North Carolina had ever been founded. His own great institution had at the beginning thirty thousand dollars, contributed by the city of Greensboro for buildings, and a nominal sum, I think seven thousand and five hundred dollars a year, appropriated by the Legislature for maintenance.

Our college was not established at that time, as we well know, and when the movement was finally launched, which resulted in the present fine plant, the ideas and values had undergone a complete revolution. The war had resulted in a great deal more money having been put in circulation, and in a decided decrease in the purchasing power of the dollar. We must take into consideration, however, the fact that our ideas were greatly enlarged during the time which followed the first agitation for the establishment of the college. The following statement shows the present value of the college grounds and equipment, as well as the property located in Greensboro. The value of the ground has been placed at one hundred thousand dollars, although one of High Point's leading business men has declared that it is worth double that amount.

College Site, Buildings and Equipment		
Fifty acres of land	$100,000.00	
Roberts Hall	141,481.82	
McCulloch Hall	125,671.81	
Woman's Hall	117,867.05	
Heating Plant	42,255.54	
		$527,276.22
Furnishings and Equipment		
Dining Room and Kitchen	$ 6,532.52	
Desks, Seats, etc.	4,820.18	
Filing Cabinets, etc.	97.65	
Library Shelving, Tables, etc.	692.79	
Laboratory	5,332.15	
Pianos	2,972.50	
Sewing Machines	304.10	
Dormitory Furniture	11,166.55	
		$ 31,918.44
Value of College Property		$559,194.66
Business Property, Greensboro		75,000.00
Residence Property, Greensboro		7,692.42
		$642,157.08

McCulloch Hall—Men's Dormitory

Pictorial Supplement to

Methodist Protestant Herald

Above—Roberts Hall

Below—Woman's Hall

College Faculty

Pre-Medical Class

Body, 1925-1926

College Band

Above—Art Class

Below—Home Economics Class

High Point College Football Squad

General Statement of the Operation of the College

The average cost of operating a college in the United States over and above the income from students is about thirty-nine per cent. That is, it requires the college authorities to get from other sources thirty-nine cents out of every dollar spent in operating their colleges. The past year High Point College had better success than the above. Our deficit was less than fifteen thousand dollars, which included gifts and loans, but after allowing a most liberal deduction for these we have not had to find as much as thirty cents out of each dollar spent in operations.

The total number of registrants was 231. This included art, music and special students.

Our dormitory capacity for girls is 96. for boys, by putting two in a room, 150. We want to fill every room next year. Our number of day students has been over 100 the present year.

Sources of income, other than from students, have been from the Annual Conference, the Board of Education of the General Conference and the North Carolina Board of Education of the Methodist Protestant Church, and private donations.

The charges which the college makes to students are as follows: Board, $180.00 for the year; tuition for the year, $100.00; room rent for the year, $100.00; registration fee for the year, $15.00; the college annual and the *Hi-Po,* college paper, $6.50. A fee known as laboratory fee is charged students taking a science. This fee depends upon the science taken. Other expenses are made by the student. Some spend much, some less. There is no uniformity. But music, art, and the commercial subjects are specials—that is, they are not included in the regular charge for tuition for academic subjects except where the student does not take literary subjects other than those listed in the business department; there is a charge of $100.00 for tuition for business subjects.
subjects.

The year just closed has been most successful. The registration was very good, being a most substantial increase over the past year. A class of thirteen members was graduated. A junior class of forty-six is the present senior class for 1928. The registration for next year has been most gratifying. In every way the future looks bright.

The Board of Trustees has been reorganized. R. M. Cox is the chairman. The Finance Committee is composed of G. T. Penny, chairman; J. S. Pickett, Treasurer of the College; J. Norman Wills, J. M. Millikan, and the President of the College. An Executive Committee composed of five gentlemen was also elected. This committee will have the oversight of the buildings and grounds passing upon such improvements as may be needed from time to time together with the improvement of the grounds.

The entire faculty was re-elected and the following new members were added: C. R. Hinshaw, head of the department of Education; Miss St. Claire, teacher of violin and public school music; Mr. Stanley Pugh, head of the Business School; Miss Todd, teacher of Expression and Physical Education.

R. M. Andrews, *President.*

The WORK *and the* WORKERS

On Saturday, May 14th, we drove to the parsonage on Davidson and spent the night with Rev. C. S. Ridge and family. Sunday morning we went with him to Chapel Hill church where a splendid circuit rally was held. All the churches of the charge were well represented. The addresses, the recitations, and the music were all good.

I preached to them at 11 a. m. and Mrs. Dixon spoke on missions in the afternoon. The services for the day embraced about two hours in the morning, and something over two hours in the afternoon, and every moment of it was put in in a very interesting and helpful way.

The attendance was large. We congratulate them on their well planned program, and we commend the Circuit Rally plan. Each country circuit will do well to plan such a rally for some one Sunday during the year.

Trip to Washington

Early Monday morning, May 16th, we started for Washington, D. C., to attend the All-Boards Meeting and the Council of Presidents. This meeting was composed of all the presidents of Annual Conferences in the denomination, and nearly all of them were present.

Mrs. W. C. Hammer, Mrs. F. R. Stout and Carolin Stout made the trip with Mrs. Dixon and me in the car, and we had a most delightful trip going and coming. We went by way of Danville and Richmond, and returned by way of Manassas, Lexington and Roanoke. We took time to stop at many points of interest, the most notable of these being the tomb of Robert E. Lee, and also that of Stonewall Jackson, both of which are in Lexington, Va.

The meetings in Washington were very interesting and helpful. I take it an account of these will be published in the church papers.

High Point College Commencement

We were back from Washington in time to attend the greater part of the commencement exercises at the High Point College. This commencement marked a very happy period in the lives and hearts of North Carolina Methodist Protestants. It was very fitting that Dr. Thomas H. Lewis, president of the General Conference, should preach the baccalaureate sermon this year; and he brought a splendid message which was both timely and helpful. The evening service was held in the college chapel, and Dr. R. M. Andrews delivered a very helpful message to the graduating class.

The college has now been running beautifully and successfully for three years, and has graduated its first class, and before it graduated its first class the High Point College was given an A-grade rating by the educational authorities of North Carolina. This, with many other things that have been done in the erection, the equipping, the manning, the running and the rating of High Point College it was thought by many could not be done. But it has been done, and Monday, May 23, 1927, marks another bright spot in the history of Methodist Protestantism in North Carolina. On that day the college chapel was filled with eager, anxious, and happy people from all sections of the state. Judge Isaac M. Meekins delivered a masterful address. Paul S. Kennett in well chosen words delivered the medals, and Dr. R. M. Andrews conferred the degrees upon thirteen young people and thus ended most beautifully the first real commencement exercises of High Point College. To God be all the praise.

Mount Pleasant, North Davidson

At noon on Sunday we ran out to Mount Pleasant church on North Davidson to home-coming and memorial services. After a splendid dinner on the grounds we marched to the cemetery for a brief service, back to the church where we participated in the corner-stone laying for the new church which has been so recently erected at this place. Then I had the pleasure of preaching to a large and very attentive audience. It was truly good to be there.

These people have purchased that part of the property belonging to the Methodist Episcopal Church, South, and have erected a splendid new church building with splendid equipment for Sunday school work. They are happy in their new quarters, and we predict for them splendid growth and development in the years to come. Rev. R. L. Troxler is the efficient and much loved pastor of this charge.

Financial Statement

We have scarcely been at home at all for the last three weeks, so have been unable to prepare the financial standing of charges for publication. We will endeavor to have it ready for next week's paper.

Children's Day

The Children's Day literature is ready for distribution, and the service this year is to serve a two-fold purpose. It is, of course, to raise money for Foreign Missions, and it is also to be a memorial to Dr. Fred C. Klein, who served so long both in the foreign field and as secretary of the Board of Foreign Missions. Each church and Sunday school should begin at once to prepare for this important service. Order Children's Day supplies from Mrs. F. C. Klein, Berwyn, Md.

Send in order early that you may be sure to have the literature in good time.

College Assessment

The college year has closed and the year was a very successful one. The expenses of the year must be met. Each charge was asked to bear a small part in meeting this expense. We are rejoicing that many of the charges have already sent in this assessment. Let the others send theirs at a very early date, please.

Appointments

May 28th, First District Rally, Bethesda, Halifax Charge.

May 29th, Second District Rally, Spring Valley, Vance Charge.

June 5th, Orange, Circuit Rally.

June 12th, Mount Pleasant.

June 13th to July 5th, Vacation.

July 18th to 25th, Summer Conferences, High Point College.

We hope to meet all pastors and many workers and many young people in these conferences. Make your plans to go.

Faithfully yours in His service,

A. G. Dixon.

Gipsy Smith tells about the death-bed of his old gipsy aunt who befriended him after his mother's death. "Auntie," he said, as he entered the gipsy wagon where she was lying, "shall I kneel down and ask God to bless you?" "No, my boy," was her answer, "kneel down and thank God because He has blessed me. Tell the people Jesus is a rock in a weary land." "The Christ who came to an old gipsy woman in a wagon is a Christ worth living for."—*Selected.*

Commencement at High Point College

High Point College has graduated its first class, ten young women and three young men. Many colleges have had smaller graduating classes after years of operation. It is gratifying that our college has had so large an attendance in the very first years of its existence. This fact proves the need of the college and justifies the building of it. The members of the graduating class show marks of culture. Evidently they have been thinking and working.

The commencement sermon by Dr. T. H. Lewis on Sunday was heard by a great congregation in First Church, High Point. The Fig Tree That Withered was the theme of the sermon. The preacher referred to the general law that fruit-bearing is required to satisfy the condition of existence, that life is a probation, and that success is dependent on the right use of its opportunities. Dr. Lewis never fails to interest thoughtful hearers and we are always glad of an opportunity to hear him preach. The commencement address was by Judge Isaac M. Meekins. This was given in the college auditorium on Monday to an audience that filled the room. We have not in a long time heard a finer oration. He described the Ideal Citizen, portraying his tolerance of others, his independence of thought, and his sentiment of justice. He showed himself of the modern school, but plead for toleration of differing views. Scientists and religionists should have no quarrel with each other. Each has only a part of the truth, and all truth belongs to one body. The address was heard with great interest and without realization of the lapse of time.

Music for graduation day was supplied by an orchestra directed by Professor Smith of the music department, and by a young lady soloist.

Professor Paul Kennett announced the giving of a number of medals or prizes by certain friends of the college, and presented medals as follows:

For proficiency in oratory, to Herman E. Coble, of Burlington.

For proficiency as an essayist, to Miss May Frazier, of High Point.

For the best all-around student among the men, to J. E. Carroll.

For the best all-around student among the women, to Miss May Frazier.

The Menace of the Swimming Pool

The moral menace of the swimming-pool was quickly seen and pointed out. It was declaimed against from many pulpits. Perhaps thoughtful and self-respecting young people were deterred, but the pleasure-mad crowd rushed on and in. Now it appears that the swimming-pool has a physical menace as well. Greensboro physicians have been called upon to treat maladies of the nose and throat which they attributed to bathing in common water at the swimming-pools. Would you wash your face at home in water in which other people had washed their feet? Why do it at the swimming-pool? Bah!

—The minutes of our Annual Conference were recorded in a book for years. This has not been done for the last 35 years or more. Steps should be taken by our Annual Conference to have the journals since that time bound into volumes of suitable size and kept in the hands of a custodian. We believe that Brother J. Norman Wills is the custodian of the written records made more than 35 years ago.

Henry Ford as Dancing Master

We see by the papers that Henry Ford has become a dancing master, not in person but by proxy. Some of his representatives were recently in Greensboro to give lessons in dancing as it used to be done. We presume that Mr. Ford has become convinced that there is great evil in the modern dance and that he hopes to lead a movement back to the "old dance." We trust that his motives are good, but we question the correctness of his judgment in this matter. We doubt whether he can find any objection to the modern dance that does not in some degree lie against the old-time dance. The best people of the time objected to the old-time dance as the best people of this time are objecting to the modern dance. Mr. Ford has a large amount of money, but not an unlimited amount, and he will have only a limited time in which to spend his money. We wonder whether he could not find more helpful ways to spend his surplus than in teaching people to dance, either the old way or the new.

THE BIBLE

Born in the East and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. It comes into the palace to tell the monarch that he is a servant of the Most High and into the cottage to assure the peasant that he is a son of God. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word of peace for the time of peril, a word of comfort for the time of calamity, a word of light for the hour of darkness. Its oracles are repeated in the assembly of the people, and its counsels whispered in the ear of the lonely. The wicked and the proud tremble at its warnings, but to the wounded and the penitent it has a mother's voice. The wilderness and the solitary place have been made glad by it, and the fire on the hearth has lit the reading of its well-worn page. It has woven itself into our dearest dreams; so that love, friendship, sympathy and devotion, memory and hope, put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh. —*Selected.*

THE MOST DISHONEST OF ALL

Modernism is the most dishonest of all false religions. The others are at least honest enough to have their own publishing houses, their own schools, and their own churches. But not so Modernism. Modernism by fair speeches and under scientific guise has stolen the churches, the schools, and the publishing houses of the orthodox denominations, so that today those denominations are being ruled and wrecked by a modernistic-political machine.—*From "Grace and Truth."*

—The Christian and Congregational churches were represented in a meeting in Raleigh, N. C., May 4th, to consider a union of the two denominations. Dr. Wm. E. Barton, of Detroit, was present. He is a leader among the Congregationalists. An address was made in favor of the union of all denominations by Dr. W. A. Harper, president of Elon College. The Raleigh Christian church has been admitted to the Congregationalist Association of North Carolina while still retaining its adherence to the Christian denomination. With this church the Congregationalist church of Raleigh has united, the two constituting a united church. Strictly speaking, it is this united church that will be represented in both denominational meetings. It will divide its contributions for general purposes between the two general bodies.

Denominational Enterprises

FOREIGN MISSIONS

Since the time for holding our Children's Services is so rapidly approaching and since there is the special appeal for a large offering to make possible the construction of the Nagoya College Church as a Klein-Coulbourn Memorial free from indebtedness, I shall give a somewhat detailed account of our work in Japan in the next few articles.

By the way, the new Memorial Church is nearing completion. In a recent communication from the Secretary of our Japan Mission, Miss Evelyn M. Wolfe, she writes as follows: "The Mission is glad to report splendid progress in the erection of the Nagoya School Church. The building is practically enclosed with the exception of the window glass. The Mission feels that it has never had better work done on any building than that which is being done on this one. When the Church is finished it will be a pride to our constituency here and to those in the homeland who have made it possible. It will be a modern plant that will greatly stimulate, we believe, the Christian forces of the school.

"As the building hastens toward completion your Mission is wondering if the necessary funds will be forthcoming when needed."

So we again appeal to every one of our Churches and Sunday schools to use the Children's Day programs and to make a strong appeal for this special offering that the necessary funds for this vitally important enterprise may be forthcoming. Mrs. Mary E. Klein, Merwyn, Md., is anxiously awaiting your orders. Numerous orders have already been received but many have not yet ordered. Please send in at once.

And may I again appeal to those who have made subscriptions for this Church to send in the amount of your subscription so that the earnest call of our missionaries may not be in vain.

The general condition of our work in Japan is most gratifying. The different reports show growth and progress in every department of the work. Our missionaries on the field have been a very busy group of workers. There have also been great zeal and earnestness among the native workers.

The Educational Work

The past year has been one of the very best years in the history of the schools in Yokohama, including the High School, the Primary grades and the Kindergarten. This is due largely to the loyalty and faithfulness of teachers, the heads of the different departments deserving special mention, all of whom are native teachers. What an encouragement to our missionaries on the field as well as those in the homeland to have such consecrated devotion in the work by these native teachers.

It is quite interesting to note, also, that in our High Schools, Primary grades and Kindergartens there are 778 scholars enrolled, with 48 teachers, 40 of whom are Christian.

Of the Tokyo Blind School Rev. E. I. Obee writes, "Tokyo Blind School has had quite a satisfactory year. The students have been regular in attendance and diligent in their work. The teachers have worked with zeal and ability. Usually the graduates begin to work at once but this year several will continue with us for a special course of study. There are thirty students enrolled in our school for the blind with eight teachers, all of whom are Christian.

"Nagoya College enjoyed an attendance of 1,115 students the past year. Of this number 192 graduated at Commencement Exercises held March 3. I will let President J. Clyde Auman tell his own story of the work of the College. "There has been a full attendance at the College during the past year. One of the best since I have been here, I think. Outside of the regular class work there has been a good attendance at all the Bible classes. Hardly think we could expect so good an attendance in Christian America among boys of the same age.

"I have been very much impressed by a few of our boys who zealously have kept up morning prayer meeting through all kinds of weather. Just as regularly as the days have come and gone a few boys have met every morning thirty minutes before chapel services for their 'morning watch.'

"Of the one hundred and ninety-two graduates there were about thirty baptized Christians. The percentage is small from the way we would look at it in the homeland but the thirty baptized does not tell the full story of our work by any means. A great many of our graduates become baptized Christians after they have left school and they have had a good opportunity to fully assimilate this new conception of life as revealed through our Lord and Savior. Just a few days ago I was told by a graduate of our school, who is now in a higher school, that out of the twenty members of the Y. M. C. A. of that school all were graduates of Nagoya College except three." S. W. Rosenberger.

DOES YOUR CHURCH HAVE ANY PROBLEMS?

In your local church, do you have any problem? Do you need a larger group of workers? Do you need better-trained workers? If these things are true of your church, one of the wisest things that can be done is for you or someone from your church to attend the Young People's Summer Conference at High Point College, High Point, N. C., July 18-24. This conference may not fully solve your problems; but in this conference you will receive that kind of aid and instruction which will greatly benefit you and you will go back to your local church better prepared to tackle your problems. I feel safe in making this statement because we have secured a very competent faculty.

Just a partial list of the faculty members is here given—the list will be completed in another article: Our own Dr. Forlines will be with us again. We also have for our benefit and profit the competent and faithful service of the following: Dr. T. M. Johnson, Dr. A. G. Dixon, Rev. N. G. Bethea, Rev. E. L. Ballard, Rev. L. W. Gerringer, Mrs. H. A. White, Miss Eunice Long. Each of these is a specialist in some phase of church activity and to sit in their class-room during this conference only means that you will become more effective in some line of church work.

Have you registered for this conference? We want 1,500 registrations and we will reach our goal if you will register and get others to do the same. Give your name and registration fee to the registration agent in your church, or send them to Rev. N. M. Harrison, Littleton, N. C.

Have you spoken a good word for this conference? "Let's all work together in all kinds of weather" to make this the largest and best conference in the history of the work, not that any member of the Board may receive praise, but that our youth may be better trained for leadership and that the Name of Him, Whose we are and Whom we serve, may be praised and glorified.

Fred W. Paschall, *President of Board.*

"Shut in with Christ, oh, wonderful thought!
Shut in with the peace that his sufferings brought!
Shut in with the love that wields the rod!
Oh, company blest! shut in with God!"

—*Selected.*

A SECRET OF IMPRESSIVE AND EFFECTIVE ADDRESS

By Rev. Luther K. Long

Pastor Lippincott was in the pulpit for the first time since "the fall." Four weeks previous to this time, while on the steep roof of the veranda at the parsonage, he had become dizzy, made a mis-step, and gone to the hard ground, striking violently on his back. He was badly shaken up, several ribs were broken, and for a number of hours he was in a dazed, semi-conscious condition.

Naturally, for more than two weeks, he suffered much pain and discomfort. The neighbors and church people generally were exceedingly kind during his confinement to the house and yard, ministering in many thoughtful ways to his necessity and comfort. When he was sufficiently recovered to go out to a Sunday morning service the folks were much pleased to have him speak, though his discourse was of necessity brief.

He took for his text the words of Peter in response to a question which the Master—at the time when many of his followers went back and walked no more with him—had asked of the twelve. "Will ye also vo away?" was the question of Jesus. And Peter, speaking for the twelve, had answered, "Lord, to whom shall we go? Thou hast the words of eternal life."

"Today," began Pastor Lippincott, "in case a follower of Jesus thinks of turning back from him and from his church, there is in this whole wide world no satisfactory person or organization to which he can go.

"He cannot go back to Judaism," continued the pastor, "after having known Christ—that system has had its day, it is outworn and outgrown. He cannot turn to any of the other great non-Christian faiths, for these are unable at the present time to satisfy even their own people who have never known anything better. Fraternal organizations cannot meet the need. It is well for a man to hold membership in a good lodge, but a lodge is not primarily a religious institution, and it does not set out to do the work of the church. Some Christians have gone back to 'the world'—they have 'backslid'—but the world's pleasures and follies, its emoluments and honors do not, and cannot, satisfy."

"We need," concluded Pastor Lippincott. "to go to Jesus. We are led to him as a satisfying source of help because of several considerations: (1). Sin. There is something wrong with us, and we need Jesus to help us get right with ourselves and with God, with our fellow-men and with the situations and the problems of life. (2). Trouble and sorrow. We need Jesus to bring sympathy, comfort, and strength, and to show us how to give out as well as to receive. (3). The work of life. Jesus can supplement our weak powers and guide us by his supreme wisdom. No plan of life is perfect with him left out. (4). The end of life. The future is clear only in Jesus. 'There is no dark valley.' Having him with us, 'At evening time it shall be light.' "

The service was unusually interesting and impressive. A number of persons spoke of the message: "It was helpful to me;" "It did me good;" "I was glad to hear that." "It was so clear and good," remarked a visitor from the city; and her hostess added with feeling, "Pastor Lippincott always has something good, and he never fails to express himself clearly."

Why was the service, including the brief discourse, thus regarded as unusually interesting and impressive; and why did more people than was usual speak of it?

Well, the minister had spoken on an important Christian theme. He had been thoughtful, clear, progressive, and forceful—though he was not able to speak with a strong voice. Also, he had been absent from the pulpit for several weeks, and the congregation were pleased to see him, and they were gratified at his being so well on the way to complete recovery. But I have not yet used the most inclusive and truly significant word. What is that word?

A popular writer of fiction was asked concerning the ingredients of the story, in the order of their importance. After pondering the question he replied: "Probably, they are humanness, treatment, and idea."

It is probable that Pastor Lippincott, had he been asked to speak concerning the ingredients of the sermon, would have reversed this order—saying, "The ingredients of the sermon in the order of their importance are: Idea, treatment and humanness." He was generally recognized as a man of good "ideas" which he could "treat" with clearness and strength. He was also thoroughly "human:" but that quality would come third in the list. He did not think so much of its importance and, to the members of his congregation, it had not stood out as did the other two.

On this particular Sunday morning the pastor was altogether human. That quality was in the foreground. Idea and treatment, though adequate, were subordinate. He had suffered. His step was not firm, he could not breathe deeply without pain, his voice was not strong—though it was clear and entirely audible. He had been the recipient of many favors from the people, and a gentle, kindly light was in his eye. His text: "Lord, to whom shall we go?" sounded as though he meant to admit that he also was compassed with infirmity and needed help. Yes, the minister was entirely human that Sunday morning, and so was his discourse, and the people felt it and entered into full sympathy with him.

I think that hereafter Pastor Lippincott, while continuing to give due prominence to "idea" and "treatment," as important ingredients of the sermon, will give more adequate place to "humanness"—that quality so necessary as a background, a fore-ground, and a permeating spirit, if the other qualities are to be fully effective.

"IT COSTS TO GO TO CHURCH"

A prosperous looking couple sat behind us in church. The choir had rendered a splendid musical program. The preacher was a well educated Presbyterian preacher. The church was new and modern in all its appointments. The pipe organ was unusually fine. The morning worship was proceeding. The pastor announced the collection. Then we overheard the man say to his wife: "It costs money to go to church." The wife replied: "It sure does." This aroused our curiosity and maybe something else. We watched the collection plate as it passed. The man dropped in a dime. The woman gave nothing. It cost them ten cents, or five cents apiece. Yet they were right when they said "it costs money to go to church." The church equipment cost not less than $100,000. The pipe organ must cost $15,000. The choir was trained and paid. People paid $2.50 per seat for no better music. The preacher was educated. He spent four years in college and three years in the theological seminary. Back of this was the sacrifice and service of our forefathers. Back of this was the suffering of those who had preserved the truth. Back of it all was the cost which Christ paid. The church is a costly thing, but it does not cost some of us very much.—*Selected.*

HUMILITY OF MIND

Be content to lose the idea of thine own importance; cease to be wrapped up in the contemplation of thine own claims and rights. Be not counting on the honors to be rendered thee, hour by hour, from this man and that. Shrink into non-importance, a simple servitor, whose business it is to do, to suffer, and to give thanks. You will then have entered the very path trodden by the LORD JESUS CHRIST.—*Bowen.*

REGISTRATION CAMPAIGN

Below is given a list of the registrations turned in thus far. On account of the short notice the preachers had in which to get in their registrations and the further fact that some of them had already given their registrations to the agent of one of their churches I am waiting until next week to give the list and percentage of preachers registered.

There is a close run between Whitakers church and Bethesda church, Halifax circuit. They are tied; each having 22 registrations. Concord has three. West End, Greensboro; Asheboro; Saxapahaw; Flat Rock, Vance Circuit; State Street, Lexington; Efland; Friend's church, Albemarle come in for two each. Enfield, Union Chapel, Granite Circuit, and Henderson church have one each.

Total registrations to date 63. A list of the registrants will appear in a later issue.

REV. N. M. HARRISON, JR.

Littleton, N. C.

"I WAS IN PRISON"

A young prisoner in a North Carolina county prison camp not so very long ago listened to some talks made by an uneducated man of a nearby town who had been attending revival services, thought that he had gotten religion and decided that he should preach to the convicts. The substance of the man's talk was that the convicts being held against their will, and that they had done nothing worse than any other person and that they should not be held in the camp. The young boy, who, it must be said, did not have the blessing of average intelligence, acting on the information handed out to him, decided to leave the camp. Since he was a trusty this was not difficult, and he repaired to a nearby farmhouse to get a suit of clothes. The farmer, seeing his felon's stripes, told him to stand still, and when the man started to run, he used his shotgun on him with good effect, for afterward it took the county physician quite a time to extract 72 pieces of shot from his back.

The State Board of Charities and Public Welfare has for a number of years tried to encourage in every way the active interest of ministers and members of the various churches, in the spiritual welfare of the prisoners. In many instances, regular services have been given at the jails and prison camps, but this has been the exception rather than the rule.

The rather unique incident given above shows clearly the danger of letting an unintelligent person air his views on a group of prisoners.

Certainly if there is a group of persons in any county now, desirous of doing an interesting piece of rehabilitation work, it might turn its attention toward working out a plan. In one county the only services which the convicts get are conducted by two ex-preachers now serving terms who take turn about in preaching to their fellow convicts. It may be good exercise for the preachers, but it would seem that they were in need of a bit of advice themselves.

In some cases the superintendents of the camps have stated that interest in the prison camps by church groups and ministers has died out. In several exceptional cases, some fine work has been done through a kind of a night school. But in most of our small camps and jails the prisoner is still the "forgotten man." But when it comes to practicing practical Christianity is there any place where is there more need for spiritual and mental stimulus and development than in a chain-gang or a jail? Go and see your own and then see what can be done. Those men on the chaingangs have little leisure time—but when they have a bit and may be lectured and preached to—it would seem that we should see to it that those who let loose their ideas on a group which listen should be a little higher than un-balanced and uneducated laymen, or convict-preachers. To look after this problem would not require money, it would require a little human effort and energy—and at least, it could hardly result in harm.—Public Welfare Progress.

INTERRACIAL CONFERENCE

The white and colored church women of Philadelphia and neighboring cities have just closed an interracial conference at the Woolman School here which many of those present said gave them a new vision of goodwill and peaceful adjustment between the two races. There were thirty delegates in attendance—seventeen white and thirteen colored—representing the Y. W. C. A. and women's societies in ten denominations in the Philadelphia area; also a representative from the State Department of Public Welfare and one from the Philadelphia Department of Public Welfare.

In its findings the Conference urged that the attention of various religious groups be called "to the need for a changed attitude on the part of white employers toward colored labor," and that "an effort should be made to bring about better attitudes on the part of white workers toward colored fellow-workers in the same industry."

Pronunciation of "Route"

This word is derived from the French and is correctly pronounced "root." The pronunciation "rout" riming with "out" prevails in some sections, but the French pronunciation is gaining favor and is given as preferred in all good dictionaries. The same principle applies to "route" in such phrases as "route march" and "route step" as used in the army. In these phrases the word is "route," not "rout," as popularly supposed.

—Abbe Cambout, a missionary and biologist of Madagascar, has been performing some experiments on butterflies which have caused a stir among the members of the French Academy of Science. The abbe found that when butterflies are beheaded in a certain manner they continue to live. In fact some of the decapitated insects lived longer than those not beheaded. The success of the experiment, it is believed, can be attributed largely to a bloodless method of decapitation which the biologist has developed.

—"The children of North Carolina are the most important thing in the State, and more than any other asset or resource they ought to be developed and conserved for North Carolina."—Dr. T. W. Wood, Columbia University.

—W. M. Shuford, for many years steward at the State School for the Deaf at Morganton, has been elected head of the new Junior Orphan Home at Lexington, which will be formally dedicated May 27 and 28, and opened shortly thereafter.

BALLOON ALTITUDE RECORD

An altitude of 41,000 feet (nearly eight miles) was claimed by Capt. Hawthorne C. Gray, balloon pilot in a test at Scott field, Ill. At 40,000 feet, according to Capt. Gray, it seemed as if the "ceiling" (limit) for the balloon had been reached, but by dropping his two oxygen tanks overboard on a parachute he managed to go 1000 feet higher. Here the temperature was 60 degrees below zero (Fahrenheit).

"The only part of my body that felt cold," said Capt. Gray, "was the back of my head." The balloon remained stationary at 41,000 feet. A pain in the chest, due to the rarefied air, caused Capt. Gray to descend. He came down so fast that he jumped with his parachute from 8000 feet.

If the 41,000-foot mark is confirmed it will be a record for free balloons (although light captive balloons without human occupants have ascended 11 miles). For a quarter of a century the free balloon record has been 35,000 feet, set by Germans.

The altitude record for airplanes is 41,645 feet and was made by Callizo, an Italian flying for France, in 1926. Macready, the highest flying American aviator, quit the army without equaling Callizo's record. Macready's best official record was 38,740 feet, made in 1926.

—Andreas Csida, five years old, came to this country from Austria all by himself. Before he left he was instructed to tell no one where he carried his traveling papers. When the boy arrived in New York the customs officials asked to see his papers. "I have my papers," the boy replied, "but you can't see them. I was told not to let anyone know where they are." When the officials couldn't make the boy tell they proceeded to search him. The papers were found sewn in the lining of his coat. Andreas came over to join his mother who lives in Chicago.

—Lindberg, an American aviator whose mother lives in Detroit, has accomplished the astonishing feat of flying from New York to Paris in less than 34 hours. He went alone and of course had to remain awake and guide his machine and bring it down to landing when he arrived. He was so sleepy when he arrived that he fell asleep on his feet before he could get to a bed. Such feats are not likely to become common; they are too difficult and too dangerous and of too little practical value. It is like walking a tight rope across Niagara Falls.

—Wool cloth contains about 25 threads down and 25 across to the inch, so that a square yard is composed of 1,800 threads, each a yard long. Linen and cotton goods have 80 to 100 threads each way to the inch. Thus a single handkerchief may contain 2,400 strands each 15 inches long, or 1,000 yards of cotton thread. A shirt represents about three miles of thread.—Dearborn Independent.

—Attorneys for one of the parties to a recent divorce suit in Hastings, Nebraska, had to interrupt their client before she finished answering a question put to her. Up to the point of interruption, her answer contained 4,800 words, with no indication that it was about to be concluded.—Dearborn Independent.

IN HONOR OF THE DEAD

Capps

Andrew Jackson Capps, member of Company H, 15th regiment, Confederate States army, and well known in all of Alamance county, passed away at his home in Alamance county May 9, 1927. He was born December 21, 1843.

For the past 25 years the deceased had lived literally in a buggy, and had been a familiar figure at reunions, conventions and other outdoor meetings which he attended. His semi-invalidism was the result of a paralytic stroke.

When the war between the states loomed big in the nation and broke with fury, Andrew Capps was a youth of 17. He was among the first boys to volunteer, and served gallantly throughout the four years struggle. When the war was over he became a farmer, and was active until stricken.

The funeral was conducted at Mt. Hermon M. P. church, May 11, 1927, by J. Elwood Carroll, pastor, assisted by Rev. S. W. Taylor, pastor of the First M. P. church, Burlington, N. C. Brother Capps bequeathed one thousand dollars to Mt. Hermon church, of which amount five hundred is to be used on the cemetery and the other five hundred to be spent on the church building. Andrew united with Mt. Hermon church while a young man but made a more notable change in his later days.

Surviving besides his wife, Mrs. Hanna J. Capps, are the following daughters and sons: Mrs. H. M. Holt, Mrs. W. M. Mann, Mrs. S. B. Martin, Mrs. C. P. Sheppard, Mrs. Eugene Sykes, William Capps, Henry J. Capps, all of Alamance county, Mrs. W. L. Moser of Greensboro, Mr. C. W. Capps of Altavista, Va., also 48 grand-children and 27 great-grand children, and one half brother, P. A. Capps, route 7, Burlington, and Mrs. M. F. Cullers, a half sister.

J. ELWOOD CARROLL, Pastor.

Pegram

Pleasant Harris Pegram died May 10, 1927, aged 78 years, three months, 25 days. In 1871 he was married to Miss Mary E. Lasley. To this union were born six children, two sons and four daughters, all of whom with the mother survive him, with a number of grandchildren. In early life he became a member of Flat Rock Church, and later became a charter member of Gideon's Grove church and remained one until God called him from us. He had been in feeble health for two or three years and for the year had been confined to his room, and for a few months to his bed, but he never murmured or complained. His companion said he was the best patient she ever saw. How patient the saints of the Lord even in affliction and what a joy to feel our loved ones have gone to live with our Savior; may each one left behind so live that when life's work is done they too can go to live with that happy band. The last words were spoken at Gideon's Grove, by the writer, Brother Leftwich, M. E. pastor, and Brother J. D. Williams from Greensboro, N. C.

JOEL B. TROGDON, Pastor.

Lemons

William Pleasant Lemons died April 14, 1927, aged 66 years, nine months and seven days. In 1881 he was married to Miss Julia Godsy. To this union were no children born, but their home has been a nursery for some of their near relatives. In 1881 Brother Lemons professed faith in Jesus Christ and joined the M. E. Church at Mt. Zion; later he removed to Flat Rock church and remained till God called him home. Brother Lemons was a good husband, a kind neighbor. He always attended to his own business and let other people alone. He was strictly honest and a hard worker. He never engaged in frivolity. He was a smith by trade and is greatly missed in his community. He often spoke to his pastor about getting ready to die. On the 15th of April his funeral was conducted by his pastor assisted by Rev. W. F. Kennett and Brother Leftwich, the M. E. pastor, at Goshen church. He leaves behind his companion, one brother and one sister and many friends to mourn his passing.

May the good Lord lead those he has left behind until they all be gathered together on the hillsides of glory.

JOEL B. TROGDON, Pastor.

Thorp

John W. Thorp died April 24, 1927, aged 82 years and seven days. He is survived by three children, Mrs. M. E. Burnett, Summerfield, N. C., Mr. R. F. Goolsby, High Point, N. C., Mr. R. T. Thorp of Cedar Falls, N. C., 18 grand-children, 25 great-grand-children, and one sister. Brother Thorp has been a faithful member of Flat Rock church most all his life, and every one speaks of him as being a true Christian. He was confined to his room for over five months but he was always talking about the life on the other side where his suffering would cease. He spoke of it as going Home after a long visit here below, but said to his friends and loved ones he would never come to see them here any more. He selected the text from which he asked the writr to preach his funeral. 1 John 3:1-2.

Brother Albright, pastor of the M. E. church, assisted in the service and he was laid to rest in the cemetery at that place.

He has gone from us but his influence will go on to bless the world. May the dear Lord lead his children and all until they meet him again where parting will be no more.

JOEL B. TROGDON, Pastor.

MAN AND THE MISSISSIPPI

Great rivers, usually the indispensable servants of man, become terrifying monsters at times. Floods are among the natural catastrophes that have wrought the greatest destruction among the lives and the works of the human race. The Mississippi, like other great rivers, is subject to such floods; one of the most remarkable of the long succession of them has occured this spring.

It is the nature of the Mississippi, which, through the lower part of it course flows through low-lying land, to overflow its banks in the spring and deposit the rich alluvial silt that its current carries on the surface of the ground. That is the origin of the fertile cotton land that borders the river in Mississippi, Arkansas and Louisiana. But the yearly floods of the Mississippi in the past left great areas swampy, pestilential, unfit for human life; and ever since the settlements reached the banks of the great river, men have dreamed of confining its waters between artificial banks or levees and of reclaiming millions of acres of this water-logged land for their own use.

How much money and how much labor they have spent in this long battle with the river we do not know. Fifteen years ago one authority said that the national government had spent over two hundred millions of dollars on the Mississippi and its chief tributaries; and another one estimated that the government had spent since the Civil War less than half of what the states or local communities had spent. Levee building was undertaken in an especially systematic way under the direction of able engineers after the great flood of 1882; and for many years the levee builders seemed to be keeping ahead of the river. But within the past fifteen years destructive floods have recurred with increasing frequency. The trouble is that levees cause the river to deposit its silt in its own bed instead of on the adjacent land, as it used to do. So the bed keeps rising, the levees must keep rising too, and at last the river flows along, elevated many feet higher than the land on either side, and confined only by artificial man-made banks.

These banks usually serve their purpose well, but under exceptional strains some of them do crumble and break, and then we have the kind of disaster that has lately shocked the country. There is reason to fear that the levee system may eventually reach the limit of its effectiveness, if it has not already done so; that it may end by raising the bed of the Mississippi so far above its natural level that no banks, however solidly constructed, can restrain it in time of flood. That would be a blow to the prosperity of the river country, for it would mean the return of great areas of highly cultivated land to unproductive swamp and jungle.

Not every engineer believes that this is what is going to happen to the lower Mississippi valley. Some of them are sure the levees will continue to confine the river for an indefinite period if they are built with increasingly solidity and kept in perfect repair. but it is bound to be a costly fight, and there will be occasions at least when the river will prove too strong for all its carefully constructed bonds. One interesting suggestion, of which we shall hear more in the future, is for the use of artificial lakes or reservoirs along the course of the Mississippi and some of its great tributaries. Into these reservoirs it would be the plan to turn the flood waters in the spring and to impound them there until the danger is past. The strain on the levees farther south would thus be diminished, and the likelihood of their collapse would be correspondingly reduced. There are engineering problems and difficulties aplenty in connection with this idea, but none that seem fatal to it. It may be that in the end man will find it easier and safer to control the Father of Waters by humoring him and beguiling him, in this way, than by trying to curb him strictly within the narrow limits of an inadequate channel.—Youth's Companion.

Firearms Ban. Starting May 10, the mails were closed to revolvers and other weapons capable of being concealed on the person unless consigned to authorized persons.

FROM PASTORS *and* PEOPLE

High Point.—An event, noteworthy and of far-reaching significance not only in the history of the Methodist Protestant church of North Carolina, but in the life of this young city of High Point as well, occurred during the past few days, the close of three years' work and the graduation of the first class from High Point College. A College founded on Christian principles by Christian people, where things that are "pure, lovely, and of good report" are taught by Christian men and women, is like unto "a city set upon a hill," a beacon light to all the surrounding community, sending out an influence of culture, high thinking and worthwhile purpose in the lives of young people that will live as long as life shall last. With this first Commencement and conferring of degrees the College has begun to make this influence felt in the world. Representing as it does the toil, sacrifice, patience, and love of those who made it possible, the College stands as a monument to their faith and prayers of many years, and they may well be happy to see the fruition of their hopes and the realization of their dreams.

"The heights by great men reached and kept,
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night."

On Sunday at 11 o'clock a large congregation greeted Dr. Thomas H. Lewis, the venerable and honored President of the General Conference when he rose to deliver the Commencement Sermon. Dean P. E. Lindley delivered the Invocation, and the Scripture Lesson was read by Dr. A. G. Dixon. The choir sang a beautiful anthem, "The Path of Life" by Gaines, and Miss Dorothy Hoskins rendered a lovely vocal solo, "Come, Dearest Lord." Miss Hoskins is a pupil at the College. It was truly a novel and impressive scene in the First church, when the procession of students, the thirteen seniors robed in classic caps and gowns at the head, advanced to the pews reserved for them in the centre tier. The serious manner, but eager, fresh young faces of these 200 students were an inspiration to the congregation, and many blessings were silently invoked for happiness and success for these promising young lives.

Dr. Lewis selected his text from Mark 11:12-13, the Parable of the Barren Fig tree, and pleaded with the young people not to lead idle, barren lives, but to begin at once to engage in worthy tasks, and to render service in the world's work. He declared that he was not able to tell the members of the graduating class how to succeed in business or the professions, but the only story he could tell them was that of the Great Saviour of mankind, Jesus Christ. The congregation count themselves happy to have had this opportunity of hearing another forceful message from this beloved leader, who is now serving his third term as President of General Conference, and who though rather feeble, came all the way from his home in Washington City to deliver this beautiful message on such an auspicious occasion.

At 6:45 P. M. Sunday evening a beautiful and impressive Vesper service was held on College Campus in which all the seniors joined led by Miss May Frazier. Three talks on Faith, Hope and Love were made by W. M. Loy, O. C. Loy, Jr., both of Burlington, and Miss Ethel Blackwelder of Concord. "Whispering Hope" was beautifully rendered by a quartet, Misses Eugenia Williams, Jewel Hughes, Margaret Perry, and Ethel Blackwelder. This service was followed at 8 o'clock by the Baccalaureate Sermon by President R. M. Andrews, who made a touching farewell to the senior class.

Salem, Saxapahaw Charge.—On May 6 Salem church began the centenary celebration as Salem has been in existence one hundred years and perhaps longer than this. This was the first centennial service to be held in any of the Methodist Protestant churches of North Carolina.

On Friday night was the first service. The program began with Miss Minnie Thompson presiding with the Bell Thompson Mission Band; they rendered a very interesting program. We were glad to welcome the Orange Chapel Mission Band at this time.

Saturday, May 7, which was the most interesting day of all, began with devotional by Rev. D. A. Highfil. One Hundred Years of Service by Rev. G. W. Holmes. In this he told the early recollection of the church and what it had done. Prof. H. C. Stout spoke on the Future Development of the Church.

Some early recollections of the church by Mr. J. N. Thompson.

Character sketches of Prof. J. A. W. Thompson by Rev. J. D. Williams, D. D.

Character Sketches of Rev. John Paris, D. D.

Salem in the Tomorrow by Mr. L. F. Durham.

Twentieth Century Evangelism by Rev. S. W. Taylor.

The noon hour began with devotional by Rev. T. F. McCulloch.

Our Young People and the Future Church by Rev. J. Elwood Carroll.

A History of Our Educational Work and Our Outlook at High Point College by Dr. R. M. Andrews.

Saturday night the W. F. M. S. delivered a pageant titled "Girlhood in Many Lands." The house was well filled.

Sunday began with a large crowd present, which more than filled the house. Song and devotional by Mr. H. G. Paris. Early Development of the M. P. church by Rev. W. F. Kennett.

The Centennial Sermon was preached by Rev. A. G. Dixon the subject, "One Hundred Years of Christian Service."

The noon hour began with song and devotional by Rev. C. C. Lindly. Address by Dr. W. S. Alexander.

Sunday night ended the centennial program. Sermon by Rev. H. S. B. Thompson.

All the speeches and addresses were interesting and appropriate for the occasion.

It seems that Rev. John Paris, D. D., was praised more than any one else because that he was among one of the first men of Salem church and did much for the N. C. Methodist Protestant Conference.

OLA PARIS, Reporter.

Henderson.—The Philathea Class held a very interesting meeting, April 30th in their class room; the president, Mrs. C. F. Tanksley, Jr., presiding. Many reports were given by the standing and special committees, showing a great deal of active work being done by the members. After the transacting of the general business of the class, we were dismissed by prayer and adjourned to the basement where delicious home-made ice cream was served by the hostesses: Mrs. P. E. Renn, Mrs. Ralph Burroughs, and Mrs. Flora Wilson.

Mothers' Day was observed at the church, Sunday, May 8th. A most impressive and well fitted sermon was preached by our pastor, Rev. R. A. Hunter.

Thursday night, May 12th the Young Ladies' League held their regular business meeting with Mrs. R. A. Hunter. The president, Mrs. Annie Mae McIntosh, presiding. The general business routine was carried out and favorable reports from all committees given. The program was the study of "Japan" which was given by Mrs. Clyde L. Finch. At the close of which the hostess served a lovely ice course.

We had a splendid attendance at Sunday school yesterday and hope it will continue. Several classes having perfect attendance. At the eleven o'clock services we enjoyed a most inspiring sermon on "The Fundamental Doctrines". The congregations were also favored by a solo, by Mrs. McMiles.

Friends and relatives here were shocked when last Monday news came of the death of Mrs. Jesse H. Page. She was one of the oldest members of our local church and greatly loved and esteemed by all who knew her. The funeral services were held Wednesday morning, May 11th, at the home of her daughter, Mrs. L. R. Gooch. Her pastor, Rev. R. A. Hunter, assisted by Rev. H. B. Porter of the local M. E. church, conducted the services.

The deceased was the daughter of Rev. W. H. Wills, who was several times president of the M. P. Conference. She was also a sister of Rev. Richard H. Wills. Her loss will be greatly felt, but truly, "our loss will be her gain."

Mr. A. E. Smerdon who has been at Watt's Hospital for three weeks continues quite ill, we regret to report.

MRS. CLYDE L. FINCH.

Charlotte, First Church.—Sunday night brought a close to the three weeks' services at the tent with Gypsy Smith, Jr., the evangelist. Mr. Smith brought some wonderful messages of the Gospel to the many thousands who attended. We feel there has been much and lasting good accomplished. A number reconsecrated themselves to God and those who had never made any profession. On Friday night Mr. Smith talked to several thousand people on the subject, "From the Gypsy tent to the Pulpit."

Our Sunday school is making progress. Average attendance and collection far ahead of last year.

The W. F. M. S. held their first meeting of the new missionary year Wednesday afternoon, the 18th, at the parsonage with Mrs. Surratt hostess. Mrs. B. W. Little had charge of devotional. A contest was interesting, using questions from the "Question Box" of the Missionary Records. Mrs. J. H. McCall answered the most questions. Mrs. Stikeleather gave an interesting report of the

Branch meeting. Mrs. R. S. Garmon presided. Several made pledges for year. Mrs. Surratt served ice cream and cake.

The W. H. M. S. will meet Tuesday evening with the president, Mrs. J. J. Faulk, out at her country home. This society is small but always ready and willing for any work. Mrs. L. M. Harward will have charge of devotionals.

A committee is preparing for the Children's Day program to be held in June.

Mrs. Z. M. Rea's condition continues about the same.

The Ladies' Aid Society gave a play, "Deacon Dubbs" which was very good. A nice little sum was realized for the treasury. They are planning to give it again at an early date.

Mr. and Mrs. J. N. Coe, Mrs. L. W. Jobe and son Frank, Mr. C. F. Coe and Mrs. S. F. Coe of Greensboro visited Mr. and Mrs. Surratt recently. REPORTER.

Weaverville Charge.—The work moves forward. We could do greater things, there is room for improvement, there are many problems; still the work moves onward. The interest in kingdom service is not as earnest as it should be, yet the attendance upon the church services is rather encouraging. It would be a happy day for a pastor and his people if all church members had the interest in the work of the church which they should have. .

Last Wednesday night marked the closing of our revival in the Weaverville church which had been running eleven days. Brother J. M. Morgan, Falston charge, did the preaching in a very satisfactory way, Brother Morgan made many friends while with us, not only with our denomination but with the other churches as well. We did not accomplish the things that we had hoped to, but are thankful for what visible results we had; there were fourteen conversions, during the meeting, and the church was greatly revived. The writer feels that the spiritual part of the church has been greatly revived. Last night we opened the doors of the church, received five on profession of faith and one by letter, making a total of six, and there are still others that say they are going to unite with us. Friends, pray for us that we may lead these new converts in the way that Christ would have them go.

The first Sunday in June we begin our special meeting at Clark's Chapel, Brother T. E. Pierce, High Point, N. C., coming to us. Let me ask of the Herald readers that you remember us in your prayers the first week in June that God may so use Brother Pierce in our service that many souls will be born into his kingdom. Our Christian Endeavor has been meeting in the homes of the members for the last few Sunday evenings which proves to be very interesting and all seem to enjoy it fine. The attendance was fine last night when we met in the home of Brother Albert Eller. There had been a splendid program arranged which was enjoyed by every one.

We held our second quarterly conference at Mt. Zion church on the 10th of April at 8:00 p.m. The churches were all represented and the business of the conference was transacted in a spirit of love and harmony; the reports were very encouraging. Sunday schools are going with good interest at all churches. Mt. Zion has added to the looks of the church by placing two new doors at the front, repairing the windows, placing new glass where it was needed, and painting the fence around the cemetery, all which adds greatly to the appearance of the church.

Brethren, I am serving one of the most faithful little charges in the conference and they are a delightful people to serve. Pray that I may be directed by the Holy Spirit that I may be a worthy leader of the flock.

J. D. CRANFORD, Pastor.

Mt. Zion, Pinnacle Charge.—Brother Hunter preached Sunday night. Brother O. P. Jones, assistant superintendent, was in charge of school Sunday in the absence of Brother S. T. Lane, superintendent. Sunday school is increasing every way now, we are glad to say.

The Woman's Missionary Society is alive and doing real work; they held their regular meeting immediately after Sunday school with a good attendance.

One of the things that was so very much appreciated they sent a nice new bundle of clothing to home of C. W. Allen including bed sheets, shirts for boys, dress and aprons for Mrs. Allen, towls, soap, handkerchiefs, pillow cases and several other things altogether we estimate the goods are worth $12 or $15.00.

All this came just at a time when Mrs. Allen and I had begun to wonder just what we would do. Our sick boy takes the full time of one all the time and both of us part of the time. No chance to sew any, no nothing to buy anything, to sew, and grocery and Doctor's bill mounting every week. Things were looking somewhat blue but we are very thankful that these good women had inspiration from the great Giver of all gifts to be so thoughtful of our needs. We hope to repay in some way, some day, and pray God's blessings on every one participating in this act of kindness.

In due respect to the Women's Missionary Society I am enclosing a letter which was duly prepared and came with package of goods I ask that it be printed in the Herald.

C. W. ALLEN, Reporter.

To Our President, Mrs. C. W. Allen:

We, the members of the Women's Missionary Society of Mt. Zion, wish to try to express to you, in this trying time you are going through, in a small part our sincere sympathy for you. We know these gifts are but a little token, and of course the value very small, but for you to know they come from hearts full of love and sympathy for you is our true aim. We trust the good Lord may see fit to soon restore health to your dear little boy. We miss you and family in church so much. May the Lord bless each of you is our prayer.

The Woman's Missionary Society, Mt. Zion.

Davidson Circuit, Pine Hill.—Today was a fine day with us. Brother Ridge preached a wonderful sermon, and the first sermon in our new church. We had several visiting members Sunday: Brother Ben Lanier and son and family of High Point; also Mr. Leach Lanier and family of Handy, Mr. Burch Lanier of Allegany church, Mr. Holmes Reid of Lineberry church, also Mr. B. K. Taylor of Lineberry church. Glad to have good people to worship with us. Come again. We laid the foundation of our new church the 29th of March and finished it the 20th of May. I am glad to say it is completed and almost paid for. We want to paint it just as soon as we can. The people have done fine in helping us build our church. May the Lord bless each one that has contributed to our needs.

The fourth Sunday in July is our special meeting. Brother John Hulling will be Brother Ridge's help at our church and we people are delighted. Pray for us that we may have a glorious meeting.

A. L. LOMAX, Reporter.

Concord.—It has now been two months since this church was heard from. Our reporter who has always been faithful in this matter of reporting being a school teacher has been quite taken up with the closing work of her term and besides this her mother has been confined to hospital for some time. These two things have hindered her in reporting.

Things have been happening nevertheless. Easter was a great day with us. The Sunday school was well attended and the program rendered by the school was much enjoyed. The offering amounted to $155.00 which was divided between our Annual and General Conference budgets. On the same day four new members were received into our membership.

The second quarterly conference just recently held was one of interest. Forty-three members have been received during the quarter. The Woman's Missionary Society gained thirty-five members, the Men's Brotherhood ten and lesser gain was also recorded by other departments.

On Sunday, May 15th, the church authorized the building of a Sunday plant to house our growing school. To be built with basement and two floors. Departmentally arranged. Steam heated and fitted out with modern plumbing. Although no formal campaign has been conducted for funds with which to build it, yet about half the necessary outlay is in sight. A campaign is now arranged and will be conducted next Sunday. To be concluded in a day.

Our sick list has been unusually large during recent weeks. Rev. Lawrence Little, Mrs. J. M. Troutman, Miss Merdie Helms, Mrs. B. G. Nash, Mrs. Lee Reed, Mr. W. I. Little, Mrs. S. H. Teeter and perhaps others, have had hospital experiences. All but Mrs. Reed and Mrs. Teeter experienced operations. Glad all are better and at home again.

A Daily Vacation Bible School will be put on by this church about the middle of June.

At the solicitation of the President of the conference and the call of certain of our people residing at Kannapolis I have arranged to conduct a Tent Evangelistic meeting there beginning June 2nd. If the developments are such as we expect it will result in another Methodist Protestant Church. I rave secured as helpers Mr. N. J. Miles of Mebane who will have charge of the music and Miss Lula Riddle of Burlington who will act as pianist. The tent will be located in North Kannapolis near the school of that section. Look for the canvass pointer. We urge our people there and in the near by section to come in and attend the meetings as much as possible.

It is likely that the meeting will run from two to three weeks. G. H. HENDRY.

Bethel, Alamance Charge.—Last Sunday found a large audience in our church to hear Mr. Burgess preach. He used as his theme, "The Kingdom of Heaven." He made the picture more vivid to us by first pointing out that the Kingdom was not of meat and drink, material things, or military power, but was characterized by the absence of the flesh, by the Spirit, power, force, light coming into the life, by obedience to the laws of religion, and by liberty and freedom. The Kingdom ministers through man's religious life and indirectly to man's every need. The fruits are such as peace, enrichment, and joy in the Holy Ghost.

We are sorry that our Sunday school superintendent, Mr. Lon McPherson, and his wife have not been able to be with us for quite a while on account of illness. We are praying that both may be restored to health and be with us again soon. We miss them badly. The assistant superintendent, Mr. W. H. Foust, has been leading the school very efficiently and attendance and enthusiasm are growing each Sunday. Attendance for last Sunday registered 99 while the enrollment was only 119. The contest on Bible reading has created much interest among the classes. For two Sundays the report showed that over 1500 chapters had been read during the week. Last Sunday's report gave over a 1000 read.

The Beginners, Primary, and Junior Classes gave a very interesting Mothers' Day program on the second Sunday. The Mothers' class conducted the school on this past Sunday. It adds much to the school to have the classes and individuals conduct the school occasionally, and gives the superintendent a better chance to study his school.

The Women's Home and Foreign Missionary societies met with Mrs. A. L. Foust. In this work, also, we sadly miss our President and leader, Mrs. McPherson. Miss Marcia Foust, as vice-president, had charge of the meeting. Mrs. J. M. Foust gave the lesson from study book. Miss Marcia Foust, delegate to the Henderson conference, gave a very interesting report of a good meeting. During the past year our society was glad to report $101.00 paid, which was a bit over our budget. Our Home society did not do quite so well, paying only about $26.00. We hope to better this report next year. The next meeting will be with Mrs. G. W. Holmes.

I am glad to report that Mrs. Mary Ellen Woody who has been suffering for some weeks from a stroke of paralysis is improving; also, Mrs. Sarah Foust, who was badly disabled by a fall, was able to attend church on last Sunday. At the same time I regret to report Mrs. W. R. Foust, and Mrs. W. A. Foust on the sick list and unable to attend services. We trust that these will soon be well.

BESSIE HOLMES.

(Written for last week's issue, but received too late.—Editor.)

English Street Church.—English Street Church gave the pageant "The Tree of Life," on Easter Sunday night and each character carried their part out well; it was enjoyed by the young as well as the old as it left a deep impression on all.

On the fourth Sunday in April our revival meeting began by the help of Rev. J. R. Anderson, former president of the Georgia conference, now pastor of the First M. P. church in Albemarle. He worked faithfully in trying to show the people to live a Christian life and what it leads to. His prayers, interest and love called several confessions and he will be long remembered. He inspired Christians in their church work.

Our Sunday school is getting on nicely with the work of our good pastor, Brother Moton, and our superintendent. The people work and pray for our church to do more than ever for our Lord and hope we will succeed in every way.

REPORTER.

Guilford Circuit, Hickory Grove.—We held an Easter program and at present, we are making preparations for a Children's Day, which will be held on June 5th. An interesting program has been arranged and the public is cordially invited.

Another item we are proud of is we have organized a Ladies' Aid Society and we believe this to be the best thing ever happened in the way of young women helping to build up a Sunday school.

Since organizing we have had five new members to join us and on May 5th we had a pie supper, which proved to be very successful. Above expenses we raised $29.11.

In addition to this quilt squares have been distributed among the members and each one is to raise as much as possible on them by the next meeting at which time we hope to report a nice amount.

May God bless the Sunday school and may we do everything in accordance with His will.

REPORTER.

Democrat Church.—We are getting along well with our work. Our pastor has been very sick but we are glad to say he is well again. He has a car now so he won't have to walk to fill his appointment.

There is talk of starting a mid-week prayer meeting. Let us work and do all we can to help.

The people of Pleasant Gap have been having cottage prayer meetings. We want them to come and join in our meetings and all work together.

JESSIE WILLIAMS, Reporter.

Orange Charge.—Announcements: Rev. A. G. Dixon will preach at Union Grove church first Sunday in June, 11:00 a.m.

Dinner.

1:30 p. m. Missionary Address, Mrs. Dixon.

Come and bring your lunch and let's make this day profitable to us all.

Dr. Dixon will preach at Efland church first Sunday in June, 8:00 p.m.

This will be Dr. Dixon's official visit to the charge. We hope the people of all the churches will take advantage of these services.

B. M. WILLIAMS.

MEMORIAL SERVICE

Friendship church, Mt. Hermon circuit, first Sunday in June.

10:00 a.m., Sunday school.

11:00 a.m., sermon by Rev. J. Elwood Carroll, followed by special music and short service at cemetery.

Basket lunch.

2:00 p.m., address by Rev. S. W. Taylor, Burlington, N. C.

Come worship with us, and enjoy these services.

NOTICE

The third quarterly conference of Flat Rock circuit will meet at Bethel church on Saturday before third Sunday in June at 2:00 o'clock. I trust we may have a goodly number from each church.

There will be a circuit rally at Gideon's Grove church the first Sunday in Juune. Dinner on the grounds, all day service. We will start our program at 10:30 o'clock. There will be from three to five children to speak from each church. Each church will sing special songs. Come and enjoy the day with us.

JOEL B. TROGDON.

FIFTH DISTRICT RALLY

Julian M. P. Church, May 28-29, 1927

Program:

SATURDAY EVENING SESSION

8:10, The Sunday School, Rev. C. G. Isley.

8:30, C. E. and Young People's Work, Rev. G. L. Gibbs.

8:50, Church Loyalty, J. M. Stone.

SUNDAY MORNING

10:00, Sunday School.

11:00, Sermon, Rev. W. M. Pike.

AFTERNOON SESSION

2:00, The Church Budgets, Rev. G. F. Millaway.

2:15, The Local Church: Its Task, Rev. H. C. Carmichael.

2:45, Our College, Rev. Paul S. Kennett.

INVENTED EXPLOSIVES; HATED WAR

Hudson Maxim, America's most noted inventor of high explosives for use in war, died, May 6, at his home at Lake Hopatcong, N. J., at the age of 74. The first smokeless powder ever made in America and the first to be adopted by the United States government was invented by him. He also invented "maximite," the first high explosive ever used successfully in armor-piercing projectiles. Other Maxim inventions include a steam-propelled torpedo and a rifle shell with a speed of a mile a second.

Although Hudson Maxim did much to make war more destructive, he hated war and always stood for the settlement of disputes by arbitration and other peaceful means. He loved mankind. On his big estate in New Jersey he guarded carefully the hundreds of birds that had their nests in the trees there. But he was a firm believer in preparedness. In 1915 he published a book, "Defenseless America," in which he made a strong plea for preparedness by the United States.—Current Events.

THE BIBLE IN SCHOOLS

The Supreme Court of Minnesota has decided that reading the Bible in public school is not unconstitutional. The court holds that instead of fostering the spirit of intolerance by a strained construction of the Constitution, so as to exclude from use in public schools any book proclaiming great moral precepts, it is more desirable that a liberal construction be adopted, to the end that even in the public schools the pupils perceive that there is that in our principles of government which recognizes the religious element of man and guarantees protection to its free exercise and culture.

Notes and Sundries

—Mrs. Nona Cameron of Liberty is in St. Leo Hospital, this city, afflicted with sleeping sickness.

—Dr. J. L. Kernodle of Burlington has set apart ten thousand dollars to help needy students of Alamance and adjoining counties with their expenses at Elon College.

—Mrs. Marshall Hatley of Albemarle calls attention to the fact that the sessions of our Annual Conference are found listed in the journal of 1914. Those coming since that time may be recalled or found noted in later journals.

—Rev. L. W. Gerringer expects to attend commencement at Western Maryland College. The college owes him the degree of master of arts and he will come back with his name a little amplified. We say the college owes him the degree because he has taken the post-graduate studies in course. He did not stop studying when he received his sheepskin.

—Almost 150 uses have been found for peanuts.

—Canada will celebrate its sixtieth anniversary as a dominion this year. Before 1867, the provinces of Canada were not united.

—Not more than seventy-five years ago a New England city passed an ordiance making it unlawful to use a bathtub without the advice of a doctor.

—A young veterinary surgeon has opened a beauty shop for dogs in Paris, having a staff of doctors, dentists, surgeons, hairdressers and beauty specialists.

—The eyes of some dragon flies have between six thousand and seven thousand facets or lenses and those of a small butterfly between five and six thousand.

—A new U. S. postage stamp is soon to be issued by the Government. It will commemorate the one hundred and fiftieth anniversary of the defense of Fort Stanwix.

—Slavery has recently been abolished in the state of Kalat, Baluchistan, a dependency of India, where it has been a part of the social scheme since the Sixth Century B. C.

—"Last year wets claimed they would gain 200 votes in Congress, but they didn't gain any. Of 35 Senators elected they won only six. Even Wadsworth of New York was defeated."

—Although South America has over twice the area of the United States and 65,000,000 population, she produces less than one-third the amount of the average wheat crop of this country.

—The Chamber of Commerce of the United States reports that the year would not be long enough to include all the 'special weeks' if they fell consecutively. In addition to approximately 100 'special weeks,' there is a wide variety of 'special days,' giving every member of the family, many articles of food and miscellaneous activities a place in the calendar.

UNCLE SAM'S LOWEST PAID WORKER

Asikin bin Mian, native messenger for the U. S. consulate at Batavia in the East Indies, is said to receive the smallest compensation of any employee of the U. S. government. Mian was appointed "oppa" (Malay for messenger) at the Batavia consulate 25 years ago at a salary amounting to $6.03 a month. Since then his compensation has been increased gradually until now it is something like $10.05 a month. His duties include greeting all callers at the consulate and carrying messages for the officials. This "smallest paid employee" only wears a coat on important occasions. The usual visitor is met by Mian attired only in an undershirt, a pair of pajama trousers and a sarong (apron) held in place by a leather strap. Natives of the village consider Mian a rich man since he owns a small house and sometimes appears in public carrying a gold watch and chain with an American $20 gold piece as a charm.

THE DEADLY AUTOMOBILE

Every forty-two seconds a person is killed or injured in an automobile accident in the United States, says a report recently made public by the American Road Builders' Association. The report shows that more than 100,000 persons, at least one-third of them school children, have been killed in automobile accidents in the last five years. In the same period three million persons were injured and two billion dollars' worth of property was destroyed.—Current Events.

—The Philippine Islands include 7,083 islands with a total area of some 114,400 square miles.

Wife—I took this recipe for this cake out of a cook book.

Husband—You did perfectly right. It should never have been put in.

Street-car Passenger—Do you charge for children?

Conductor—Under six, we do not.

Passenger—Well, I have only five.

Florist—Here are some beautiful cotton blossoms, madam.

Mrs. Newwealth—Cotton blossoms? How cheap and vulgar looking! Haven't you any silk blossoms?

Landlady—I think you had better board elsewhere.

Boarder—Yes, I often had.

Landlady—Often had what?

Boarder—Had better board elsewhere.

South Bend Tribune—Vacation in the public schools will be welcomed by parents of small children who are tired of preparing debates.

San Diego Union—A California poultry rancher has raised a hen that looks like a penguin, crows like a rooster and waddles like a duck. If there is a third party in 1928, here is its mascot.

Lafayette Journal and Courier—The nth degree of modesty was demonstrated by the man who gave an unsigned check to a charitable association because he desired to make an "anonymous contribution."

PITY THE POOR DRUGGIST

Apparently druggists in this country know more about the English language "as it is written" than most of us. Following are some queer written requests made to them:

"This child is my little girl. I send you five cents to buy two sitless powders for a grown up adult who is sike."

"Dear Doctor, ples gif bearer five senses worse of Auntie Toxyn for to gargle baby's throat and obleage."

"You will please give the little boi five cents worth of epecac for to throw up in a five months' old babe. N. B. The babe has a sore stummick."

"I have a cute pain in my child's diagram. Please give my son something to release it."

"My little babey has eat up its father's parish plaster. Send an antedote quick as possible by the enclosed girl."

"I haf a hot time in my insides and wich I wood like it to be extinguished. What is good for to extinguish it? The enclosed money is for the price of the extinguisher. Hurry pleas."—Pathfinder.

THE DUEL

The gingham dog and the calico cat,
Side by side on the table sat,
'Twas half-past twelve, and (what do you think)
Nor one nor t'other had slept a wink!
The old Dutch clock and the Chinese plate
Appeared to know as sure as fate
There was going to be a terrible spat
(I wasn't there but I simply state
What was told to me by the Chinese plate.)

The gingham dog went "Bow-wow-wow!"
And the calico cat replied "Mee-ow!"
The air was littered, an hour or so,
With bits of gingham and calico,
While the old Dutch clock in the chimney place
Up with its hands before its face
For it always dreaded a family row!
(Now mind: I'm only telling you
What the old Dutch clock declares true.)

The China plate looked very blue
And wailed, "Oh, dear, what shall I do!"
But the gingham dog and the calico cat
Wallowed this way and tumbled that,
Employing every tooth and claw,
In the awfulest way you ever saw—
And, oh! how the gingham and calico flew.
(Don't fancy I exaggerate
I got my news from the China plate.)

Next morning where the two had sat
They found no trace of dog or cat;
And some folks think unto this day
That burglars stole that pair away!
But the truth about the cat and pup
Is this: they ate each other up!
Now what do you really think of that!
(The old Dutch clock it told me so,
And that is how I came to know.)

—Eugene Field.

"Last fall 35 governors were elected, of whom 30 were avowed drys, and only two out and out wets. These two are Smith of New York and Ritchie of Maryland."

Many Twin Lambs. The number of twin lambs born in the Northwest this season is the greatest in history.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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OUR CHILDREN'S HOME

Offerings By Churches and Individuals

Zoar church, Mecklenburg circuit, S. C., $1.90; Stallings, Mecklenburg, $1; Shiloh church, North Davidson, $13.75; Mebane, $9.50; Flat Rock, Vance Charge, $2.50; New Hope, Vance, $3.50; Bethel, Alamance, $3; Mitchells Grove, Guilford, $2.71; R. I. Hallock, High Point College, $5; Mrs. J. C. Coble, $3.

Sunday School Offerings

Mizpah, Haw River, $5; Fair Grove, Haw River, $3.50; Friendship, Haw River, $5; Shiloh, Randolph, $1.83; Center, Alamance, $4.55; check by R. E. Watts, church or charge not given, $1.79.

We appreciate very much the offerings of each Sunday school and church and those from individuals. It is through the loyal support of our many friends that we are enabled to meet all obligations. May we continue to have your interest and support. We insist that any one sending contributions, please give name of church and charge from which it comes. In order that we may give correct reports through this column. We are not familiar with the different churches and can not place them properly without this information.

We hope to have our Children's program ready to visit your churches in the near future, please let us know when it is convenient for you to have us visit your church.

E. F. ALLMAN, Superintendent.

SUNDAY SCHOOL

Lesson for May 29—Peter Undaunted by Persecution. Acts 5:17-42.

Lesson for June 5.—Peter Preaching to Gentiles. Acts 10 and 11.

CHRISTIAN ENDEAVOR

Topic for May 29—How Have Missions Helped China? Luke 4:16-31.

Topic for June 5.—Our Christian Duty to Maintain Health. 1 Tim. 4:8; Rom. 12:1.

—A new hospital for negroes is to be dedicated here this week. It is named the Richardson Memorial Hospital in honor of the late Mr. Richardson, one of the most liberal promoters. It is a splendid building on East Washington street.

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R. M. ANDREWS, *President*

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Secret of Firefly's Light

How does the firefly produce its light? Thus far science has been unable to give a definite answer to the queustion. The firefly apparently produces a "cold light." There is no appreciable heat produced in connection with it. Could this process be duplicated by science it is possible that the entire system of artificial illumination would be revolutionized. The cold light produced by fireflies and other creatures has been split into various colors and its energy measured by Dr. W. W. Coblentz and Dr. C. W. Hughes of the U. S. bureau of standards. Although they have been unable to determine the real cause of the light, they did learn that there is a wide range of colors in the various glowing organisms. Prof. E. N. Harvey, of Princeton university, has also been making studies along this line. His researches indicate that the light of the firefly is produced, not by combustion, but by a kind of digestive process.

HERALD SUBSCRIPTION RECEIPTS

Rev. B. M. Williams, $2.25; Rev. H. F. Fogleman, $3; Rev. J. W. Hulin, $3; Rev. O. C. Loy, $1.50; J. H. Trollinger, $3.

NEW-BORN BABES

May 20, Othelia, daughter of Mr. and Mrs. Riley Hopkins, Eldorado, N. C.

May 20, Robert Sherwood, son of Prof. and Mrs. J. H. Allred, High Point, N. C.

May 18, a son of Mr. and Mrs. H. C. Fogleman, High Point, N. C.

—England and Russia are on the point of breaking off diplomatic relations. The Russians are accused of using their trade agency in London for political propaganda hostile to England.

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GREENSBORO, N. C.

—We thank Mr. Arthur Lewis for an invitation to Duke University commencement June 5-8.

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — ALL YE ARE BRETHREN.

Pres Elderdice 5dec7
Westminster MD

VOLUME XXXIII. GREENSBORO, N. C., JUNE 2, 1927 NUMBER 30

The Weak Point in the Universalists' Creed

Universalists held a convention in North Carolina a hundred years ago and adopted a constitution and creed. Their distinguishing article of faith is contained in the second article of the creed, which reads as follows:

"We believe in one Lord Jesus Christ the Son of God; ordained to be the Saviour of men through the medium of the gospel and the power of the resurrection; and by and through whom our Heavenly Father has irrevocably decreed to reconcile all men to himself, and thus to render them holy and happy in the world to come."

In recent years there has been a revival of effort on the part of Universalists in North Carolina, and they are trying to impress on the thought of the people the same creed. It is consoling, indeed, to believe that all men will ultimately yield to the appeals of the gospel of Christ and become holy and happy. But it may not be best for the world to rest in such a hope. It certainly is not best if this is a false hope. What evidence can the Universalists give to prove that God will ultimately reconcile all men unto Himself? It is easy to believe that a loving Father will try most earnestly and persistently to accomplish that very thing. But how do we know that it can be done? Will moral suasion accomplish it in the case of all men? What does experience prove? Will God at length use His omnipotent power and compel voluntary submission to His will? There is a contradiction in the very thought. And if force has ultimately to be used, why not use it in the beginning and prevent all the sin and sorrow that follows in its train?

This creed of the Universalists seems to be based on Colossians 1:20, which reads: "And having made peace through the blood of his cross, by him to reconcile all things unto himself."

The Universalists would do well to read through Paul's letter to the Colossians. In the third chapter they will find these statements: "The wrath of God cometh on the children of disobedience," and "He that doeth wrong shall receive for the wrong which he hath done; for there is no respect of persons."

The gist of the gospel message is repentance for sin and faith in Christ as a means of salvation. The Universalists deaden the effect of this appeal by making men imagine that the same end will be secured without this effort on their part. The Universalists are doing good service when they are teaching that God loves all men and is trying to secure the salvation of all men. But when they misrepresent the manner in which God is really moving in His effort, they are opposing and thwarting the efforts of God.

No Herald June 16—vacation week.

The Apostle of Christian Endeavor

It is too early yet to take the measure of Francis E. Clark, but it is not too early to write him down as the great apostle of the young people's movement in the Christian church. We do not limit his achievements to the distinctively Christian Endeavor societies, but credit him also with being in an indirect way the founder of the Epworth League and the Baptist Young People's Union and all the other young people's societies that have sprung up in any of the Protestant churches in the last thirty years. He started the movement and it spread to all the churches. For a time he was bitterly disappointed that some denominations declined to employ the name Christian Endeavor Society, but his spirit was too sweet to cherish bitterness, and he became reconciled to the situation and labored to make the spirit of Christian Endeavor universal, caring not so much what names were adopted to designate the outward forms of organization. If we measure Dr. Clark by the multitude of his labors and by the extent of his travels, by his tact in dealing with men and by the magnitude of his influence over men, we must write him down sa an apostle of the first rank. Did not God set him apart for this work? Who would dare assert otherwise? Who, knowing all that Dr. Clark accomplished in the last 30 years, can reasonably doubt it?

Why Did Jesus Submit to Death?

Perhaps the most common answer is, that He might redeem men, that He might make atonement for the sins of the world. His death in this view was an expression of His love for men. Love to men was the motive that led Him to the cross.

Others, not accepting the idea of a vicarious atonement, say that Jesus died to demonstrate the great love of God for men, to break and soften the hard hearts of men by an amazing exhibition of divine love.

A third answer is that He died to prove to men His love and devotion to God. This answer is suggested by Jesus' own words in John 14:31: "That the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence."

All three answers may be true. Jesus' answer comes with the highest authority.

THE SELF-LIFE

Disregard the working of thine own will, reason, and judgment. It is because all these are false counselors, the sworn servants, bribed slaves of thy fallen nature, that self-discovery is so difficult. They are all born and bred in the kingdom of Self, and therefore, if a new kingdom is to be set up in thee, if the operation of God is to have its effect in thee, all these natural powers of Self are to be silenced and suppressed, till they have learned obedience and subjugation to the Spirit of God. This is why such high value is attached to the contemplative life, to stillness of soul, and to the practice of the presence of God.—*Selected.*

CONGREGATIONALISTS AND CHRISTIANS APPROACH EACH OTHER

By Rev. Luther K. Long

The denomination known as the Christian Church—I think they are sometimes called "O'Kelleyites" in North Carolina—and the Congregationalists may some day become one denomination.

Commissions representing these two bodies have been studying the situation and have agreed upon a joint report. It was submitted to the general convention of the Christian Church last October, and it was unanimously ratified. It goes to the National Congregational council where it will, in all probability, be acted upon favorably.

The joint report of the commissions calls attention to the following points of agreement between the two churches:

"1. Each church has the congregational form of government.

"2. In each, the indiivdual church is the unit of authority.

"3. Each church accepts and practices representative government with regard to matters of common concern to the churches.

"4. Each church accepts the Bible as the rule of faith and practice, recognizing the right of free individual interpretation.

"5. Neither church holds to a creed which is binding upon individuals or upon churches.

"6. Each is agreed upon the general foundational tenets of our common Christianity.

"7. The Congregational statement of 1913 and the Principles of the Christian church we find essentially in accord in evangelical temper and inclusive in their scope."

"In view of the above findings and the added fact that it is our unanimous conviction that all Christian believers should now be brought into the closest possible fellowship and co-operation, we submit the following recommendations:

"In view of the similarities in organization, belief, observance of ordinances and general practices between the Christian and Congregational churches, and to the end that they may know each other better and enter definitely into a commo fellowship, it is recommended that in states, districts, and towns, where churches of both denominations exist side by side, they be urged to take steps toward close co-operation as an expression of the unity that ought to exist."

At a recent meeting of representatives from the two denominations, held in Raleigh, North Carolina, Dr. W. A. Harper, president of Elon College, said in an address:

"Christian union is the church's primary need. Why are we kept apart anyway in our Christian effort? It seems to me that there are three simple reasons:

"1st. Pride in our religious pedigree.

"2nd. Insistence on distinctive things, the things for which we peculiarly stand, rather than the magnifying of things on which we are agreed.

"3rd. Property rights and official positions."

Here's praying and hoping that this union will be happily consummated, and that it will be the fore-runner of other unions which shall result in the strengthening of the cause of Christ and the clarifying of the Christian testimony to a halting and needy world.

—The race of mankind would perish did they cease to aid each other.—*Walter Scott.*

FRANCIS E. CLARK

Rev. Francis E. Clark, D. D., LL. D., founder of Christion Endeavor, died May 26 at his home in Newton, Mass., at the age of 75 years and eight months. He had been failing for some time and in the past year had one or two slight hemorrhages of the brain, which, however, did not disable him. He suffered from arterio sclerosis, but the immediate rause of death was kidney trouble, and came after only a few days' illness.

Francis E. Clark was born at Aylmer, Quebec, on September 12, 1851. He was the child of American parents. His father was Charles Carey Symmes, of Winchester, Mass., and his mother Lydia Fletcher Clark. He was orphanaed at the age of eight and went to live in Auburndale, Mass., with his maternal uncle, Rev. Edward Warren Clark, and adopted his foster father's name. On his father's side he was descended from Rev. Zechariah Symmes, who was driven out of England under the persecution of Archbishop Laud. His mother came of old Puritan stock.

He was educated at a small academy at Claremont, N. H., then in famous old Kimball Union Academy, and at Dartmouth College. He received his theological education at Andover Theological Sminary.

On February, 1881, Dr. Clark, then pastor of Williston Congregational church, Portland, Me., organized the first Christian Endeavor Society with about 50 members. News of this society and its aims spread abroad, and other pastors tried the same methods. Thus the Christian Endeavor movement was born. In a few years hundreds of societies were formed, not only in America, but in China, Great Britain, India, and other lands. Today Christian Endeavor societies are found in about 80 different denominations and in every country on the globe. There are about 80,000 societies with approximately 4,000,000 members.

At the Christian Endeavor convention at Portland, Oregon, in July, 1925, Dr. Clark resigned the presidency of the United Society of Christian Endeavor, and was elected president *emeritus*. His successor as president of the United Society of Christian Endeavor is Rev. Daniel A. Poling, D. D., LL.D., minister of the Marble Collegiate church, New York City. For the past two years Dr. Poling and the executive officers of the society have carried the burden of the ever-expanding work of Christian Endeavor, releasing Dr. Clark from the strain. Dr. Clark's interest and contacts with Christian Endeavor in foreign lands induced him to retain the presidency of the World's Union of Christian Endeavor.

With the passing of Dr. Clark, the world loses one of her great religious leaders, a man of rare spirit and piety, of kindly courtesy and tact. His friends are found in all ranks of life and in all lands. He had no enemies. Everywhere he is recognized as one of the vital figures in the religious life of the world.

Dr. Clark proved a wise and tactful leader of the movement that was started in Portland, Me. By 1885 societies were so numerous that a national organization was formed, the United Society of Christian Endeavor. With characteristic modesty Dr. Clark urged the election of W. J. Van Patten, of Vermont, as president. Mr. Van Patten resigned in 1887 and Dr. Clark was then elected president. In this year he resigned the pastorate of the Congregational church, South Boston, to which he had come in 1883, that he might give his whole time to Christian Endeavor work. In 1886 he was one of three or four men who purchased *The Golden Rule* and

made it the organ of the Christian Endeavor movement. Later the name was changed to *The Christian Endeavor World.*

Dr. Clark was a great traveler. His first journey in the interest of Christian Endeavor was to England. In later years he made five journeys around the globe and found that if the sun never sets on the British Empire neither does it ever set on Christian Endeavor.

He was ofttimes in peril by land and by sea, in storm and near shipwreck. He was the last American to leave Peking before the outbreak of the Boxer rebellion in 1900, and he was the first American to make the long journey from China to London across Siberia, using the trans-Siberian railroad.

Dr. Clark was the author of many books on young people's work, on travel and on religious subjects, and his magazine articles are innumerable. Among his books we may mention his latest, an autobiography, *Memories of Many Men in Many Lands,* and among other works, *Looking Out on Life, World-Wide Endeavor, Christian Endeavor Manual, The Church and Young People, A New Way Around an Old World, The Continent of Opportunity, The Charm of Scandinavia* (with Sydney Clark, his son), *In the Footsteps of St. Paul, Our Italian Fellow-Citizens, Gospel of the Out-of-Doors,* and many others.

His interests were as broad as humanity. He was a director of many peace organizations, the Church Peace Union, and others. He saw in Christian Endeavor a mighty force to promote world friendship. He pointed out that after the Boer War the first time Boers and Britons met in friendship was in a great Christian Endeavor convention in South Africa, and after the World War Christian Endeavor was the first international organization to bring together Germans, Frenchmen, and Englishmen in a great convention in Hamburg. Even now Christian Endeavorers of England invite German Endeavorers to spend vacations in England as guests of British Christian Endeavor holiday homes, and similar invitations come from German Endeavorers to Britishers.

No one can measure the extent of the influence of Francis E. Clark on the religious life of the world. The Christian Endeavor pledge has entered into the life of at least 20,000,000 present and former members of the society, and this pledge formed the background of Dr. Charles M. Sheldon's book, *In His Steps,* millions of copies of which have been sold. Christian Endeavor liberated for the service of the church the energies of young people. It challenged them to do something for Christ and the church. It showed them practical methods of work. It is inter-racial, international, and interdenominational, and therefore has brought into vital fellowship young people of all lands and of all faiths. Christian Endeavor has never entered the field of doctrine. Its aim has been to unite young people in practical work for Christ.

On October 3, 1876, Dr. Clark married Harriet E. Abbott, of Andover, Mass. His wife survives him, as do also four children: Mrs. Maude Williston Chase, of Newton; Eugene Francis, professor in and secretary of Dartmouth College; Harold Symmes, head master of a school in New Jersey; and Sydney, who is engaged in the real estate business in Boston.

For several years the active leadership of the Christian Endeavor movement has been under the direction of Rev. Daniel A. Poling, of New York City. Dr. Poling was elected president of the International Society in July, 1925.

—To live is not to live for one's self alone. Let us help one another—*Menander.*

LETTER TO THE POPE

MAY 24, 1927.

His Holiness, Pius XI, The Vatican, Rome, Italy.

Dear Sir:

About a year and a half ago you were courteously asked, publicity, by a group of American citizens, to use your influence to promote the enforcement of the Prohibition Amendment to the Constitution of the United States.

In your behalf it was semi-officially said, with show of great indignation, that prohibition is a "political" issue and that you have nothing to do with anything "political." It was further suggested that your views would be made known to and through the American representative of the Hierarchy.

A few weeks later, early in 1926, His Eminence, William Cardinal O'Connell, the ranking Roman Catholic Prelate in America, visited Rome. On returning, before fairly off the ship, he attacked prohibition as "opposed to Holy Scripture and Catholic tradition."

Shortly after this, one of the largest press associations in America, whose representative evidently has close relations with representatives of the Holy See, sent from Rome an apparently inspired dispatch to the effect that the Holy See (which only a few weeks before had declared prohibition to be a "political" question that it would not touch), specifically approved the statement of Cardinal O'Connell, and, on its own account, further attacked prohibition on the added grounds that it is "opposed to reason, faith and Christian morals."

While it is claimed in your behalf that you neither officially notice nor formally deny any erroneous statement, yet within the past few weeks there have emanated from the Vatican, first, an unofficial, and, second, an official disclaimer of any interest in the Presidential aspirations of Gov. Al Smith.

This establishes the fact that you do deny, or have denied for you, anything which you believe will give a wrong idea to the American people on a question of vital importance.

The prohibition question is the outstanding American issue, and will be the main factor affecting the candidacy of Gov. Smith, which candidacy was considered of sufficient importance to justify a disclaimer through those who would not dare do it without your approval.

The record, therefore, not only justifies, but imperatively demands a disclaimer of erroneous statements of the attitude of the Holy See on prohibition,—*if in fact these statements are erroneous.*

Justice to you, in case the zeal or prejudice of those in close relation to you has misrepresented you and thereby put you in a false position, requires that you be invited to make that fact clear.

On the other hand, if the attack upon prohibition, manifestly intended to convey the impression it reflects your views, on the alleged ground it is "opposed to Holy Scripture, Catholic tradition, reason, faith and Christian morals" accurately represents yours and the official Roman Catholic position, it is only simple justice to the American people to have that fact established, and responsibility definitely located either by (1) frank, direct, unanswerable *official* statement, or (2) by the equally conclusive fact of your refusal to deny or disclaim the hostile semi-official statements that purported to reflect your views and to represent Roman Catholicism.

Recognizing that it is your privilege to ignore this communication, and, that, in the event you do, then it is equally the privilege of the American public to interpret your silence, in the face of the record, as an admission that the attack upon prohibition, on the grounds set out, correctly states your views and that of the Holy See, I respectfully inquire:

Is it true, or not, that you, and what is generally known to the American public as the "Roman Catholic Church," are opposed to prohibition of the liquor traffic as provided by the Eighteenth Amendment to the Constitution of the United States of America, on the ground that it is "opposed to Holy Scripture, Catholic tradition, reason, faith and Christian morals?"

Yours for the Triumph of Truth,
WILLIAM H. ANDERSON, *General Secretary.*

MR. BEECHER'S VIEW

One evening nearly forty years ago I was trying to help Henry Ward Beecher with his mail. There were no scheduled engagements, the mail was light, and Mr. Beecher was enjoying that rare thing in his life, a brief period of leisure. He was sitting at his desk, the end of his quill-pen balanced between his lips, as was his wont....Suddenly he turned in his swivel-chair, and, taking the pen from his mouth, asked, "How old are you now, Edward?"

"Twenty-two, sir," I replied.

"Full of hopes and plans as to what you are going to do with your life, I suppose?" he asked.

"More hopes than plans, I think, sir," I answered.

"That is right," he returned. "The first thirty years should be full of hopes. The imagination should then be at its liveliest."

"And full of learning?" I asked.

"In a way," he mused. "A certain kind of learning, that is, school and book learning. But actual lessons come only from Life itself, and we begin to learn intelligently only at thirty. Then you begin to take in and pack away."

"And give out?" I ventured.

"We do, yes, of course," was the answer, "but not wisely. Wisdom does not come so easily nor so quickly as that."

"When does wisdom come, sir?" my curiosity prompted.

"At sixty," was the prompt response. "Not before. Then if you have listened intently and lived carefully and learned from living, you have stored up a background of wisdom from which you begin to draw for ripe and correct decision. Yes, it takes sixty years to reach wisdom. It seems a long road, doesn't it? But wisdom is a rare quality, my boy, just like a rare orchid. It takes years to cultivate it, and, like the orchid, it feeds on the unseen."

"You feel then, Mr. Beecher, that you have experienced only thirteen years of wisdom in all your seventy-three years of life?" I asked.

"Just about, my boy, just about," he mused, and once more the quill went between his lips as he sat looking into space. "Certainly not any more," he concluded.—*From "Twice Thirty," by Edward W. Bok.*

FOR HIS SAKE

Bringing oneself to a willingness to sacrifice because of one's love of God sometimes is the hardest part of such sacrifice. Whole-souled willingness God desires, but the sacrifices he actually requires are startingly few and small. A certain soldier who had lost a hand in the Great War illumined this fact. When a chaplain offered him sympathy in his loss, the boy cheerily replied: "I did not lose it, I gave it gladly. I was willing to give my life to my country, but all it took was my hand." He had been willing to surrender all, yet he had been called on to give only a small part, and a million of his comrades had to give even less than he. The older we grow in the Christian life, the greater becomes our wonder that the privations we have been willing to endure for Christ have been so few. Moreover, even those we have been called upon to experience have been quite overshadowed by the satisfaction that has come to us in cheerful, persistent endurance for Christ's sake.—*Selected.*

BEING A SON

Here is a good little "sermon" from *The Youth's Companion*, and it is as good for older readers as it is for the young:

"It's two years since I joined the church," the young man said, and his tone was dull and spiritless as if he were speaking something too remote to interest him. "I was in earnest then, and I've tried, but it seems of no use. I guess I don't belong in the church. You know how it is, Mr. Rutledge, when a man holds an office he isn't fit for. It's better to resign than to wait till he's kicked out."

"I hope it isn't so bad as that, Tom." The elderly face was kindly. "What you've said about yourself reminds me of an experience I had when I was 16 or 17 years old. My father owned a small farm, but he was a poor man, and if I was to go on with my schooling I had to earn something for myself. I shall never forget the humiliation of the first summer I tried to work out. I wasn't ashamed to work, but I was ashamed of being a flat failure wherever I went. I think I was discharged eight times that season for sheer incompetence. I had always been fond of books and had never taken a sympathetic interest in farm work, and strangers wouldn't put up with my slack, bungling way of doing things.

"Father was always kind and patient when I came home. He never scolded me for losing my place, but pointed out the reasons why I was not a good farmer; he blamed himself as much as he blamed me. It was because of his encouragement that I tried again and again, and when it seemed useless to try any more he proposed that we take land the next year and work together. 'I guess your father can get along with you all right, Robert, even if the neighbors don't think you're much of a hired man,' he said in his homely way.

"I suppose I was poor help to the end of the chapter, but I was working for my father. His love overlooked the things I did amiss; he knew I was doing my poor best."

The old eyes were wonderfully tender and wistful as they met the younger eyes looking into them inquiringly. "Isn't it the same with our heavenly Father, Tom? You didn't hire out to a hard master there two years ago, Tom. You just took your place in God's big family, where God wanted you to be, where He wants you to stay. Hired men are discharged every day for incompetency, but it's rare for a son to be kicked out. That's against the nature of things, because the son belongs in his father's house."

The young man's eyes had softened. His lips moved unsteadily before the words came. "I want to stay if—if He—if He feels that way," he said brokenly.—*Selected.*

SEVEN REASONS FOR THE ESTABLISHMENT OF A FAMILY ALTAR IN YOUR HOME

1. A Family Altar in your home will send you forth to your daily tasks with a cheerful heart, stronger for work, truer to duty and more determined to glorify God.

2. A Family Altar in your home will bring you strength to meet discouragements, disappointments and unexpected adversities.

3. A Family Altar in your home will make you conscious throughout each day of the sustaining companionship of Christ.

4. A Family Altar in your home will sweeten your home life, resolve misunderstanding and relieve friction.

5. A Family Altar in your home will largely determine the eternal salvation of your children.

6. A Family Altar in your home will assist the work of your pastor and stimulate the life of your church.

7. A Family Altar in your home will be an example to other homes for a richer life of service and devotion to God.

—*Selected.*

Denominational Enterprises

FOREIGN MISSIONS

Japan—Evangelistic Department

The reports of the evangelistic work in Japan are most encouraging. Rev. E. I. Obee is the evangelistic superintendent of the Yokohama District. The district has enjoyed a fine year. Steady, conscientious work on the part of the pastors and workers has brought good results.

The Oyama Mission has had favorable growth along all lines during the past year. It is in the best condition it has known since the earthquake of 1923. The work among the factory people is again being carried on freely. Ten new members have been received, the collections are much better than they were last year and there are many inquirers enrolled.

The Tsurumi Mission is also steadily improving. Many more meetings have been held this year than last. The special services resulted in much good. There has been quite an increased attendance on the part of grown people. The collections have greatly increased recently. Two promising members have been received and there is also a large number of inquirers in the mission.

Evangelistic

Rev. Leigh Layman is the superintendent of the Nagoya District. Last year was a record year in this district, the results being the greatest of any year, except one, during the past eight years. But the results of the year just closed were the greatest of any year, except one, during the past fifteen years, and with less men working. And there is every reason to believe that this fine record will continue through the present year. So this splendid work goes forward.

In this district there are seven mission charges composed of eighteen appointments or places of worship. Among these the Kawara mission, which is our Nagoya City mission, through its rapid growth will soon become a Conference Church. The only condition it now has to meet is to become "half self-supporting." Its finances are the best of any mission in the district and all its activities are in good shape.

The report for the year shows thirty-nine adults and nine children baptized. Five members received by letter, thirty-nine into full membership and nine probationers. 172 full members, 63 probationers, 50 inquirers and 518 Sunday school scholars are enrolled.

Similar reports come also from the Women's Department under the careful and faithful supervision of Miss Mary E. Williams. She reports 600 meetings held during the year. These include Sunday school classes, Bible classes, meetings for women and young people and factory meetings.

Miss Ethel Hemstead, one of our faithful and influential teachers in the "Kakiwa Shinsei" kindergarten in Nagoya, is now in America on her furlough. Of her Miss Williams writes, "Naturally, Miss Hemstead's absence is keenly felt. By her ability, sincerity of character and steady endeavor to exalt the Christ in her life and work she has won the love and confidence of the teachers and parents and we trust that she soon will be able to come back to this field of ever-widening opportunity."

Lest We Forget

We are now in the month of June—the month of Children's Day Services and Missionary Offerings for the men's work. The program this year is one of the finest and best in the history of the Church. The need is one of the most urgent. The worthiness of the appeal is one that ought to lead every church and Sunday school in the Denomination into active co-operation and generous offering.

The Men's Board needs the hearty co-operation and financial support of every Methodist Protestant that we may "carry on" and not take a backward step. On May 17th Mrs. Klein reported 500 orders for Children's Day programs received. This is better than at that date last year. But the final number of orders ought to be more than twice the 500. Have YOU sent in YOUR order? If not, send it NOW! Mail all orders to Mrs. Mary E. Klein, Berwyn, Maryland.

S. W. Rosenberger.

HOME MISSIONS

My Last Appeal for Easter Returns

I have already appealed to the pastors and churches, through our church papers, to report to me the results of their Easter services, both as to members received and the amount of the offerings taken for Home Missions. There have also been sent to the pastors return postal cards with the request that these be returned with the information so greatly desired. The result is that to date, May 26, of the 1,000 churches to which Easter programs were sent I have heard from only 480.

These show that at Easter 2,146 members were received into the Methodist Protestant Church. It is safe to say that never before, in almost one hundred years of the church's history, have so many persons united with our church at one time. While it is reasonable to suppose that the 500 churches from which no report has been received would not average what those already reported have, the number would be largely increased over that here named if we had a full report. The offering from the 480 churches totals $20,214.05. There is still a large amount not yet reported.

I make this very kind but earnest request to the pastors and church officials to take the time to send me a postal giving the results from your church or churches. I am in communication with the Treasurers of the Annual Conferences and have sent them the list of the churches, in their Annual Conferences, with the hope by this means we may hear from many. The Treasurers are very willing, and are rendering valuable assistance, which is greatly appreciated. I may continue to communicate with the pastors and churches by mail, but this will be the last public appeal.

Let us all rejoice together in what has been accomplished, especially in soul-winning during the Easter season, and the large increase in our church membership. On behalf of the Board of Home Missions I again express our gratitude to the church at large for the splendid co-operation given.

J. M. Sheridan, *Secretary.*

516 N. Charles Street, Baltimore, Md.

THE BLOODLESS BELIEFS

Spiritism, Eddyism, Theosophy, New Thought, Unitarianism, all deny the necessity of a BLOOD atonement for sin. Believers in these cults are snared by Satan, and must perish without hope. "Without the shedding of blood there is no remission."—Hebrews 9:22.

What the Scriptures Say

When I see the BLOOD, I wiss pass over you.—Ex. 12:13

The church of God, which He purchased with His own BLOOD.—Acts 20:28.

We are made nigh by the BLOOD of Christ.—Eph. 2:13.

The BLOOD of Jesus Christ, God's Son, cleanseth us from all sin.—1 John 1:7.

Unto Him that loved us and washed us from our sins in His own BLOOD.—Rev. 1:3.

How much more shall the BLOOD of Christ purge your conscience.—Heb. 9:14.—*Selected.*

PROVISIONAL PROGRAM PASTORS' CONFERENCE, JULY 18 TO 24, 1927

THEME: "*The Country Church and the Kingdom*"

MONDAY

8:00 p. m.—Lecture, Rev. C. E. Forlines, D. D.

TUESDAY

8:00-8:45—"The Finances of the Country Church," Rev. B. M. Williams.

8:55-9:40—Lecture 1, Rev. C. E. Forlines, D. D.

9:50-10:25—Joint devotional service.

10:40-11:30—Lecture 1, Rev. E. D. Stone, D. D.

11:40-12:25—"The Country Church and Conference Relations," Rev. A. G. Dixon, D. D.

8:00 p. m.—Address, Professor J. M. Ormond, Duke University.

WEDNESDAY

8:00-8:45—"Worship and the Country Church," Rev. T. M. Johnson, D. D.

8:55-9:40—Lecture 2, Rev. C. E. Forlines, D. D.

9:50-10:25—Joint devotional service.

10:40-11:30—Lecture 2, Rev. E. D. Stone, D. D.

11:40-12:25—"Music and the Country Church," Rev. R. S. Troxler.

8:00 p. m.—Address, Rev. L. B. Smith, D. D.

THURSDAY

8:00-8:45—"Evangelism in the Country Church," Rev. J. D. Williams, D. D.

8:55-9:40—Lecture 3, Rev. C. E. Forlines, D. D.

9:50-10:25—Joint devotional service.

10:40-11:30—Lecture 3, Rev. E. D. Stone, D. D.

11:40-12:25—"Consolidation of the Country Church," Rev. R. C. Stubbins.

8:00 p. m.—Address, Rev. L. B. Smith, D. D.

FRIDAY

8:00-8:45—"The Architecture of the Country Church," Open discussion led by Rev. N. G. Bethea.

8:55-9:40—Lecture 4, Rev. C. E. Forlines, D. D.

9:50-10:25—Joint devotional service.

10:40-11:30—Lecture 4, Rev. E. D. Stone, D. D.

11:40-12:25—"The Country Church and the College," Rev. R. M. Andrews, D. D.

8:00 p. m.—Address, Rev. L. B. Smith, D. D.

SATURDAY

8:00-8:45—"The Country Church and the Consolidated School," Rev. C. W. Bates.

8:55-9:40—"The Pastor and the Country Church," Rev. J. A. Burgess.

9:50-10:25—Joint devotional service.

10:40-11:30—Lecture 5, Rev. E. D. Stone, D. D.

10:40-12:25—Open discussion of other subjects relating to the theme.

8:00 p. m.—Stunt night.

SUNDAY

Joint services with the Young People's Conference.

MONDAY

An hour of prayer and of reconsecration, followed by joint service with the Young People's Conference in the closing session.

A WORD ABOUT THE PROGRAM

The theme of the Pastors' Conference is "The Country Church and the Kingdom." The program is built around the theme. It is of special interest to those brethren who are now pastors of country churches; but it is of interest to all of us, because we either are or have been or will be country pastors.

I am of the opinion that the country church in North Carolina, as indeed of all the states, regardless of denomination, is facing a crisis. We must do our part in helping solve the problems that will become acute within the next five years. It is my hope, and the hope of the program committee, that as a result of thinking together in the Pastors' Conference we shall be able to come to some conclusions to present to our next Annual Conference.

We are especially anxious that every pastor of a country charge shall attend this Pastors' Conference. It may result in untold good for the future of our country charges.

The laymen of the country charges who are interested in the future of their churches ought to see to it that their pastors attend. But I know that many of them will not be able to unless their expenses are paid. So I appeal aagin that some one at every church on every charge get up enough money to send the preacher to the Pastors' Conference. Remember the dates: July 18-24, and get busy!

C. W. BATES, *President.*

DON'T BELIEVE IN A DEVIL

Some don't believe in a devil as their fathers used to do;
They've opened doors in broad gauged creeds to let his majesty through.
There isn't a print of his cloven hoof, or a fiery dart from his bow,
To be found in earth or air today; for Modernists have voted it so.

But who is mixing the fatal draught that palsies heart and brain,
And loads the bier of the passing year with the many thousands slain?
Who blights the bloom of the land today with the fiery breath of hell?
If the devil isn't and never was, won't somebody rise and tell?

Who dogs the steps of the toiling saint, and digs the pit for his feet?
Who sows the tares in the fields of time wherever God sows His wheat?
The devil is voted not to be, and of course the thing is true:
But who is doing the kind of work the devil alone should do?

We are told that he does not go about as a roaring lion now;
But whom shall we hold responsible for the everlasting row,
To be heard in home, in Church and State, to the earth's remotest bound,
If the devil, according to what they say, is nowhere to be found?

Won't somebody step to the front forthwith, and make his bow and show
How the frauds and crimes of a single day spring up? We want to know.
The devil's been ruled wholly out, and of course the devil's gone;
But simple people would like to know who carries his business on.

—*Selected.*

The WORK *and the* WORKERS

On Friday, May 27th, we started about the noonday hour for Brinkleyville where we spent the night with Rev. and Mrs. N. M. Harrison and their sisters in the old Harrison home. Then on Saturday we attended the First District Rally at Bethesda church, on Halifax charge. Saturday morning it was raining to the delight of us all, though that kept many from attending the meetings. Regardless of the rain, five out of seven pastors in the district were present, and a goodly number of others were in attendance. We had a good day. The rally continued over Sunday, and doubtless they had a much larger attendance on Sunday.

Rev. D. A. Fishel

On our way to Brinkleyville we stopped for a visit with Rev. D. A. Fishel and his daughter in their home at Vaughn. We found Brother Fishel cheerful and happy, though confined to his home. He says he is in much better physical condition than he was a few weeks ago.

Second District Rally

The second district rally was held in the Spring Valley church near Henderson. All three of the pastors in this district were present, and also a large number of their people. It was my privilege to preach the sermon at the eleven o'clock hour. This sermon served as convention sermon and also as dedicatory sermon. The Spring Valley people have added quite an addition to their church, painted the church outside and inside, cleaned the grounds, and added in every way to the attractiveness and usefulness of the plant. And they were ready to have the building dedicated, so we had the pleasure of participating with them in this service. The people of this church seem very much encouraged. Their Sunday school is doing well, and they have a Christian Endeavor society which has an unbroken record of 19 years of service.

Flat Rock, Vance

On Sunday night we were privileged to be with Rev. M. P. Chambliss and his people at Flat Rock. Here we were greeted by a splendid congregation, and it was a pleasure to preach to them. Here we also got a fine report from the Sunday school. The young people are also running a Sunday evening prayer meeting, which takes the place of a Christian Endeavor society.

District Rallies and Circuit Rallies

We know of two other District Rallies which were held on this fifth Sunday in May. I trust they were well attended and that they were profitable meetings. In some of the districts the chairmen and pastors are turning their attention to Circuit Rallies. This may prove far better, because in this way more people may be led to attend. We fully believe that these group meetings, where the Annual Conference work and the General Conference work are stressed, where we are led to think anew of our Children's Home, and of our College, will do a vast deal of good. This kind of meetings also bring our people of different communities together, and as we come to know each other better we also come to love each other more.

Children's Day Services

I am supposing that each pastor has received a good large poster which contains a splendid picture of Rev. F. C. Klein, D. D., and which calls our attention to the fact that the Children's Day services this year are to take the shape of a memorial to Dr. Klein, who served as our first ordained missionary to Japan and who for nearly nineteen years served as executive secretary of the Board of Foreign Missions. Our people loved Dr. Klein, and we believe they will respond to this special Children's Day offering, if their attention is properly called to it. Let each church and Sunday school plan for a splendid Children's Day service to be held during the month of June, and make a splendid offering. All that is thus collected helps to pay your General Conference Budget. This is a splendid opportunity to help in a good cause, to pay a part of our G. C. B., and to honor the memory of this faithful servant of the church. Some have already held their services, for which we are glad. Order supplies from Mrs. F. C. Klein, Berwyn, Md. Order soon so as to be sure to get the needed literature.

Summer Conferences

One of the bright spots in our lives each summer is the time for the Summer Conference at the High Point College. It is a splendid place to spend a week in social and spiritual fellowship with the other ministers and workers who gather there. We are trusting and believing that a larger number will be in attendance at these conferences this summer than ever before. Every church on every charge should have representatives in these conferences, and certainly every pastor should plan to be there to get the information and the inspiration of the occasion, and also to be an inspiration and a help to their own young people. Let us plan to be there.

Where to Send All Money for Budgets

I have tried to keep our people posted as to where to send money, but will say again, send all money for both the Annual Conference Budget, and the General Conference Budget to Mr. V. W. Idol, High Point, N. C. Tell him what the money is for and he will send receipt which must be inclosed in pastor's report to Conference next November.

All money for the Woman's Foreign Missionary Society should be sent to Mrs. S. W. Taylor, Burlington, N. C.; and all money for the Woman's Home Missionary Society should be sent to Mrs. H. A. Garrett, High Point, N. C.

Our One Hundredth Year of Service

This is our one hundredeth year of service for the Master. We are urging the pastors and the people to strive to add at least ten per cent to the membership this year as an expression of gratitude to God for His goodness in leading us thus far. That would mean an increase of 2,790 members for the year. Some charges have already reported more than the ten per cent increase. I hope to give next week a few figures which have been rather encouraging to me.

Appointments

June 5th, Orange Circuit Rally.
June 12th, Mount Pleasant, Memorial services.
June 13th to July 5th, vacation.
July 18th to 25th, Summer Conference, High Point College.

Faithfully yours in His service,

A. G. Dixon.

—The isolated Christian is likely to be selfish and angular, and we need the touch of other lives to sweeten us, broaden us, and polish us.—*A. B. Simpson.*

OUR STORY PAGE

A POOR SPELLER

"Gee, Miss Prince," said Tom Hart, "I can't spell 'through.' All I know is that it don't look the way it sounds."

"You ought to be ashamed," said Miss Prince, the teacher. "You're the biggest boy in the school and you can't spell a little word like that. Well, you can just stay in after school and learn to spell it."

"Gee," muttered Tom, "what's the use learning to spell 'through'? Wish there wasn't any school."

"Keep quiet!" said Miss Prince, trying to look stern which was hard, because she was so young and pretty.

She was a new teacher in the mountain school and she was very anxious to have all her pupils do well.

When the afternoon was half over, she looked out of the window and saw that it looked dark and threatening outside, so she told the children that they could go right home before the storm came.

"You can go, too, Tom," she said; "it would be pretty bad to be snowed in here with nothing but green wood to burn and nothing to eat."

The children began struggling into their wraps, but Tom looked out of the window.

"It's too late," he cried, running to the door. "The Williams, Horton's and Sal and Joe Thompson live more'n a mile away. They'd get caught in the blizzard. The rest of you can make it to your homes if you run."

"Well, the Brown's farm is only half a mile away," said Miss Prince, "these children can stop there."

"Not Sal Thompson or the little Horton's or Dot Williams," said Tom. "I'll stay with them. The rest of you run for your lives and let the folks know we're here."

"But I'll stay too," said Miss Prince.

"You ought to go with the kids," said Tom. "I'm due to stay in for not spelling 'through' so I'll stay with the little ones."

There was no time to argue. The sky grew black and there was a greenish light over all and a stillness as if Nature were sick and holding her breath.

Miss Prince and the bigger children ran as fast as they could and managed to make the Brown's farm before the blizzard broke. The wind shrieked and drove the hard round pellets of snow in sheets across the landscape, so one could not see ahead for three feet.

"There are some children in the schoolhouse," gasped the teacher, as they crowded into the cozy farmhouse. "There's Sal, the lame girl, and four tots and Tom Hart."

"Wall," said Mr. Brown, "if that Tom Hart is there, the kids will be all right. That young fellow's got a head on him. We can't go out right now in the blizzard. Soon's it's over, we'll start right over with the sleigh and git the children."

Meantime strange things were happening at the schoolhouse. In the first place the schoolhouse had once been a church. It had a spire and it stood in an old graveyard. When the first fierce blast of the blizzard came, off went the spire. A few more terrible whoops of the North wind ripped the old roof, and there were the frightened children struggling around among the desks with the storm raging over them.

Tom herded his five charges into the large closet at the back of the school room. The roof was off, but he managed to make a little ceiling to keep the snow off. As soon as he had done this, it grew quiet enough inside to talk and he told the children that now everything would be all right, and Mr. Blizzard would not be able to get at them.

Sal was lame, but she was brave and she told stories and sang to the little ones until they fell asleep.

After what seemed a long, long time, they woke up and Tom tried to peep out and see what the weather was like. The snow had drifted against their little shelter and he had to dig his way out like a rabbit.

"It isn't blowing so hard now," he said, "but it's still snowing. It's night, and I can't tell what time it is. We'd better go back to sleep."

Inside the closet it was warm and cozy, for the snow had made a thick blanket over the ruined schoolhouse. The children huddled together and the little ones cried, but Sal comforted them by telling them lovely stories about the fairies. When they were asleep again Sal asked: "How long do you think we will have to stay here?"

"Say!" exclaimed Tom. "Use your head! How long do you think our dads are going to leave us? Why, they'll be after us in no time!"

Still, in a blizzard even the best intentioned people sometimes fail to rescue snowbound loved ones. Tom began to worry a little and Sal was worrying a great deal.

"The kids are hungry," she said. "I wish we could do something! Couldn't you go out and get help? I will stay here."

"I'll look out again," said Tom.

This time there was a little gray light and faint yellow streaks in the sky. Tom burrowed out of his shelter. It was still snowing, but the wind had died down. He stood a moment looking around and away off he heard a bark.

"Hurry!" he shouted. "They're coming! I heard a dog!" Then he began yelling at the top of his lungs.

Pretty soon, over one of the strange white lumps where once the schoolhouse had stood, came a big shaggy dog. It was Rex, Tom's own pet.

"Go bring Dad!" shouted Tom, but Rex seemed tired out and lay down at Tom's feet.

"I bet you've been out all night looking for me," said Tom. "Dad has too. They can't find us with the snow so high. Why, our closet is quite hidden! I'll write a note."

He felt in his pocket and got a pencil and an old envelope. Then he scrawled: "We are under the snow in the skule house." He next found a bit of string in another pocket and tied the note around the dog's neck.

Rex seemed to understand, for off he trotted limping a little.

Tom hastened back to tell Sal that they would soon be found. The little ones were awake, and as Sal feared, they were hungry and crying.

"In just a little while they'll be here," Tom said. "I gave Rex a note to take to Dad. Come on, let's sing something."

After what seemed a very long time, Tom went out again, and this time he saw some people coming pulling sleds. Of course, he hurried in to tell the little prisoners. They all came out and shouted and waved to the rescuing party.

"Look! They've got spades and blankets and baskets which I bet have food in them!" cried little Dot.

It was a glad time then for everybody, because the parents had feared that the children had been killed in the ruins of the schoolhouse or else frozen under the snow. They had been to the ruins during the night and had not found the children's hiding place because the snow had drifted over it.

"Tom saved us!" said Sal.

"Knew he would," Mr. Brown said. "Tom's got a head on him."

Then the fun began! The children were put on the sleds, wrapped up in blankets and given delicious things out of the baskets. Tom jumped on the back of Sal's sled and said something in a low voice. Mr. Thompson who drew the sled, heard his little girl answer:

"T-h-r-o-u-g-h, through, through."

Tom sat back, his lips moving mysteriously during the rest of the ride.

When they reached the Brown's farm, Miss Prince and a number of other ladies, mostly mothers, ran out to meet the party.

Tom ran to Miss Prince and said: "I can spell 'through' now."

"Good!" she cried. "But there won't be any school for awhile until we can fix up a suitable place. Anyhow, Tom, I'm very proud of you. You may not be able to spell but you certainly are a smart boy and a brave boy."

Tom was pleased, but he replied:

"Well, I'm going to learn to spell now. I think I spelt school wrong on that note I gave Rex. Being brave don't make up for being dumb."—*Selected.*

TOMMY'S GARDEN

Tommy had been looking forward to his birthday for weeks.

Not that he expected to have a party or a lot of nice gifts, because he didn't. His daddy had been ill for so long that it had been nip and tuck to stretch the money far enough to pay the bills, and Tommy knew that unless his mother had helped out by sewing, there would not have been enough sometimes to pay the rent and the doctor.

So Tommy who was a manly little chap, was quite ready to be happy just because he was to be six years old in place of five. And now that the day had come, he had been remembered after all.

Even before breakfast, a lovely bouquet of fragrant and beautiful pink roses was brought in to him by the old lady next door. They were in a wonderful old blue and white handled pitcher.

"There," said the old lady, "that pitcher belonged to my mother and I want you to have it. It will be worth a lot of money some day, for it is a real antique—and in the meantime, you can use it for your milk when the flowers have wilted."

And right after breakfast, the quiet little lady who lived on the other side, called Tommy and handed him a package. When he opened it, it was a story book with lots of pictures, and written on the first page which was blank, was this message:

"To Dear Tommy on his sixth birthday. May he live a great many years and have lots of happy returns of the day, and go on bringing sunshine into the lives of other people. Perhaps he too, will come to know and love these story book friends as I did when I was a little girl.

"Your neighbor,

"ELSIE STRONG."

Tommy's mother read the message and it made the little fellow's eyes sparkle.

"My," he said, "but it's fine to have neighbors, isn't it?"

"It surely is," smiled his mother. "But just see here what Daddy made for you!"

And there behind the door, was a little red cart. For a minute Tommy was disappointed. He had wanted an express cart—a fine red one with four wheels, which would go down the hill in front of their house as fast as the express carts the other children had. But, of course, he wasn't going to say a word about that! What if this cart did have only two wheels and was home-made at that! His father was getting better and had made this to please him.

So Tommy ran downstairs and cried gaily, "Oh, Daddy, thank you for the nice cart. I can draw a loaf of bread in it from the bakery, or go on errands for you. I'll be a real 'spress man."

"That's fine," nodded his father, "Your mother and I would have liked to give you an express cart or a little toy automobile, but we couldn't do it just now. And I like to know that I have a small son who is ready to make the best of things.

"But listen! Isn't there someone stopping out in front of our house?"

Tommy was down the stairs like a shot. And my! but he was excited, for there was the really, truly express wagon all piled high with packages and bundles, and the expressman was coming up the front steps with a big box in his arms. It was really more like a crate, for there were slats over the top.

Tommy could scarcely wait until it was set down.

"Does Tommy Harris live here?" inquired the man.

Tommy nodded.

"Then please hurry and get someone to sign the book for this dog is for you."

Tommy hopped right up and down and clapped his hands, for sure enough, inside the box was the brightest little dog you could imagine. He was wagging a stub of a tail and looking as pleased as anything, as much as to say, "Well, well! Here I am and I want to climb right out of this box and get acquainted with you."

It didn't take long to loosen the slats and let the frisky little fellow out. He began to bark and to lick Tommy's hand and to sniff of everything. Tommy laughed with glee.

By this time, Tommy's father had come down stairs.

"Why," he said, "here's a letter tacked inside of the box and it is addressed to Thomas Harris.

"Please read it, Daddy," begged the little boy who was having such a splendid birthday.

"This dog," read Mr. Harris, "is a birthday present to my little friend who never tired of being eyes for a blind man."

If ever there was a delighted child, it was Tommy.

"Just see," he cried, "this dog's ears are marked exactly alike, and the little brown patch over his back is just like a blanket. My, this is the very nicest birthday I ever had!"

"That's because," smiled his mother, "you planted seeds in your garden from day to day, and now you are enjoying the crop of friendship which has grown!"—*Selected.*

A SERMON

A bright-eyed, shabby little fellow was working his way through a crowded car, offering his papers in every direction, in a way that showed him well used to the business and of a temperament not easily daunted.

The car started while he was making change, and the conductor, passing him, laughed.

"Caught this time, Joe!" he said. "You'll have to run to Fourteenth street."

"Don't care," laughed Joe, in return. "I can sell all the way back again."

A white-haired old gentleman seemed interested in the boy, and questioned him concerning his way of living and his earnings. There was a younger brother to be supported, it appeared. "Jimmy" was lame, and "couldn't earn much himself."

"Ah, I see. That makes it hard; you could do better alone."

The shabby little figure was erect in a moment and the denial was prompt and somewhat indignant.

"No, I couldn't! Jim's somebody to go home to; he's lots of help. What would be the good of havin' luck if nobody was glad? Or of gettin' things if there was nobody to divide it with?"

"Fourteenth street!" called the conductor, and as the newsboy jumped out into the gathering dusk, the old gentleman remarked to nobody in particular: "I've heard many a poorer sermon than that."—*Forward Magazine.*

Our Task and Our Privilege

Paid All Budgets in Full

Spencer.

Paid A. C. B. in Full

Mocksville.

Porter.

State Street.

Liberty-Siler City.

English Street.

Haw River Mission.

Churches:

Palestine, on Flat Rock.
Speights Chapel, on Whitakers.
Mt. Carmel, South Lexington Charge.
Glen Raven on Fairview-Glen Raven.

Paid on A. C. B.

Burlington	$250.00
Winston First	200.00
Anderson	140.00
Fairview, Glen Raven	130.00
Forsyth	129.18
Concord	112.00
Davidson	109.40
Mount Pleasant	100.00
Flat Rock	88.77
Whitakers	77.25
Charlotte, First	71.59
West End	55.00
Fountain Place	50.00
Mebane	50.00
Tabernacle	50.00
Pleasant Grove	50.00
Randolph	48.00
Why Not	46.55
Mount Hermon	43.48
Granville	40.00
Welch	40.00
Weaverville	36.09
Friendshsip	31.08
Halifax	28.00
Cleveland	26.65
Pinnacle	25.25
Grace	25.00
Lexington, South	25.00
Gibsonville	25.00
Fallston	25.00
St. Paul	25.00
Denton	23.60
Alamance	22.00
Vance	20.00
Saxapahaw	19.35
Mecklenburg	18.74
Littleton	18.50
Spring Church	16.00
Democrat	12.56
Rockingham	12.00
Midland	11.20
Thomasville, West	10.10
Randleman	10.00
Lincolnton	9.55
Bess Chapel	8.35
Lebanon	6.41
Yadkin College	6.07
Yarborough	5.00
Melton's Grove	5.00
West Forsyth	5.00
Pageland	3.06
Union Grove	2.95

Paid on	G.C.B.	W.H.M.S.	W.F.M.S.
Concord	$184.01	$	$ .....
Th'ville Com.	175.00	90.00	105.25
Liberty-S. City	106.20	10.13	2.00
High Point 1st	105.16	248.50	527.70
West End	86.00	90.90	75.36
Asheville	76.00	19.70	80.15
Whitakers	72.00	.....	75.15
Granville	70.00	185.81	155.77
Forsyth	66.15	49.42	45.14
Spring Church	57.96	.....	.....
Orange	57.10	100.25	33.15
Mt. Pleasant	56.00	47.86	69.66
State Street	53.90	.....	41.56
Pleasant Grove	43.95	.....	.....
Randleman	38.77	29.60	10.65
Winston 1st	38.47	176.80	128.00
Henderson	36.00	192.78	278.43
Charlotte	34.01	27.84	86.96
Friendship	33.99	.....	.....
Burlington st	31.84	304.00	403.81
Vance	31.00	59.25	6.00
Gibsonville	30.33	60.00	7.70
Yarborough	30.00	.....	10.00
Albemarle	29.21	.....	.....
Asheboro	28.60	113.00	119.95
Kernersville	26.87	.....	.....
N. Davidson	25.65	.....	51.17
F'view-G.Raven	25.31	.....	.....
Enfield	25.00	59.73	.....
Randolph	24.61	15.47	29.84
Calvary	23.43	55.00	140.75
F'n Place	23.23	20.00	.....
Th'ville, West	19.21	.....	.....
Flat Rock	18.00	.....	.....
Littleton	18.00	.....	.....
Graham	17.56	.....	46.87
Mocksville	17.22	.....	.....
Lebanon	16.75	.....	72.20
Mecklenburg	16.20	.....	.....
Pinnacle	16.17	12.30	11.75
St. Paul	15.80	.....	.....
Lexington, S.	14.00	.....	.....
Alamance	13.00	26.00	99.98
Mt. Hermon	11.58	61.01	1.20
Guilford	11.00	.....	.....
Saxapahaw	9.60	8.35	39.10
Yadkin	9.33	.....	.....
Halifax	9.00	24.85	40.00
Anderson	8.00	2.70	.....
Bess Chapel	6.80	23.25	.....
Davidson	6.75	.....	.....
Moriah	6.50	37.05	57.97
Mebane	6.40	104.63	114.85
Lincolnton	6.00	.....	.....
Midland	5.73	.....	.....
English Street	5.10	.....	.....
Why Not	5.00	21.15	27.22
Connelly Sgs.	5.00	.....	.....
Chase City	4.50	.....	.....
Shelby	4.00	.....	.....
Rockingham	3.00	.....	.....
Pageland	2.00	.....	.....
Grace	1.00	280.00	552.53
Tabernacle	.....	62.49	77.50
West Forsyth	.....	11.40	33.70
Reidsville	.....	41.68	59.02
Th'ville 1st	.....	.....	30.00
Creswell	.....	5.45	.....
Haw River	.....	.....	90.80
Welch Memorial	.....	9.10	22.10
Spencer	.....	15.60	.....
Weaverville	.....	31.01	.....

Paid College Assessment in Full

Tabernacle.
Liberty-Siler City.
Grace.
Asheboro.
Burlington.
Concord.
Henderson.
High Point 1st.
Gibsonville.
Reidsville.
Fountain Place.
Mebane.
Albemarle.
State Street.
Haw River Mission.
Mt. Hermon.
Winston-Salem.
South Winston.
Yadkin College.
Charlotte, 1st.
Connelly Springs.
Chatham.
Union Grove.
Friendship.
Jerusalem.
Lebanon.
Mount Pleasant.

Churches:

Spring Church, Spring Church Charge.
Lebanon, Spring Church Charge.
Bethel, Alamance Charge.
Glen Raven on Fairview-Glen Raven.

Paid on College Assessment

Granville	$ 78.50
Mt. Pleasant	50.00
Saxapahaw	44.82
Alamance	44.00
Halifax	40.00
Orange	38.00
Cleveland	38.00
Davidson	30.04
West Forsyth	30.00
Fairview-Glen Raven	30.00
Guilford	29.50
West End	27.00
Welch Memorial	25.00
Calvary	20.00
Bess Chapel	17.39
Weaverville	12.00
Flat Rock	11.42
Mecklenburg	11.24
St. Paul	10.00
Littleton	10.00
Whitakers	10.00
Enfield	7.00
English St.	6.75
Lexington, South	6.25
Asheville	6.00
Randleman	5.50
Rockingham	4.00

1 Per Cent on Budgets For Superannuates

English Street $ .50

NOTE.—By mistake, the above figures do not include Mr. D. W. Idol's report of May 7th.

—Rev. R. A. Hunter preached the baccalaureate sermon to the graduating class of the Maria Parham Hospital, Henderson, last Sunday evening. The service was held in the Methodist Protestant church which was filled to capacity.

—Wild Ideas and Common Sense are having a controversy in Greensboro over the location of the proposed high school building. We hope that Common Sense will win.

SEEN AND HEARD IN JULIAN LAST SUNDAY

Julian is always an interesting place to the editor of the Herald because it was the birthplace of his mother and the home of his grandfather. We are always glad of an opportunity to visit the place. Last Sunday we were given a special inducement to go in an invitation from Brother W. T. Hanner to attend the District Rally held in the Julian Church. In company with our good neighbor, Mr. Cicero Kime, we went Sunday afternoon. We will here tell part of what we saw and heard.

On entering the church we saw and heard Rev. H. C. Carmichael, pastor of Moriah charge, speaking on The Task of the Local Church. He described the moral and spiritual qualities that the church must possess in order that it may achieve its ends. It must be consecrated to its work, it must be concentrated as well as a consecrated, it must give to Christ the pre-eminence, it must be progressive. He illustrated the need of progressiveness by a story of a church that was so ultra-conservative that it would not even permit the singing of new songs. According to this story some of the elders of this church went up to the Celestial City and were met by St. Peter at the gate. In answer to their inquiry as to what city they had arrived at, Peter told them that it was the New Jerusalem. That word "New" gave them pause. Then they heard a song sung with great volume and deep emotion, and they asked what song that was. They were told that it was the new song of the redeemed. When they heard that, they said one to another, "We don't want to stop here where they sing new songs." Before the speaker told this story he referred for justification to the fact that Brother Millaway had told a number of stories. (He perhaps does not know that Brother Millaway is full of them and cannot help it.)

Next we heard Prof. Paul Kennett speak of Our College. He told of the great development witnessed in North Carolina during the last thirty years in the matter of schools. High schools have been opened, elementary schools have been improved, colleges have greatly increased their attendance. Without discounting the value of state colleges or universities, he stressed the need of church colleges. The first point he made was the churches save the state money by aiding in the work of higher education. The church colleges educate nearly half those receiving college or university training and thus save to the state about half the cost of this training. The second point was that it is better for the student to be trained in the small college under the control of his own church. He learns about his own church and its leaders and is brought into personal sympathy with his own church in its enterprises and is better prepared to take his place and do his work for the Kingdom. The third point naturally follows, that it is better for the church to educate its own young people in its own institutions. Coming to High Point College, he referred with just pride to its rapid development and brightening prospects, but did not make any effort to conceal the fact that the college must be paid out of debt and amply endowed to insure its continuance and complete success.

Chairman Hanner expressed the hope that good results would follow this district rally. Brother Millaway remarked that it had dawned upon him that the rally had already been a success. The attendance was not large, but the interest was good. The Julian church is not the meeting-place of great congregations, but it is the meeting-place of some of the most faithful Methodist Protestants in North Carolina. In the congregation last Sunday we saw the following ministers besides those already named: W. M. Pike, W. F. Ashburn, W. F. Kennett. Brother Gibbs and perhaps others had attended earlier sessions. After the benediction was pronounced, the members of the congregation lingered on the grounds for social intercourse. It was an exponent of the friendly feeling that characterizes the people of this community.

It was our privilege to go home with the people that now live where our ancestors formerly lived. Before the Civil War Grandfather Julian sold out and moved to Illinois. We do not know how many times the place has changed hands since. It now belongs to the Hardin family, Brother C. H. Hardin and his sons. Brother Walter Hardin who lives at the old Julian place gave us a drink out of the old Julian well, pumped up by a gasoline engine, soon to be replaced by an electric motor. Interest is added to this place by an incident of the Civil War. A squad of about twenty soldiers was sent to this place as a guard and possibly with the purpose of rounding up the bushwhackers. These soldiers were old men and boys, a little too old or too young for regular army service. One night the bushwhackers came in a body to attack. The soldiers were housed in a store-building. The bushwhackers fired on the building. One of the soldiers opened the door and was shot down, falling just outside the door where he was left till the next day. The others tried to fire in self-defense, but their guns had been so long loaded that they refused to fire. Unable to use their guns the soldiers fled through a rear door and rushed into the woods. That front door is still in existence, though now it does service in a crib or granary. It contains a number of bullet holes made that eventful night, and thousands of tacks driven in from time to time to post notices. It was in this storehouse we believe that Mr. Odell, founder of Odell Hardware Co., began his mercantile career. While we were inspecting this old door last Sunday, strange to say, the man who, then a boy, drove the wagon that conveyed the dead soldier to Greensboro came up and told of his part in the events of that exciting time. He said he was greatly relieved when the corpse was delivered to the railroad company in Greensboro. He showed us marks on the bark of a large oaktree which he said were made by balls from the soldiers' guns. The next day after the attack they succeeded in getting their guns to fire at this tree. The man just referred to is Brother Samuel Divinney, now upwards of seventy years old.

While we were walking along, talking of the war incident, a Greensboro boy, formerly a Georgia boy, picked up an Indian arrow. It looked almost new, so sharp was its point and keen its edges. Just think of that, finding an Indian arrow in the streets of Julian where it had been walked over thousands of times.

Here is a rare sight in North Carolina: stretching away from Brother Walter Hardin's residence is a field of ripening wheat containing ninety acres, which will probably average 20 bushels to the acre. There was boasting some years ago over the great quantity of wheat raised in the town of Asheboro, but if we mistake not, Julian has Asheboro beaten in this regard.

Approaching the home of Brother C. H. Hardin we found a table spread with rich viands out in the yard and Brother Carmichael and others surrounding it and partaking of its bounty. We mention Brother Carmichael especially because he seemed to be the principal participant. Brother E. P. Sharp had retired beaten. We thought Brother Carmichael looked happy while he was speaking, but it occurs to us to say that he looked still more happy eating. We will not say it, however, because the remark might seem disparaging. We will simply say that we don't want to be sworn on that point. We believe that he could without any great effort bring himself to eat with publicans and sinners and that he could thus lead them to aspire to be something better than sinners.

While we were in the home of the venerable Brother Hardin, his son Ernest and wife, accompanied by Mr. Bradshaw and wife and two boy relatives, came from Greensboro. Though Ernest is one of Greensboro's most busy business men, he does not fail to visit his aged father frequently. He is devoted not only to his father but also to his sisters who remain in the home and care for their father. The oldest daughter is well known to many of our readers, Mrs. W. T. Hanner. She and her husband and their daughter (a High Point College student) were part of the family group that we left when we took our leave. It was a family reunion, too sacred to be intruded upon.

FROM PRESIDENT CALVIN COOLIDGE

There will be mourning in every part of the religious world over the passing of Dr. Clark whose life was consecrated to the service of God. The Christian Endeavor Societies founded by him are now forming a union that girdles the globe with an active and lasting memorial to his earnest and unselfish work. I knew him as a friend whose high character I respected and whose opinions I was always glad to have. Mrs. Coolidge joins me in deepest sympathy to you and the members of your family in this hour of sorrow.

—The Moody Bible Institute has installed a Jewish Missions Course for the training of both Jews and Gentiles for that work, and which is offered to them free. The special subjects are: Hebrew, Yiddish, Jewish History, Jewish Customs, Messianic Prophecy, Rabbinics. In addition to these special subjects, instruction is also given in the English Bible, Gospel Music and Religious Education, the whole course covering two years and four months.

—Forty-five states will be represented by the 500 farmers who will go abroad in July to study European agricultural methods. The American Farm Bureau is promoting the trip with the co-operation of the Agriculture department.

FROM PASTORS *and* PEOPLE

THE POSTAL CARD

W. F. Kennett, Editor

Additional requests that the Postal Card shall continue to appear stimulate us to furnish this issue.

The fourth Sunday in this month the editor of the Postal Card preached to a fine and appreciative congregation in First Church, Burlington, while Pastor Taylor was away assisting in a special meeting. The Sunday school was in session when we arrived. There was present the largest number we have ever seen assembled for Sunday school. Pastor Taylor certainly has a great field for usefulness. This is his seventh year of successful work at Burlington.

Yesterday, on the urgent request of Mr. H. L. Coble, we were present at a memorial service held by the Junior Order at Pleasant Garden M. E. Church, South. Pleasant Garden is near the scene of our childhood days, and as we stood before an audience that filled the auditorium, memories of the camp meeting days at Pleasant Garden, Bethlehem and Tabernacle flooded the mind, and voices from Heaven seemed to whisper in our ears.

After a sumptuous dinner spread on a long table, consisting of fried chicken, country ham, cakes and pies, etc., and after mingling with the people for some time, we journeyed on to Julian M. P. Church, where a Fifth Sunday Rally was in session. After listening to a number of addresses we headed for Greensboro by the way of Tabernacle, where we stopped for a while and walked through this large "city of the dead." We stood by the grave of "Uncle Billie" (Rev. W. C. Kennett), for 65 years a minister of the gospel in the Methodist Protestant Church—then on nine miles over good roads and we were back at 417 North Elm street. This was a great day for the editor of the Postal Card, and was much enjoyed also by our traveling companion, Mr. J. E. York.

Greensboro, N. C., Monday, May 30, 1927.

DISTRICT RALLY

The eighth district rally met at Pleasant Hill church of the West Forsyth circuit, May 29th, 1927.

The devotional exercises were conducted by Rev. A. L. Hunter and Mr. Ira Hauser.

In the absence of chairman R. M. Cox, Rev. Geo. L. Curry was elected chairman protem. Floy Hunter was elected secretary.

Mr. Ira Hauser made a short talk on Sunday school work, in which he stressed the preparedness of teachers.

Mrs. W. C. Hammer, president of the Home Missionary Society, made an excellent talk on Home and Foreign missions, followed by a short but impressive talk by Mrs. T. L. Spease, secretary of Young People's Work.

Rev. Geo. L. Curry made some timely remarks on the subject, Forward Be The Watchword.

The meeting then adjourned for lunch.

Afternoon session opened with Chairman R. M. Cox presiding.

Song, Amazing Grace, followed with prayer by Rev. C. H. Whitaker.

Two anthems were rendered by the Pleasant Hill choir which added to the enjoyment of the occasion. Rev. C. M. Compher of First Church, Winston-Salem, made an impressive talk on Evangelism.

The roll was called and the following six churches were represented: First Church, Winston-Salem, Hickory Ridge, Maple Springs, Mt. Zion, Shoals, and Pleasant Hill.

Stewardship was effectively discussed by Mr. J. Norman Wills.

There were four pastors present: Rev. C. M. Compher, Rev. Geo. L. Curry, Rev. C. H. Whitaker, and Rev. A. L. Hunter.

It was decided to hold the next Rally at Maple Springs church the fifth Sunday in April, 1928.

There being no further business the conference was adjourned.

FLOY HUNTER, Secretary.

Hollister, Halifax Circuit.—Our Sunday school is doing fine. We are adding new members nearly every Sunday. We are trying to get the people in our community who do not attend Sunday school anywhere to go to Sunday school somewhere. We are always glad to have new members in our Sunday school and church, for we need them in our work.

At our last appointment our pastor brought to us one of his best sermons. He used as his subject Personal Responsibility. Sorry we had such a small congregation to hear this splendid sermon, but most of our people went to the Sunday school convention at Aurelian Springs. Mr. Spencer announced that our revival would begin the fourth Sunday in August and Rev. Edw. Suits would assist him in our meeting. As his name is "Suits" we feel like he is the one that "suits" us. Let us begin now to pray and work that we may have a great revival in our church.

The Rally Day at Bethesda was a great success. I believe every charge in the first district was represented. The sermon by Rev. A. D. Shelton was one of the most powerful and inspiring sermons I have ever heard. His subject was the man that was true to his vows. Are we true to our vows? especially are we true to to our church vow? We heard some splendid messages on different subjects of the work of the Rural church, the Rural Church being the main subject discussed.

Our Home and Foreign Missionary societies will meet with Mrs. W. E. Knight on Tuesday p.m. after the second Sunday in June. We want all the members to be present as we have some very important business to bring before the society.

KATHLEEN SHEARIN, Reporter.

Weaverville Circuit, Clarks Chapel Church.—Clarks Chapel has not sent in a report lately but nevertheless we feel that we are receiving many blessings. There has been quite a bit of illness in the community during the latter part of the winter season, but at present our religious activities are well supported and we have a good attendance.

Our pastor, Rev. J. D. Cranford, gave us a very interesting and helpful sermon last Sunday morning.

Mothers' Day, Mr. L. T. Watts, the president of the Christian Endeavor Society, prepared a special program and as the topic for the evening was "The Home," the society suggested that he give the program at his home. Every one enjoyed the Home Meeting so well that Mrs. Bill Stroup entertained the society with a program last Sunday evening at the home of Mr. and Mrs. Albert Eller. Mr. and Mrs. Eller are members of the church and when they were young enough to attend services were very active members. In gratitude the society visited them. They seemed to enjoy the program very much and extended a welcome invitation to come again.

The members of the church meet this week to clean off the cemetery before Decoration Day which will be held June 5th. Annual revival services will also begin June 5th. We are expecting splendid services and would ask the cooperation in prayer from those who should be interested and can not attend.

Mebane.—Our special meeting closed the third Sunday night in May after having been in progress for two weeks, the preaching being done by the pastor. There were 17 or more conversions and reclamations and nine received into the church.

Yesterday morning we had 134 present for Sunday school and very good attendance for church service. Yesterday evening at 7:30 the service was in charge of the Christian Endeavor society, a number of the younger boys and girls taking part. This service was very inspiring. It is hoped a senior C. E. society may be organized here at an early date. Short talks were made by the pastor and Miss Grace Barnette, encouraging C. E. work.

Monday evening after the third Sunday the missionary societies met jointly with Mrs. Carl Sykes. A very interesting meeting was held. Reports were given by those who attended the Branch meeting. We hope to accomplish greater things this year in our missionary societies than ever before.

During the social hour Mrs. Sykes served block cream and nabiscos. Our June meeting will be at the home of Mrs. Jack Smith. Most of our organizations are doing very splendid works, but we hope to improve from time to time.

REPORTER.

First Church, Burlington.—After an absence of ten days, pleasantly spent with Brother Pierce and his people of Welch church, we are back home and busy with local work. We are indebted to Brother W. F. Kennett and Brother J. A. Burgess for preaching at the Burlington church during our absence. These are helpful preachers, and we are sure the people were edified by their messages. Sunday, May 29, was Near East Field Day in our city. A visiting speaker in the interest of this cause occupied our pulpit in the morning. At night we were favored with a good sermon by Rev. E. M. Vance, author and publisher of "All The Sayings of Jesus." The congregations of the day, including the Sunday school, were very encouraging. The Sunday school music, under the direction of Mr. J. G. Rogers, is being greatly improved. An orchestra has been secured, and this, with the large Sunday school choir and congregational singing, makes the music a very helpful part of the Sunday school program. If we had room to accommodate a larger number, we would have very little difficulty in increasing our Sunday school attendance to an average of 400.

Our special meeting, of ten days, closed on Wednesday night, May 11. Brother R. A.

Hunter was with us during the meeting, and preached in his usual characteristic helpful manner; the singing, under the direction of Mr. Nelson Miles, was good; and the attendance for the most part during the meeting was up to the average, if not a little better. The visible spiritual results were not what we had hoped for, but perhaps more good was done than we can now estimate. We are indebted to Brother Hunter and Brother Miles for their faithful work.

Under the direction of Miss Elizabeth Rogers, our registration agent, we have already a goodly number registered for the Young People's Convention. We hope to increase the number to at least 100 adults.

We still have sick folks in our congregation, and some are critically ill. All of them have our tender sympathy and prayers. Our good neighbor, Dr. W. D. Moser, had the misfortune to break his arm last Sunday. The break occurred just where the arm joins the shoulder, and the pain has been very acute. We hope that he may have a speedy recovery.

S. W. TAYLOR.

Asheboro.—Our reporter has been out of town the most of the week ends for some time, so it seems to fall to the pastor to do the most of the reporting. We are now in the midst of our preparation for the revival which begins next Sunday. All the churches in town, six in number, will hold meetings at the same time. Our cottage prayer meetings have been of a union nature and have been held in various parts of the town at the same time, six of these being held each night. Dr. T. M. Johnson of Gibsonville will come to us on Monday, June 6, to stay for ten days or more. We invite the people living around Asheboro to come and hear him. The service at 8:30 a.m. will be a union service and will be held in the M. E. Church while the evening services will be held at the various churches at 8:00 o'clock.

The past Sunday morning was somewhat unfavorable from the standpoint of weather, but we had a reasonably good-sized congregation. At the evening hour all the churches of the town were closed and the service was held in the graded school auditorium where a large congregation assembled to hear the sermon to the graduates of the High School, the writer being the preacher of the evening.

Mrs. W. F. Redding, who is taking treatment in the High Point Hospital, is slowly improving. Miss Edith McDowell who was seriously hurt by an automobile several weeks ago has been moved to High Point Hospital and seems to be somewhat improved, though she is still in a serious condition.

We are now making plans for our Daily Vacation Bible school which will be held following the revival.

For the benefit of the ministerial part of the Annual Conference I will say that I never knew so much interest to be manifested in raising poultry as is in the county at the present time. Perhaps some of it is due to the fact that the next session of the Conference will be held here. Preachers, whet up your appetites for chicken.

J. E. PRITCHARD.

Palestine, Flat Rock.—Everything seems to be moving along very nicely with us and we hope by the help and prayers of Christian people to continue in doing more for our Master in the future than we ever have in the past.

Our Sunday school has been doing splendid work this year under the management of J. C. Tucker and he is always on hand.

We now have a large number on roll and hope to continue increasing.

Our pastor, J. B. Trogdon, is aiming to have a circuit rally at Gideon's Grove chuurch the first Sunday in June, and we are looking forward to this meeting. There will be five speakers from our Sunday school to recite.

Love and best wishes to everyone.

T. G. YOUNG.

Chatham Circuit, Piney Grove and Flint Ridge Churches.—Sunday, May 22, was a full day at Piney Grove. At 11 a.m. the Children's Day exercises were held. A large crowd was present for the splendid program rendered. A liberal offering was given for the General Conference Budget.

At 2:30 p.m. the Memorial Day exercises took place. The sermon was preached by Rev. F. L. Gibbs. Although I was absent in the afternoon on account of having to preach at Flint Ridge, I learned that the service was good and well attended.

At Flint Ridge the attendance was good; we were glad to have General Wright, who has been ill for some time, back in the service. Memorial services will be held at Flint Ridge Sunday, June 19th. Let us look forward to a good day here. C. G. ISLEY.

Chatham Circuit, Zion Church.—Sunday, June 5th, will be Memorial Day at Zion Methodist Protestant church. The program covers the entire day beginning at 11 a.m. In addition to the sermon a number of addresses will be made. Singers from various points will render special selections. Everyone is invited, especially those who in past years attended church here. C. G. ISLEY.

Orange Charge.—Announcements: The vote for delegate will be taken at the following times and places:

Union Grove, first Sunday in June, 11 a.m.

Chestnut Ridge, second Sunday in June 11:00 a.m.

Efland, third Sunday in June 11:00 a.m.

Hebron, fourth Sunday in June 11:00 a.m.

Nominees: Brothers W. A. Davis, and A. M. Dodson. B. M. WILLIAMS.

—The new orphanage established by the Junior Order will dedicated on June 4th. It is located near Lexington and starts off under encouraging conditions.

—Robert Pickett, of High Point, died last week. He was a brother of the late F. M. Pickett and of Brother W. P. Pickett. He was prominent in business and had been city manager for years. His death will of course be felt by the city as well as by his own family and friends.

—Mrs. Cameron whose illness with sleeping sickness we reported last week succumbed to the disease and was buried one day last week. She leaves a number of small children besides her husband.

—Mr. Allan Adams was the speaker in the Memorial Day service here last Monday.

IN HONOR OF THE DEAD

Page

Mrs. Martha Eliza Page, daughter of the late Rev. W. H. Wills, was born in Tarboro, N. C., May 30, 1839, and died at the home of her daughter, Mrs. B. I. Dunlap, of Ansonville, N. C., May 9, 1927.

On December 2, 1856, she was united in marriage to Rev. Jesse H. Page, for a number of years an honored minister in the Methodist Protestant Church, later transferring to the Methodist Episcopal Church, South. Mrs. Page was a life-long member of the Methodist Protestant church, uniting with the church in Brinkleyville early in life and transferring her membership to the Henderson church after the death of her husband in 1903. She was the mother of seven children, all of whom survive except one son, Marion Lee, who died at the age of seven years. The names of the surviving children follow: Mrs. F. R. Harris and Mrs. L. R. Gooch of Henderson; Mrs. S. W. Steele, Rockingham, N. C., Miss Annie M. Page, Augusta, Ga., Mrs. B. I. Dunlap, Ansonville, N. C., and Frank L. Page, Philadelphia, Pa. Seventeen grand-children and five great-grand-children also survive.

It was not my privilege to know Mrs. Page but a little more than a year, but during that time I had learned to love and respect her as one of God's faithful servants. She was intensely interested in the affairs of the Kingdom and when she had the privilege of attending the services of the church she manifested a true spirit of worship and never failed to have a kind and encouraging word for her pastor. She will be missed very much by all who knew her, but our loss is her gain and we feel sure that the hearts of departed loved ones were made glad because of her tarnsfer to the Church Triumphant.

The funeral service was held at the home of her daughter, Mrs. L. R. Gooch, by the writer, assisted by Rev. H. B. Porter of the local M. E. church, and interment was made in Elmwood cemetery. A large number of friends and relatives attended the service and the floral offering was the largest and most beautiful that we have seen in a long time.

R. A. HUNTER.

Page

Whereas, it has pleased our Heavenly Father to call home our beloved friend and coworker, Mrs. Jesse H. Page, therefore, be it resolved by the members of the Woman's Home and Foreign Missionary Societies of the Methodist Protestant Church, Henderson, N. C.

First, That we shall ever hold in loving memory her sweet, Christian influence, and strive to emulate her fortitude and devotion.

Second, That we extend to the bereaved family our sympathy and commend them to the loving care of the One who doeth all things well.

Third, that copy of these resolutions be recorded in the minutes of our Society, a copy sent the bereaved family and a copy published in the Methodist Protestant Herald and the Missionary Record.

Mrs. C. L. Finch, Mrs. J. B. Fox,
Mrs. R. A. Hunter, Committee.

WATCH THIS LINE GROW

1500.

Your registration will help the above line to grow. Our goal is fifteen hundred registration. We have gone about one fifteenth the distance, in fact we have gone farther than this but this is all that has been reported. It should be three times as long next week. Folks give your names to the registration agents; registration agents send in the names you have already secured. Don't wait until next week, let's make our reports early and regularly. WATCH THE LINE GROW.

Registrations by churches thus far are as follows:

Bethesda, Halifax Charge	29
Whitakers	22
Hollister, Halifax Charge	6
Enfield	5
Concord	3
Spring Church,	3
Grace	3
Asheboro	2
West End Greensboro	2
Saxapahaw	2
Flat Rock, Vance	2
State Street, Lexington	2
Efland	2
Friendship, Albermarle	2
Union Chapel, Granville	1
Henderson	1
Vaughn	1
Corinth, Littleton	1
Lebanon, Spring Church	1
Total	90

Bethesda, Halifax Charge heads the list with twenty-nine registrations: Whitakers is a close second with twenty-two. In a friendly meeting at the First District Rally last week the agents from these two churches indicated their intention of continueing to work uuntil they had registered a hundred per cent of the church membership. Let's have some more agents of this spirit. ON YOUR MARK, AGENTS, LET'S GO!

Below is given the names of those who have registered, at least the names of those whom the agents have sent in. If yours doesn't appear in this list it is because you have not registered or your agent has not sent in the name. SEE YOUR AGENT ABOUT IT. The names of the ministers appear in bold type.

1. **Rev. Fred W. Paschal.**
2. Mrs. N. M. Harrison, Jr.
3. **Rev. N. M. Harrison, Jr.**
4. J. T. Aycock.
5. Mrs. J. T. Aycock.
6. Dr. Joy Glascock.
7. Mrs. N. M. Harrison.
8. Capt. H. W. Mitchell.
9. Mrs. H. W. Mitchell.
10. Miss Helen Harrison.
11. Miss Mary White.
12. Mrs. A. E. White.
13. **Rev. J. E. Pritchard.**
14. Mrs. J. E. Pritchard.
15. Mrs. J. J. Crawford.
16. Mrs. H. L. Isley.
17. **Rev. N. G. Bethea.**
18. Mrs. N. G. Bethea.
19. **Rev. B. M. Williams.**
20. Mrs. B. M. Williams.
21. Miss Mamie Johnson.
22. Miss Mollie Wheless.
23. Jesse Johnson.
24. Ben Smith.
25. Dr. J. H. Cutchin.
26. Mrs. J. H. Cutchin.
27. Henry Cutchin, Jr.
28. Mrs. W. T. Braswell.
29. J. M. Cutchin.
30. Mrs. J. M. Cutchin, Jr.
31. Miss Spencer Cutchin.
32. J. M. Cutchin, Jr.
33. Henry Braswell.
34. Ruby Etheridge.
35. Ellen Etheridge.
36. Miss Mary Braswell.
37. Mrs. Mary Cutterbridge.
38. Emma Avent Cutterbridge.
39. Mrs. R. A. Bradley.
40. Mrs. Warren Woodard.
41. Miss Emily Bone.
42. **Rev. H. F. Fogleman.**
43. **Rev. G. H. Hendry.**
44. Mrs. G. H. Hendry.
45. Louise Hendry.
46. **Rev. C. H. Hill.**
47. Mrs. C. H. Hill.
48. **Rev. R. A. Hunter.**
49. **Rev. J. D. Williams.**
50. Miss Ethel Harrison.
51. Frank Thomas.
52. Tom Jeff Taylor.
53. N. G. Hudgins.
54. Mrs. E. R. Nelson.
55. **Rev. C. L. Spencer.**
56. Mrs. C. L. Spencer.
57. Willie J. Spencer.
58. C. D. Spencer.
59. Mrs. W. E. Hull.
60. J. H. Vinson.
61. Mrs. W. H. Willcox.
62. Mrs. M. J. Hunter.
63. Richard Taylor.
64. **Rev. A. G. Dixon.**
65. Mrs. A. G. Dixon.
66. Miss Vista Dixon.
67. **Rev. J. B. O'Briant.**
68. **Rev. A. D. Shelton.**
69. W. T. Carter.
70. G. W. Massey.
71. W. G. Holliday.
72. Mrs. W. G. Holliday.
73. R. B. Hunter.
74. A. E. Akers.
75. W. E. Knight.
76. Miss Hazel Erwin.
77. George Knight.
78. V. C. Matthews.
79. Dick Taylor.
80. Mrs. Richard Taylor.
81. Mrs. Frank Taylor.
82. W. R. Neville.
83. Mrs. W. R. Neville.
84. W. H. Camp.
85. George L. Parker.
86. Mrs. George L. Parker.
87. J. C. Cook.
88. Helen Hunter.
89. E. T. Ellington.
90. Mrs. W. C. Whitaker.

Only fourteen preachers' names appear in the list above. More than this number of preachers have registered, I believe, but the agents have not sent in their names. These names will appear in bold type when they are published. We want to see a hundred per cent registration on the part of our preachers.

The names of the Sunday school superintendents will be designated in a later issue. These are not always designated when they are sent in, and it will take sometime to get them together.

Agents for the various churches have been appointed as is shown below:

Miss Ruth Green, Albemarle church.

Miss Lila Aaron, Lexington church.

Miss Myra Younts, Reidsville church.

Miss Nell Wade, St. Paul.

Miss Lucy Owen, Yadkin College church.

Miss Alma Poythress, Gillburg church, Vance charge.

Miss Jessie Davis, Flat Rock church, Vance charge.

Miss Kathleen Paschall, New Hope church, Vance charge.

Miss Fannie Smith, Harris Chapel, Vance charge.

C. B. Basket, Spring Valley church, Vance charge.

Lloyd Wilson, Yarborough Chapel, Yarborough charge.

Miss Edna Hughes, Harmony church, Yarborough charge.

Miss Margaret Hanner, Winston-Salem church.

Miss Hattie Johnson, Lincolnton church.

Miss Lucy Blanton, Bessemer City church.

Miss Margaret Floyd, Union Chapel, Granville charge.

Miss Sue Harris, Rehobeth church.

Miss Dora Macon, Mt. Carmel church, Granville charge.

C. H. Hammonds, Flag Springs church, Why Not charge.

Norva Beane, Pleasant Hill, Why Not charge.

Mrs. C. E. Stuart, Fair Grove church, Why Not charge.

Hobert Reynolds, Love Joy church, Why Not Charge.

Miss Pearl Vuncannon, New Zion church, Why Not charge.

Miss Esther Hurley, Macedonia church, Why Not charge.

Miss Ruth Croson, Liberty church.

Harris Moore, Liberty church.

Miss Pearl Moore, Siler City.

L. W. Bissett, Calvary church.

Jesse Gallimore, Cayon church, Denton charge.

Eddie Hill, Denton church, Denton charge.

Jap Surratt, Pine Grove, Denton charge.

N. W. Layneer, Cid church.

Miss Mary Davenport, Creswell church, Creswell charge.

Mrs. Charles White, Mt. Hermon church, Creswell charge.

Mrs. Stella King, Woodleys Chapel, Creswell charge.

Mrs. Frank Ainsley, Mt. Elma church, Creswell charge.

Miss Mary Spruill, Rehobeth church, Creswell charge.

Miss Helen Height, Henderson church.

Mrs. D. W. Sides, Friendship church, Friendship charge.

J. L. Caudle, Porter church, Friendship charge.

Miss Mildred Ramsey, Shelby church.

Miss Risberth Tate, Caroleen church.

Miss Laura Culler, Pinnacle church, Pinnacle charge.

Miss Opal Harvey, Shoals church, Pinnacle charge.

Miss Mildred Stone, Mt. Zion church, Pinnacle charge.

Miss Ethel Whitaker, Pilot church, Pinnacle charge.

Miss Nina Little, Concord church.
Miss Lucy Perry, Concord church, Saxapahaw charge.
Miss Dorothy Jobe, Salem church, Saxapahaw charge.
Miss Leona Williams, Orange Chapel, Saxapahaw charge.
Miss Clarabell Lindley, Saxapahaw church, Saxapahaw charge.
Miss Gypsie Ingram, Pine Grove, Kernersville charge.
Miss Blanche Stafford, Ai church, Kernersville charge.
Miss Mary Linville, Kernersville church, Kernersville charge.
Fred Pegg, Sandy Ridge church, Kernersville charge.
Aubrey Amick, Fountain Place.
Miss Lucy Templeton, Union Grove church, Union Grove charge.
Miss Margaret Thompson, Spencer church.
Miss Gladys Morris, Friendship, Fallston charge.
Frank Hauser, Hebron church, Fallston charge.
Louis Richards, Laundale church, Fallston charge.
Ruby Daybarry, Knob Creek church, Fallston charge.
Miss Callie Sheppard, Mt. Pleasant, Mt. Pleasant charge.
Miss Lillian Shoffner, Pleasant Union, Mt. Pleasant charge.
Miss Pearl Perry, Thomasville Community.
Miss Susie Myres, Thomasville Community.
Miss Maggie Hawkins, Hawkins Chapel, Littleton charge.
Mrs. B. F. Morris, Corinth, Littleton charge.
Mrs. Ola May Gardner, Weaver Chapel Littleton charge.
Miss Hattie Cullom, Littleton, Littleton charge.
Miss Ruth Rogers, Vaughn, Littleton charge.
Miss May Caudle, Mt. Lebanon, Randleman charge.
Mrs. Rom Ward, New Salem, Randleman charge.
Miss Thelma Jennings, Worthville, Randleman charge.
Miss Ellen Etheridge, Whitakers.
Miss Geneva Sawyer, Speight's Chapel.
Luther Medlin, High Point, First.
J. D. Rose, Jr., Asheboro.
Miss Dora Pair, Hobbs Chapel, Greensville charge.
Miss Lillian Moore, Ebonezer, Greensville charge.
Miss Ellar Pearson, Philadelphia, Greensville charge.
Miss Lottie Edwards, Matthews Chapel, Greensville charge.
Miss Flossie Rollings, Wesley's Chapel, Greensville charge.
Miss Lelia Wagoner, Friendship, Brown Summit charge.
Miss Sallie Dobbs, Midway, Brown Summit charge.
Miss Pauline Crowder, Mizpah, Brown Summit charge.
Miss Linda Summers, Brown Summit, Brown Summit charge.
Miss Elda Clark, Pleasant Grove church,
Miss Winnie Burt, Eden, Halifax charge.
Miss Alene Locke, Eden, Halifax charge.
Miss Ethel Harrison, Bethesda, Halifax charge.
Miss Kathleen Shearin, Hollister, Halifax charge.
Miss Annie Lewis, Union, Halifax charge.
Miss Myrtle Aycock, Harmony, Halifax charge.
Miss Josie Camp, Lebanon, Spring church charge.
Aubrey Crew, Pleasant Hill, Spring Church charge.
Ellis Crew, Spring church, Spring Church charge.
Miss Delia Crouse, Elbaville, Mocksville charge.
Miss Leona Hendrix, Dulins, Mocksville charge.
Leroy Massey, Bethel, Mocksville charge.
Miss Lillian Roger, Union chapel, Mocksville charge.
Miss Mary Jobe, Mebane.
Miss Nellie Dellinger, Charlotte, First.
Miss Elizabeth Rogers, Burlington, First.
Miss Ella Teague, Thomasville, First.
Miss R. F. Dry, Stallings, Mecklenburg charge.
Miss Bettie Jones, Zoar, Mecklenburg charge.
Miss Evelyn Schell, Beulah, Mecklenburg charge.
Miss Gladys Routh, West End Greensboro.
Miss Mary Tom Hughes, Graham.
Miss Alice Dixon, Glen Raven.
Miss Elsie Lee, Fairview.
Thomas Hedrick, Jerusalem.
Miss Queen Doub, Baltimore, West Forsyth.
Miss Bessie Warner, Harmony, Baltimore, West Forsyth.
Miss Treva Long, Pleasant, West Forsyth.
Miss Alma George, Tabernacle, West Forsyth.
Mrs. J. W. Mickle, Stony Knoll, West Forsyth.
Miss Mattie Scott, Union Hill, West Forsyth.
Jas. Crutchfield, Efland, Orange charge.
Dewitte Pender, Chestnut Ridge, Orange charge.
H. C. Wilson, Hebron, Orange charge.
Miss Elinor Craig, Union Grove, Orange charge.

If your church does not appear in the above list, see your pastor and ask him to appoint an agent for your church. If there is an agent for your church, and you have not been solicited for a registration, don't wait for the agent to come to you, hunt the agent up and register.

All of the agents will please send me all of the names they have, if it is not more than two. We would like to have a long list of names in next week's Herald.

The registration fee is fifty cents for adults; twenty-five cents for children under twelve years of age.

The money derived from this campaign helps to put the cost of the conference in reach of every person of the Methodist Protestant church in North Carolina who desires to attend. If it was not for the campaign the cost would be prohibitive to but a few. I am sure every loyal Methodist Protestant will consider it a privilege to have this little part in making possible this conference for our youth.

N. M. HARRISON, JR.,
Registration Campaign Manager.
Littleton, N. C.

—Thomas T. Hackney who died in Knoxville, Tenn., was buried from West End M. P. Church last Sunday afternoon, Rev. J. D. Williams in charge.

EFLAND HIGH SCHOOL CLASS POEM, CLASS OF '27

The time at last has come, my friends,
Where the ways for us must part,
Though the climax still is unattained,
Of the high hopes in our heart.

The days have come, the days have gone,
And the years too swift, it seems,
Have brought us to our parting ways,
To be re-lived but in our dreams.

Our High School days we will not forget,
When life's realities have begun,
Long we will cherish the golden ties,
Of the friendships here we've won.

Ah, true it is, a friendship good,
Is more than a song of life,
Is more than a gentle cadence,
To be disturbed by petty strife.

A friendship true is grander far
Than any earthly song,
Its greater than the wealth of mines,
In its power to build life strong.

Looking back across the years
We've been together here,
The flood of memory stirs our hearts,
To our eyes there comes a tear.

Yet time will make the best of friends,
And even loved ones part,
But parting binds them closer still,
Each heart to noble heart.

Farewell, our Efland school, farewell,
Our fond farewell is given,
May blessings rare attend the school,
And the class of '27.

By REBECCA B. LINER.

TRUTH

The truest and highest expression of truth
Is not in the words alone spoken.
But truth is life, made safe and secure,
By faith in God's love never broken.

Truth is more than a message proclaimed,
It's more than a mere thoughtless word,
It's more than a compliment or a rebuke—
It is faith to be known, but unheard.

Truth may be read in lives that have grown
Stronger in thought, life and deed,
Truth is expressed by the harvest reaped,
For the harvest reveals the seed.

If life and service alike are false,
The tares then most surely will grow.
But if wheat is the yield, we willingly say—
Then wheat is the seed that you sow.

Dare we pronounce a life to be false
When directed by God's mighty hand?
Dare we question the motives and deeds, I say
Though circumstances we may not understand?

By REBECCA B. LINER.
Hillsboro, N. C.

A Fetching Invitation.—A Christian Endeavor Society was recently organized at Moriah church. Pastor Carmichael invited all to come and join except those that begin to feel old. Eighty-five came out.

—Rev. W. F. Kennett addressed the recent assembly of United American Mechanics at Pleasant Garden.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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OUR CHILDREN'S HOME

Offerings By Churches and Individuals

Whitakers Chapel, Enfield charge, $5.95; Hickory Grove church, $1.25; Mt. Pleasant church, West Thomasville charge, $7.25;

Sunday School Offerings

Caroleen, $4.70; Moriah, $4.65; Hebron, $4.25; Second M. P. church, Charlotte, $3.30; Pleasant Union, Mt. Pleasant circuit, $1.35; Spring church, Spring Church charge, $2.14.

We are certainly grateful to all those who have participated in any way in the above offerings, as these are the channels through which we are supporting and keeping up the Home.

Our school closed on last Saturday, May 28th, and I am glad to say it has been a great success, with practically all of our children being promoted. I just want to say in behalf of our teachers, that they have done excellent and very efficient work throughout the school year. E. F. ALLMAN, Superintendent.

SUNDAY SCHOOL

Lesson for June 5.—Peter Preaching to Gentiles. Acts 10 and 11.

Lesson for June 12.—Peter Delivered from Prison. Acts. 12:1-17.

CHRISTIAN ENDEAVOR

Topic for June 5.—Our Christian Duty to Maintain Health. 1 Tim. 4:8; Rom. 12:1.

Topic for June 12.—Poems Worth While. Ps. 23:1-6.

HERALD SUBSCRIPTION RECEIPTS

Rev. H. L. Isley, $3; Rev. G. F. Millaway, $1.50; Rev. C. L. Spencer, $1.50; Rev. R. A. Hunter, $1.50; Rev. H. F. Surratt, $1.50; Rev. W. T. Totten, $1.50.

—The Concord Times reports the marriage on Thursday of last week at Chesterfield, S. C., of Rev. D. A. Braswell to Miss Minnie Rollins, of Pageland, S. C.

—Concord ministers are to submit to their churches next Sunday the question of inviting Gypsy Smith, Jr., for revival service in May, 1928.

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—The editor in his trip to Adrian College is to be accompanied by Brother Henry Hunter, a former student and near-graduate of Adrian College. We expect to make the trip in an auto, and hope to have less tire trouble than we had in our trip to Ohio some years ago; or rather we did hope so until yesterday when we were told that new tires have a way of picking up more tacks than old ones. We are thinking of devising a set of magnets to precede the wheels and pick up the tacks that would puncture the tires. If we get this improvement perfected, we may not have any punctures.

—An airport for the landing of planes carrying mail has been established nine miles from Greensboro on the road to Winston. This station was formally opened last Saturday in the presence of a crowd of thousands of spectators. A flock of airships circled about over Greensboro for some time that day.

—Randolph county ministers have formed a ministerial union, to include all denominations and hold monthly meetings. The objects are good fellowship and preparation to stand together on moral issues.

—Rev. J. E. Pritchard was in Greensboro on Tuesday and favored us with a call.

—At the recent denominational meeting of our church officials in Washington a group picture with President Coolidge in the midst was taken.

—License has been issued for the marriage of Robert L. Blackburn of High Point and Miss Mary Lanier Ogburn.

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Greensboro, N. C.

—Our thanks to the United Society of Christian Endeavor for a recent picture of Dr. Francis E. Clark.

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST BRETHREN.

Pres Elderdice 5dec7
Westminster MD

VOLUME XXXIII. GREENSBORO, N. C., JUNE 9, 1927 NUMBER 31

China's Troubles Traced to England's Wrongs

Last Friday night there came to us by radio transmission an address delivered in Pittsburgh, Penn., by the Chinese ambassador to Washington. He had the same evening addressed an audience of Pittsburgh ladies' clubs who had requested him to speak to them on conditions in China. We presume his address by radio was a substantial repetition of his address to the Pittsburgh audience. He addressed his radio audience as "Ladies, gentlemen, and friends." After expressing his pleasure at being permitted to broadcast to the American people a statement of conditions in China, he proceeded in a dispassionate way to speak of China's troubles and to trace them back to their causes. He found the root of most of China's present troubles in the Opium War of 80 years ago. In this war China suffered defeat at the hands of England and was severely punished by the conquerors. Not only was the island of Hong Kong taken, but China was put under tribute to England in that a certain per cent of import taxes was demanded by England. This has left China without adequate revenue and weakened the administration of government ever since. He appealed to the America npeople for their sympathy with China in her effort to throw off the yoke that Great Britain imposed 80 years ago.

Ridpath, an American historian, says of the Opium War: "If there be a single instance in the recent history of mankind more highly illustrative of the possible meanness, avarice, and arrogance of the strong—an example of the willful persecution and unmerited punishment of an unoffending people by one less numerous, but more mighty than themselves —it is that of the Opium War of Great Britain with Chnia."

As to the justice of England's course, it would be paralleled if in these days England should make war on the United States because we will not permit English merchants to sell alcoholic liquors in our seaport cities.

This great wrong that England has done to China should somehow be righted. It stands and must ever stand in the way of world peace.

Taking a Vacation

"Come ye apart and rest awhile," said Jesus to His disciples. The Master saw that they needed a vacation. In this time the need of vacations is appreciated perhaps as never before. And it may be that the need of vacations is greater than ever before because people are driven at a more rapid pace by their work. This is an age of steam and electricity, and steam and electricity outstrip horses and oxen in their gait. Then there is the spirit of the age which tends to quicken the efforts of workers in almost all lines. Greater production and increased efficiency are goals almost everywhere. This stimulates and urges on to the utmost effort. The result is tired brains, muscles and nerves. The human machine becomes worn. It is endowed with recuperative power, but there is a natural limit to this, and when that limit is passed there is deterioration. Permanent loss is likely to be incurred. Prudent people recognize the finitude of their powers and stop before they do themselves permanent injury. Some, however, are so absorbed in their tasks that they lose sight of themselves and overtax their energies and do themselves lasting injury before they realize it. The sabbath was given us in part because we need vacations. Those who decline to take the sabbath vacation do themselves a greater wrong than they know. But to many people the regular sabbath rest is not sufficient. They need a more protracted period of rest, they need a vacation of days and in some cases of weeks. The man who is doing nothing may excite a smile by the announcement that he is going away for a rest, but the other extreme is more common in these days, that of men really overworked working on without heeding the necessity of giving themselves a chance to build up their lowered vitality. Taking a vacation is a necessity to all busy people. Some will say that it is better to wear out than to rust out, but there is a better way than either. We have no right to wear out prematurely the bodies that God has given us.

Cornelius

What a beautiful story is that told us in the 10th chapter of Acts regarding Cornelius. We might have expected a very different story when we learned what position Cornelius held. He was a soldier and a captain of soldiers. His occupation was not conducive to the development of fine character. War as then practiced tended to make men inhuman, brutal. It still does. The finer feelings of human nature would naturally wane and perish in such a pursuit. We might have expected to read that Cornelius was a cruel, godless man who cared little how he lived or what he did. But the sacred writer tells us that Cornelius was "a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always." Such a character would have been notable among the most pious people, but it shines with special luster when appearing in a Roman military captain. Then the story pictures this man of war engaged in prayer at three o'clock in the afternoon. He did not simply pray a hurried prayer at bedtime, but in the midst of the busy day he turns his mind and heart to prayer. We are not much surprised that an angel comes from heaven to visit him. In his spiritual life he has come very near to heaven. God hears his prayers very plainly and answers by sending one of the Shining Ones. The angel has a message that surprises us a little. He tells Cornelius to send for a man who will tell him what he ought to do. Why did not the angel tell him what he ought to do? That was not God's way. The work was a work for men and not for angels. The man to be sent for would be helped in the telling and the message would come to Cornelius with greater force if it came from a fellowman. Two men were to be helped by the meet-

(Continued on Page Three)

"FATHER ENDEAVOR" CLARK

By Amos R. Wells

After a devoted, earnest, and wonderfully fruitful life of seventy-five years, eight months, and fourteen days, the founder of Christian Endeavor societies, Dr. Francis E. Clark, died in Newton, Mass., on May 26. His death will be mourned in literally all parts of the globe, in every land, by people of all races and tongues. His life-work established a permanent religious institution, the young people's society, which has trained and is training many millions of young people and rendering them vastly more serviceable to Christ and the church. The idea which Dr. Clark developed and visualized in his church in Portland, Me., in 1881, and which he has pressed upon the churches with apostolic zeal through the nearly half a century since, has quickened the church, furnished them with enthusiastic leaders, stimulated missionary activity, broadened fellowship, intensified civic ardor, deepened consecration, inspired evangelism, and brought into the church everywhere the happy spirit of youth. All of this Dr. Clark was permitted to see and to rejoice in abundantly before he passed away.

Probably no person in all the world has been so widely beloved as Dr. Clark. His name is a household word throughout all continents. The sincerity of the man, his modesty and humility, his friendliness and good cheer, his love for the Master and for all of Christ's children, endeared him wherever he went. He never failed to arouse his great audiences to white-hot zeal. All the millions of Christian Endeavorers gave him a personal devotion such as few religious leaders in the world's history have been able to gain.

A very quiet and unassuming man, Dr. Clark possessed all the powers of leadership which he was so eager to implant in the lives of young Christians. Following his example, the world-encircling organization which he established has never known a single strife for precedence. The Endeavorers have been ready to conduct great enterprises and keep in the background while doing so. That was the spirit of Dr. Clark.

Another factor in Dr. Clark's success was his persevering devotion to one purpose. He was deeply interested in many important matters, but never swerved from the cause of the youth of the world. Dr. Clark could have done many things in addition to his work in and for young people's societies. He was a very efficient preacher and church organizer and a deeply loved pastor; the largest churches of his denomination were open to him. He was a master of graceful, vigorous, and charming English, and wrote thirty-six books—volumes of travel, Bible studies, essays, and books concerning Christian Endeavor. He was one of the great travellers of the world, circumnavigating the globe five times, and in addition making many journeys to the separate continents—all of them. He was called to numerous important fields of labor, but he thrust aside all these honorable and lucrative opportunities and held his course true to its original direction, the establishment of the young in ways of Christian consecration and usefulness. "This one thing I do," said Dr. Clark, and few men that have ever lived have so manfully carried out that motto.

It is interesting and instructive to note how completely through these forty-six years the Christian Endeavor societies have held to the fundamental principles on which Dr. Clark founded them. The first of these is definite commitment to ideals, to standards, which is called the Christian Endeavor pledge; though no fixed form is required, and each society is free to formulate its own pledge or statement of purpose. The second of these is the principle of individual responsibility. Every member of a Christian Endeavor society is expected to make his contribution to every meeting, and do his part in all the work of the society, and this expectation has been marvelously successful in developing personalities and the spirit of co-operation. "Everybody is wiser than anybody" is a Christian Endeavor saying. A third principle has been the cultivation of the private devotional life—daily prayer and Bible-reading, and the reading of devotional books. Dr. Clark was a very busy man, but he always found time for the Quiet Hour with God, he delighted in family prayers. He was a man of God, and commended His way of life to all by the refreshment he found in it and brought from it to others. All of this was carried out in the societies by a splendidly complete system of committees, of officers, and of organizations. No business in all the world is better planned and conducted than "the King's business" in the hands of the young people's societies of Christian Endeaor.

One of the most beautiful sides of Dr. Clark was seen in his home—that place where so many great religious leaders grow careless and fail. The Clark home life has always been one of ideal beauty and charm. With his noble wife, and with their fine family of children and grandchildren, Dr. Clark has been a boon companion, eager for all sorts of fun, while at the same time he was the revered priest of the little flock. For wit and sprightliness, for solid intellectual worth, for far-reaching helpfulness, for abounding hospitality, for true affection, and for sincere and unobtrusive piety, the family life of Dr. and Mrs. Clark would serve as a model of what a Christian household might and should be.

One of the marked characteristics of Dr. Clark was his fondness for outdoor life. He always, when he could, spent his summer by the sea, at first in Maine and of recent years at Sagamore Beach, Mass. Even in his old age he was always among the very last to "go in swimming" as cold weather approached and among the first to begin again in the spring. He rejoiced in outdoor games, in "hiking" and the like. His first book, *Our Vacations*, was an account of a camping trip in the White Mountains taken before that region had become in any degree fashionable tourist ground. He was happiest when on his little farm on Cape Cod, with its two-century-old farmhouse, its quaint furnishings, and its walls crowded with Christian Endeavor mementoes from many lands. There he rejoiced to gather his friends and large parties of Christian Endeavor pilgrims, and was at his very best when conducting outdoor services on "Pine Ridge."

Dr. Clark did not enter into the theological controversies of the times and was deeply grieved by them. The ranks of Christian Endeavor counsellors have always contained men and women of all phases of belief, but in all the vast Christian Endeavor gatherings there has never, it is safe to say, been a single doctrinal controversy. Dr. Clark has always held that when Christians work earnestly together for a cause that is near to Christ's heart, they have neither time nor desire for disputes, and the history of nearly five harmonious decades in an organization made up of fully eighty different denominations amply justifies his faith.

The founder of Christian Endeavor societies was singularly indifferent to the precise form those societies might take. At various times he proposed numerous committees and subordinate organizations, but only as means of setting the young people at work for Christ, only as methods for the time; and if the methods grew stale or the times changed, he changed as

swiftly as the times, forgot the old methods, and invented new ones. He knew that the good is the enemy of the best, and that new occasions teach new duties. He was jealous for the essentials. He was vigorously opposed to any plan that took from the young their opportunities for initiative, for the direction of their own affairs, for their training in service and their individual development; but if these ends were gained, he cared not how they were gained.

This remarkable leader drew to himself a great host of young leaders and made them his trusted associates. A splendid set of them are now hard at work at the Boston headquarters of Christian Endeavor, young men and young women who would make the success of any movement. A product of Christian Endeavor societies—Rev. Daniel A. Poling, D. D., Litt. D., LL. D. Though still a young man, Dr. Poling is pastor of the oldest Protestant church in America, the large, wealthy, and influential Marble Collegiate Church on Fifth Avenue, New York City. He is also director of the J. C. Penney Foundation, the editor of *The Christian Herald*, the president of the New York Federation of Churches, the president of the United Temperance forces of the country, and leader in many other good causes. He is author of widely-read stories and essays, and is an orator of wonderful power. Dr. Clark was very happy in his choice of a successor to carry on his great work, and this choice is only a fair sample of his skill in choosing his partners.

Dr. Clark was an ardent patriot, profoundly interested in many national causes, such as prohibition and the welfare of the immigrants, but his every instinct, as well as his rich experiences in all countries, made him a cosmopolitan. With Christian Endeavor children in every land, Dr. Clark hated war with a perfect hatred, and much of his later years was devoted to intense labors in the cause of world peace.

Indeed, as the years go on, we are likely to think of Dr. Clark quite as much in the light of an apostle of peace as in the light of the founder and advocate of Christian Endeavor. He felt the two aims to be one. Each of them meant the fellowship of all Christians and the union of mnay Christian bodies. Each of them meant also the fellowship of sections, of races, and of nations. One year Dr. Clark gave to the Endeavorers of the world this inspiring motto: "One is your Master, even Christ, and all ye are brethren." Another year he chose as the Christian Endeavor motto, "Not to be ministered unto, but to minister." On a recent year his selection of a motto was, "Ye are my friends if ye do whatsoever I command you." All of these mottoes, which were gladly adopted by the Endeavorers, came right out of Dr. Clark's life. He took Christ sincerely as his Master, and knew all men as his brethren. He lived not to be ministered unto, but to minister. And he humbly sought to be a friend of Christ's by way of the path of obedience. Thus living and loving and serving, "Father Endeavor" Clark blessed his generation and all generations to come. What glorious service must be his in the Courts of Heaven!

—The fallacy of the levee system to confine streams during flood times is emphasized by Mr. Lincoln Colcord, of the *Minneapolis Tribune*. In a recent article he speaks of the way the Yellow River, "China's Sorrow," has been filling up its bed with sediment while the levees have been constantly built higher. Now the Yellow River is said to be in some places 60 feet above the level of the plain. He declares the bed of the Mississippi river is filling up in the same way.

FORT BRAGG MEMORIAL CHAPEL, FAYETTEVILLE, N. C.

A place of worship for the living; a fitting memorial to North Carolina's heroic dead: this is the keynote of the plan for the Memorial Chapel at Fort Bragg, the state's only United States Army Post.

Articles of incorporation of the Fort Bragg Memorial Chapel Association were filed at Raleigh last week, thus bringing to a head the long-cherished hopes of the late Dr. John A. McKethan of Fayetteville. After his death, these plans were adopted by the Business Men's Evangelistic Club of Fayetteville, in co-operation with Chaplain Walter B. Zimmerman, U. S. A. A state-wide organization is now being formed with the purpose of enlisting the interest of the entire white population of the state. Headquarters have been opened in the Prince Charles Hotel Building at Fayetteville.

Dr. J. M. Lilly, of Fayetteville, is president of the newly chartered association, with Charles C. Rose and Frank Stedman, also of Fayetteville, as vice-president and treasurer, respectively. C. C. Chadbourn is secretary, and Chaplain Zimmerman ex-officio member.

Although Fort Bragg has a population of approximately 3,400, religious services must be held in the War Department Theater there. It has not been the policy of Congress for some time past to appropriate money for church buildings on Government property, and the Fort Bragg Memorial Chapel Association has been formed to finance, build, and present to the Post an adequate and fitting community church for the use of all denominations.

Cornelius

(Continued from Page One)

ing God planned for them. How many meetings of two people are planned of God we cannot tell, but this story of God's action in preparing both these men, Cornelius and Peter, for their interview suggests that to this day many meetings of people are providentially arranged. Of course this is true among God-fearing, consecrated people. God leads them to mutual service.

We can imagine what Cornelius expected from Peter who had been discovered to him in such a miraculous way. It is little wonder that when Peter came Cornelius prostrated himself before him in an act of worship. This was a mistake on the part of Cornelius, but it was rather a beautiful mistake; certainly we cannot censure him for it. But we would censure Peter if he had allowed Cornelius to worship him. But Peter promptly protests against it, raising himself in our esteem. Peter's speech was an extemporaneous one, revealing some sense of embarrassment, but at length getting into the proper channel. He supplemented what Cornelius already knew with the essential parts of the gospel story, not trying in any formal way to tell Cornelius "what he ought to do," but leading on to the believing faith in Jesus which was at once rewarded with the gift of the Holy Ghost, bringing Cornelius up to the highest and most assuring Christian experience. Cornelius' life was ennobled and Peter's mind was broadened by this important interview. God's ways are always beautiful and beneficent.

—Official announcement has been made that President Coolidge will spend his vacation in the Black Hills of South Dakota.

Denominational Enterprises

FOREIGN MISSIONS

A Reasonable Appeal

Such is the appeal that your Foreign Missionary Board is making for Extra Special Offering this Children's Day. The offering goal is $50,000. This, in lump sum, might seem unreasonable at first glance. But when we remember that this amount is being asked from a constituency of 190,000 Methodist Protestants its unreasonableness becomes a mere passing fancy. On the other hand, in many ways this appeal is surpassingly reasonable. May I mention a few?

It is reasonable because of the worthiness of the cause for which the appeal is being made. No cause is more worthy than the great missionary cause. No investment can be made, say some of our wisest and best informed financiers of world affairs, that will bring as large returns as the investment in Foreign Missions. So worthy is the cause that it was the theme of the last message that Jesus gave to His Apostles, known as the great commission—"Go ye, therefore, and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have told you." Dr. H. L. Elderdice, in his Thirtieth Baccalaureate Sermon, calls it "The Greatest Commencement Address." So worthy is this great cause of world-wide evangelism that Jesus gave not only this last "Great Public Farewell" as His last commission, but He gave Himself to it and for it. Worthy, indeed!

It is reasonable because of the great need. Yes, your Board of Foreign Missions is financially involved at the present time. Likewise all other Boards of our beloved Zion dependent upon the budget income that has not been incoming. This financial condition is not because of careless or thoughtless extravagance or through lack of careful economy. Economy has been guarded on every hand. Our former Executive Secretary, Dr. Fred C. Klein, was one of the denomination's most careful economists, as well as one of her most self-sacrificing servants. As time goes on more and more will be revealed the self-sacrificing spirit of this great and good man. No sacrifice was too great for him to make for the cause that was uppermost in his heart, for the cause he loved, for the cause to which and for which he gave himself.

Furthermore, the Foreign Missionary Board constantly plans for the closest economy. This has been its past policy. It is its present policy. With a personnel like the present it will be its future policy.

No! The present financial condition of the Board is not due to extravagance but is due to the lack of realizing the budget in full. Given the budget in full for the two quadrenniums that will now soon be history your Board would have all its obligations met in full, its work greatly enlarged and a neat balance in the treasury. Given the budget in full we would have no cause or reason for asking for this special memorial offering. And that we may see the grave need of going forward and not take one step backward may I again refer to Dr. Elderdice's Baccalaureate and quote, "Statisticians tell us that the non-Christion world is greater in area and population than the Christian world, and that over sixty-five per cent of the world religions are non-Christian. No missions have been established to meet the needs of twenty-six million of the natives of Central Africa. It has been recently estimated that in India there are eleven million Animists, twelve million Buddhists, sexenty-one million Mohammedans, and two hundred and thirty-four million Hindus. And in China proper about forty million of the inhabitants, scattered over four hundred and eighty thousand square miles of territory, are without any missionary contact." Need, indeed!

This special offering is also needed to give encouragement to the growing liberality of our foreign constituency and friends. Take, for instance, this special appeal for increased offerings at Children's Day for the purpose of paying for the Klein-Coulbourn Memorial Church at Nagoya. While we have been making appeal after appeal for this necessary and worthy enterprise, have the Japanese been sitting idly by and supporting in no way financially? By no means! A new Science Hall has been built at a cost of $5,644. Of this amount the Japanese have paid $4,500. In addition to this they added $150 for rostrums for each of the class rooms and a covered walk between the two buildings, and $361.90 for the purchase of new desks, book-cases, etc. In other words, during the past year "Our Japanese friends have put into our school work a total amount of $4,961.00; and this amount was in ready cash when the work was completed. Should not this fine and generous work on the part of the Japanese be encouraged and emulated?

Well, here is the new Klein-Coulbourn Memorial Church doubtless completed. Our American constituency has been asked to pay for this church. It cost, in round numbers, $20,000. Your Foreign Missionary Board, at its last meeting, was asked by our missionaries either to cable the balance of nearly $9,000 unpaid or to cable our missionaries to borrow this amount in Japan so that the necessary funds might be in hand upon the completion of the church. Because of the financial embarrassment of the Board the latter course had to be pursued. The loan, however, is to be made for a very short period of time in the faith that our American constituency will arise to this emergency in our Children's Day offerings. We have faith in the pledges made at the last General Conference being paid, also.

A Three-Fold Request

First: If you have not yet ordered your Children's Day programs, do it *today!* There is time yet. On May 28, 750 orders had been received. They are still coming. Order yours *now!* Send orders to Mrs. Mary E. Klein, Berwyn, Maryland.

Second: Make the appeal for the largest Children's Day offering *ever* from your Sunday school and church, keeping your eye and heart constantly on the goal for $50,000.

Third: Send your offering immediately to your Conference Treasurer and mark Children's Day offering so that you get proper credit and your Foreign Missionary Board the money. Come on! "Let's go!"

S. W. Rosenberger.

—The "German Fascists" is the name given by some British radical journals to the German Nationalist war veterans organized under the name of the Stahlhelm, or Steel Helmet Society, which procured an "Army of Occupation" in Berlin in May for the purpose of "peacefully wresting Berlin from the political domination of the radical parties."

—No Herald June 16—vacation week.

HOME MISSIONS

The annual meeting of the Board of Home Missions was held in Rhode Island Avenue Church, Washington, D. C., Tuesday and Wednesday, May 17 and 18. The meeting was held simultaneously with the other General Conference Boards and the President's Council. This gave an opportunity for fellowship with many of the leaders of our denomination from every section of the church.

We were disappointed in the opening in not having the two lay members of the Board with us. Mr. H. A. Sicker, our President, sent his regrets that, on account of important business engagements it was impossible for him to be present. Mr. J. M. Millikan arrived on Wednesday morning and remained until the close of the session. Dr.Turkelson was elected President *pro tem.*

The Secretary's report presented a review of the work accomplished during the year, also an outline of the work for the new year. During the last quarter of a century the Board, by the supervision given, and financial aid extended, has made it possible for many new churches to be established, many of which have become strong organizations with large church memberships and Sunday schools. These have not only given character and prestige to our denomination in the towns and cities where they are located, but are contributing liberally to our Foreign Missions, educational institutions, and other activities of our denomination.

The great opportunities arising, and many calls for assistance, with the belief that the Annual Conferences would meet at least a large part of the General Conference budget, prompted the Board to pursue a liberal policy in its appropriations with the result that a large debt was incurred. It was, therefore, found necessary two years ago to institute a policy of retrenchment. We are gratified to report that a very creditable part of this debt has already been paid.

Much time was given during the sessions of the Board to personal interviews from brethren who were present, and written applications for help. It was a painful experience to every member of the Board not to be able to respond faorably to these requests. If the churches needing help will be patient it is to be hoped that in the near future, with an increased income from the Budget, and other sources the Board will be in a better position to respond to the worthy and urgent appeals coming from almost every part of our denominational area.

A Budget was presented indicating the approximate receipts and expenditures for the ensuing year. This showed very plainly there would be little margin for new work without involving the church in increased indebtedness. This the Board is striving to avoid. I have never known a more painstaking or conscientious body of men in handling the Lord's money, or more sympathetic toward every worthy cause. The Secretary was instructed to visit many of the churches and conferences where the new fields are located, and with counsel and co-operation do everything possible to encourage and stimulate the churches and ministers in their efforts to establish our denomination and advance our Lord's Kingdom.

The reports of the Easter service were most gratifying. There was strong approval given of the effort made to emphasize the spiritual observance of this joyous season of the year by urging the churches to engage in a concerted effort in soul-winning and the reception of new members. In doing this the financial part of the Easter program was not overlooked.

The Board through its Secretary appeals to the entire church for a sympathetic and hearty co-operation in the important work assigned it. It is the great desire of the Board that this year may be a notable one in its history and that it may be able to present a gratifying report to the General Conference in 1928.

J. M. Sheridan, *Secretary.*

516 N. Charles St., Baltimore, Md.

COMMENCEMENT AT WESTMINSTER COLLEGE

The school year at Westminster College began last fall under a cloud of doubt and uncertainty, but ended satisfactorily. Hope and confidence had taken the place of pessimism and despair. Before the ideals and goals of those interested are realized, however, much hard work, many painful sacrifices and endless patience, persistence and prayer will be necessary. But for the moment at least the trend is certainly in the right direction.

Commencement at Tehuacana is the high tide of the year. It is a climax of weeks and months of planning and preparation. Situated in a small inland community the college is the one most important industry. Tehuacana without Westminster College would be a body without a soul. In all probability without the college there would be no community; the villiage would vanish. Therefore the interest of the people is readily understood. They attend the exercises by the scores and their presence is a real inspiration.

The commencement program is rather elaborate including as it does recitals, contests, society programs, investiture service, alumni luncheon and program, baccalaureate, class day, commencement, etc. The student productions were of a high order revealing talent and training that would be a credit to a far larger institution. The operetta "Hearts and Blossoms" given on Monday evening was splendidly rendered. Any school could be proud of young folks capable of producing an entertainment of that character.

The baccalaureate sermon and commencement address were given by Rev. Harlan Luther Feeman, D. D., president of Adrian College. These messages were not only appropriate and timely but scholarly and eloquent. He also spoke to the Board of Regents. It was an address epitomizing the experiences of his last ten years at Adrian.

A special feature of the Sunday service was the dedication of the new chapel windows. They are the gift of the local Ladies' Aid Society. When the plan was proposed some two years ago it seemed an impossible undertaking. But the windows have been purchased, installed and paid for in much less time than was expected. It is our understanding that these splendid women contemplate other improvements which will increase the beauty and utility of the main college building.

The graduating class consisted of five boys and ten girls, three of whom will receive their diplomas at the close of the summer session. It was a splendid group of young people and all united in expressing hearty appreciation for the benefit of Westminster College had been to them. They repeatedly voiced their gratitude to Dean Willis and the faculty and promised to exert their influence to the full in behalf of the college.

The summer school opened June 6. Indications were encouraging for a good attendance. It is too early to estimate the prospects for the fall opening but it is certain they are decidedly better than last year. In fact, good words and

hopeful were heard on every hand. The only cloud in an otherwise bright sky was a deficit of around $3,000. This was incurred due to the fact that bills inherited from former years had been paid to the extent of approximately $5,000. To liquidate this obligation and to take advantage of a special proposition from the Board of Education as well as to make the most of the returns anticipated from the Centennial Gratitude Gift, Rev. E. M. Mouser was appointed the agent to liquidate the indebtedness. In addition, the plans to secure 500 friends to underwrite the college for the next five years will be aggressively carried forward under the competent leadership of President G. O. McMillan and Dean Willis. A better day is dawning for Westminster College. Success will not come suddenly but the trend is in the right direction.

F. W. S.

WHY NOT HIGH POINT COLLEGE?

When summer comes we want to take a trip. We want a rest. We want to change our environment for awhile. For some, a nice trip to the seashore would be appealing indeed; for some, nothing could be better than a trip to the mountains; while for others nothing would give greater joy than a trip out to Aunt Mary's, out on the farm away from the noise of the city. As you make plans for the summer, please do not overlook the fact that a most profitable week may be spent at High Point College. Listen to what Lawrence Little has to say:

"Soon to thousands of young people will come the lure of the great out-of-doors and we shall all be eager for the hike and the camp. The vacation season is upon us. Some of you will be wondering what to do with yourselves during the period when you may be away from your regular tasks.

"To Methodist Protestant young people who wish to get most out of their vacation period, this is a clarion call: *Spend your vacation gloriously*! Instead of just 'taking a vacation,' realize some eternal values this summer. Under ideal natural surroundings, study the fine art of Christian leadership. Enrich your circle of friendships. Know the leaders of your church. Become acquainted with the finest young people in your state. Enjoy the finest recreational advantages under the best leadership that can be secured. Come into closer fellowship with God and into more intimate contact with His wonderful outdoors. Drop your tasks and come to camp!"

The following names complete the list of faculty members: Rev. M. J. Shroyer, Rev. P. E. Lindley, Rev. N. M. Harrison, Dr. H. W. Maier, Mrs. H. W. Maier, Miss Lillian McCormick, Miss Mary Dozier, and Rev. R. W. White. These and the other members of the faculty are consecrated men and women of God. They have made special study of the subjects which they will teach. To come under the instruction and influence of these people means that you will be better fitted to wrestle with and solve the problems in your local church.

Come on, folks, let's go to High Point College for the Young People's Summer Conference, July 18-24.

Fred W. Paschall, *President of Board.*

—"A young Chinese, knowing perfect English and typing, seeks position. Salary no objection."—*Chinese paper.* This is one of the few statements emanating from China recently in which we feel perfect confidence.—*Exchange.*

—No Herald June 16—vacation week.

CHILDREN'S DAY

In many of our Sunday schools during this month, Children's Day services will be held. Eight hundred and forty-six orders have been received, but that represents more Sunday schools, as pastors sometimes order services for the several schools on their circuit, without telling how many schools will use them.

Of course the same amount of good is accomplished, but it would be helpful to know just how many schools are receiving the training by using these missionary services.

Samples were sent to every superintendent and pastor whose names could be secured, yet all have not sent in their orders. Some have ordered, saying they reecived no sample. Who is to blame? If we do not have the names how can we send samples?

The supplies are *free,* and are as follows: Services which contain songs, responsive readings, pictures of some of the work being done by the Union Board, with a brief outline written by Dr. Broomfield (together with the readings and memorial); recitation sheet, a memorial pageant, envelopes, and a large poster to hang in your Sunday school.

Will not each pastor and superintendent see that supplies are ordered, as they will cost nothing and you will have an interesting service and get your people acquainted with our work in Japan, China and India.

Send me your order at once. By mailing your order early in the week you will get them by Sunday. Parcel post is often slow.

Have you received the Pageant?

Have you received the Memorial Poster?

Have you received the Services, Recitation Sheets, and Envelopes?

If not, why not? They are yours for the asking. Act at once.

Mrs. Fred C. Klein,
Berwyn, Maryland.

WIDELY KNOWN

During my school days at Wofford College, 1890 to 1894, a true story was current among the boys of a personal experience between an incorrigible student and that grand old man and much beloved president, Dr. James H. Carlisle.

The faculty and the "Old Doctor" had exhausted every known means of effecting a reformation in that particular student but with no avail, until finally the president summoned the boy to his library for final expulsion.

The Doctor in dismissing him said: "Young man, you will never amount to anything!" Some years elapsed, the boy expelled appeared in the old college town star actor of a well advertised but notorious stage company. Thinking it his chance to "come back" at his old tutor, he sent by a special messenger to Dr. Carlisle a complimentary ticket to his performance, upon which were written these words: "Doctor Carlisle, you dismissed me from college with the statement that I'd 'never amount to anything' but now I am more widely known than you." The wise old Doctor turned the ticket over and wrote "So is the devil," and returned it to the sender.—*Selected.*

—A gift of 40,000,000 francs, about $1,600,000, by John D. Rockefeller, Jr., for the conservation of the Versailles and Fontainebleau Palaces and the continuance of the restoration of the Reims Cathedral is announced in Paris. This gift is in addition to the $1,000,000 given by Mr. Rockefeller in 1924 for the same purposes.

The WORK *and the* WORKERS

Sunday, June 5th, was spent with Rev. B. M. Williams and his people on Orange Circuit. They held an all day service at Union Grove beginning with Children's Day services. Mrs. Dixon spoke on Missions immediately following these exercises and the offering amounted to $39 and covered the apportionment for the Board of Foreign Missions for Union Grove.

If all our churches will do that well at Children's Day, North Carolina will do better by this Board than it has ever done before.

In the afternoon I had the privilege of preaching to a house full of earnest listeners. This is one of our smaller churches, but they are wide-awake and progressive.

For the night service we were at Efland, where we were greeted by a good congregation and we enjoyed preaching to them. Mrs. Dixon also spoke on Missions. Twenty-one years ago it was my privilege to serve Orange Circuit as pastor, and it always seems like going back home when I visit these people. Brother Williams is greatly loved by his people, and together they are rendering splendid service for the Master.

A Census of Our Churches

This last week Mr. W. M. Stewart, of the Bureau of the Census, Washington, D. C., wrote and asked me to send him a complete list of all our churches and pastors. This I did, giving him the name and address of each pastor, and the name of each local church. Once more he is going to make an effort to get correct statistics. If he writes you, please be prompt and explicit in giving him the facts. Our denominational statistics as published by the government will depend upon the accuracy and completeness of reports by our pastors.

The President of the General Conference has this to say: "The United States Census Bureau has assigned to one of its clerks the duty of looking after the statistics of our church. The government is trying to obtain for official publication in the next census complete and correct reports of all churches. It is sending out blanks on which each pastor is asked to make these reports. Postage is furnished for returning the blanks, and yet after waiting many months it appears that 700 of our pastors have paid no attention to this request.

"It is passing strange to me that our pastors are so indifferent to a matter that concerns us far more than it does anyone else. Do you want to see our church deprecated before the public in not having its proper credit for what it has and is? The government is doing, without any expense to us, all it can to present us in a correct manner. Will we not do our part? In the name of the Methodist Protestant Church, I urge you to attend to this important matter at once and fully."

If you have not already done this, and have misplaced the blanks, or if you have not received the proper blanks a note to Mr. W. M. Stewart, Bureau of the Census, Washington, D. C., will bring to you the necessary blanks. Please do this without fail.

Some Encouraging Facts

Recently I was called upon to make a five-minute address before the Council of Annual Conference Presidents in Washington City. In preparation for this I gathered some statistics based upon a ten-year comparison. These figures were so encouraging to me that I showed them to a few friends, and have read them upon three occasions, and as a result several have asked me to publish them. I do this just for the encouragement of Methodist Protestants who may read and study these figures:

The Comparison

	1916	*1926*	*Increase*
Number of charges	61	92	31
Number of pastors	60	86	28
Number of church members	22,427	27,905	5,498
Number in Sunday school	19,187	27,179	7,992
Paid pastors	$ 34,951	$ 103,954	$ 69,003
Average pastor's salary	582	1,340	760
Paid A. C. B.	5,399	10,910	5,511
Paid G. C. B.	6,071	19,159	13,088
Raised for all purposes	97,698	365,833	268,235
Value of all church property	471,150	2,607,600	2,136,450

Some of this looks too good to be true, but if any one will take time to compare the Conference Journals for 1916 and 1926 he can verify these figures.

A new church building in Asheboro, new Sunday school rooms in Henderson, two new church buildings in Greensboro replacing one old one, a new building in High Point instead of the old, inadequate building there, two new church buildings in Thomasville, our new plant in Burlington, and also in Lexington, together with a number of new and improved church buildings in our country fields, has added very greatly to our property valuation.

Then during this ten years the Penny Brothers building for boys has been added at the Children's Home, and the entire college plant has been added to our assets.

Last year was a bad crop year, and when one stops to think that during 1926 we raised for all purposes $268,235 more than we did in 1916 it certainly gives us great reasons for rejoicing.

We are certainly hoping and believing that 1927, our century year, will be even a better year yet in Kingdom service.

Note, too, that our increase in church membership has not been commensurate with our financial increases. So let each of us strive to reach the goal of a ten per cent increase in membership this year.

Rev. D. A. Braswell

A letter from our brother, Rev. D. A. Braswell, brings the information that he is in the Charlotte Sanatorium, Room 322, for treatment. From his letter it seems that his condition is serious. The doctors seem uncertain about the real trouble, and it is to be several days before they can get him in readiness for an operation. Brother Braswell requests the prayers of the church in his behalf.

Mrs. W. D. Reed

Mrs. W. D. Reed is in the Clinic Hospital here in Greensboro, having undergone an operation for appendicitis. She seems on the road to recovery and her many friends will bear her up in prayer.

Appointments

June 12th, Mount Pleasant.
June 13th to July 5th, vacation.
July 18th to 25th, Summer Conferences.

Yours in the Master's service,

A. G. Dixon.

—No Herald June 16—vacation week.

Woman's Missionary Department

Miss Esther Ross, *Editor*
Miss Mary C. McCulloch, *Assistant*

ANNUAL MEETING OF THE EXECUTIVE BOARD W. F. M. S., PITTSTON, PA., MAY 11-16

May-days, bright sunshine, a setting of noble mountain peaks, hills and valleys, with the Susquehanna River winding in and out through the couuntryside, Pittston in the heart of the anthracite region, a Methodist Protestant Church miraculously changed from a little frame building to a fine modern plant complete and comfortable in every way, a pastor and people with a royal welcome! What more could heart desire than awaited the delegates to the 48th annual meeting of the Executive Board of the W. F. M. S. when they arrived to be the guests of the Pittston church!

The first regular session of the Meeting began on Wednesday afternoon with a very impressive devotional service on Prayer led by Mrs. W. E. Pettet of Eastern Branch which was like an opening strain of music; the keynote was sounded and was held throughout the session as Prayer was the central theme through all that followed. Miss Hannah Drury, president of the Pittston auxiliary, extended a gracious welcome to her guests which was acknowledged by Mrs. C. C. Harris of Washington in behalf of the Board. After the reports of the Standing Committees, Miss Mary Wilson of Pittston sang a soprano solo, "The King of Love My Shepherd Is." Mrs. E. B. McRoberts of Pittsburgh Branch talked on the study book selected for the coming year entitled "A Straight Way Toward Tomorrow" by Mary S. Platt with the plea that all women who study this book pray for the other groups of women in every land who will be studying and praying. Quoting from the foreward in the book, "With our different languages and customs there is just one great common need—One heart, One way and there is one Interpreter for us all,—The Way, the Truth and the Life."

The executive treasurer, Mrs. Lida K. East, in her annual report gave the total receipts from the Branches, $59,515.15; including Thank-offering, $13,976.98; Student Loan Fund, $573.46, Missionary Retirement Fund. Mrs. East gave the reports by Branches, a record of conscientious work by the women of the W. F. M. S. Pittsburgh Branch carried off the honor of raising the largest amount per capita ($7.54).

The corresponding secretary, Mrs. W. M. Sturgeon, likened the summing up of the year's work to a business man making up a balance sheet with the profits on one side and the losses on the other. Mrs. Sturgeon reviewed the work in Japan; Miss Alice Coates has returned to her kindergarten at Hamamatsu; Miss Ada B. Johnson is going out to teach English in the High School at Yokohama. The outstanding news of India is that Dr. Edith J. Lacey has been secured to go to Dhulia in response to long continued prayer throughout the extent of the Society. Dr. Roberta Fleagle is home on furlough from Kalgan, China, also Miss Ethel Hempstead from Nagoya and Miss Helen Barns from Yokohama. There is much concern felt over conditions in Kalgan, for the latest reports tell that the schools have been forced to close, and the missionaries have left for safer points; but a ray of light gleamed out of the night by the news that more Bibles were sold in China during the past year than ever before.

On Wednesday evening Dr. Fleagle of Kalgan, China, led the Devotionals, using as her subject "Service For God," followed by prayer by the pastor, Rev. John Hempstead. Mrs. C. E. Wilbur, First Vice President, was the presiding officer of the evening and introduced the President, Mrs. Henry Hupfield, who gave her annual address. The activities of the whole mission field were well covered by Mrs. Hupfield. The work in Japan is very satisfactory, our schools in Yokohama, Nagoya and Hamamatsu second to none in all Japan. The greatest need in Japan today is pioneer service, where the Gospel has never yet reached, out in the rural districts. According to Dr. Robert E. Speer there are cities of 6000 population with no ordained missionaries. Conditions in China are very perplexing as the new national spirit seeks to weigh the old and the new in order to bring about a new China that will be worth while. Meanwhile, the other powers still seek to interfere in China's affairs, fearful of losing their various strangle holds and so the problem seems no nearer being solved than in the beginning. Our schools are closed and it is believed that troops are occupying our compound.

India's greatest need is education and the example and teaching of Christian workers who live Christ as well as teach Him. Mrs. Hupfield spoke of her joy in the presence of our returned missionaries and of the young women who are receiving their training through the assistance of the Student Loan Fund. After the Benediction by the pastor, the large audience adjourned to the social rooms of the church where a "Get-acquainted Hour" was spent in much frivolity and "unbending" until the purpose of the hour was well carried out. Refreshments were served and the evening came happily to an end.

THURSDAY

After an opening devotional period by Mrs. B. J. Fults of Onondaga Branch, the President, Mrs. Hupfield, appointed the various committees to take care of the business of the meeting. The report and recommendations of the Executive Committee were given. This committee carries the burden of responsibility throughout the year and, as the minutes of the year's work were read, the Board felt anew their gratitude to these faithful women. At this point, Rev. C. S. Kidd of Brooklyn, New York, a member of the Union Board of Foreign Missionary Administration, was introduced and in the few moments allotted him, commended the work of the Board and spoke most earnestly of the importance of Missions. Miss Mattie Rittel, secretary of Life, Memorial and Perpetual Members, reported on the work of her department, Indiana first in Life Members, Ohio leading in Memorial Members, while Pittsburgh brought in the greatest number of Perpetual Members for the year. Mrs. F. W. Stephenson, unable to be present, sent her report on the work of the Tithers and Intercessors League, showing a gain of 299 members. Mrs. Stephenson had received many accounts of the observance of the Day of Prayer for Missions, the same prepared program was carried out in many parts of the world, making it a real Universal Day of Prayer for Missions for the first time.

Mrs. George R. Brown, Education Secretary, said that more auxiliaries are using the Question Box, and the Student Loan Fund is gradually assuming proportions. Two students at Adrian College who are preparing for Mission Work are receiving aid from this fund.

Greetings were sent to all absent members of the Board. Mrs. East announced the special plans for the observance of Children's Day, and presented the program that has been prepared. The great aim of the Board of Foreign Missions is a gift of $50,000 on Children's Day as a memorial for the late Dr. Fred C. Klein. Mrs. East made an earnest appeal to each delegate to take this matter home to the churches. If every member of the Methodist Protestant Church would give one dollar, the memorial fund would be raised and the Board placed on a solid basis. She closed with a prayer that the love and reverence felt for Dr. Klein coupled with the love and interest in the work of the Board might bring about glorious results.

On Thursday afternoon, Mrs. Mary D. Stricklar of West Virginia Branch contributed a very earnest prayer service after which the program was continued with the Greetings from the field. There were letters from Miss Evelyn Wolfe of Japan, Mrs. Carl Soderborn of China, Miss Mildred Miskimen of India, Mrs. Douglas who is assisting the workers in Japan and Miss Annie Forrest. Miss Miskimen wrote concerning a wonderful revival that has been going on at the school in Birdwood, the missionaries alone acting as speakers and leaders and in a still more recent letter received from Miss Grace Perley by the writer of this article, she said concerning this revival, "We had prayed long and earnestly for an awakening until the very windows of Heaven were opened. Such transformations! The first ones went out and brought in their friends and it was one continuous prayer meeting; one meeting lasted from 3:00 until 10:00 p.m." Mrs. Douglas wrote a most interesting letter from Japan in which, speaking of the opportunities and the need of more teachers with the spirit of Christ she said, "Let the Christ of the Indian Road be the Christ of the Japan Road."

Mrs. E. B. McRoberts again reviewed a part of the study book which points out that Straight Way which the Master had pointed out toward a glorious Tomorrow for the women and children of every land. The Branch reports followed all interesting and inspiring, also helpful as the Branch representatives brought news items and suggestions from their year's work that can be taken back by other representatives and put in operation in other Branches. Out of a total of nineteen Branches, seventeen reported.

The evening service on Thursday was in charge of Mrs. John Hempstead, wife of the pastor of the Pittston church. After prayer by Mrs. East, the young people of the church presented a Missionary play entitled "Unto the Least of These." The play was well given, with appropriate settings and costumes, with a lesson on the joy of giving to Missions.

The acts of the play were interspersed with musical numbers. Solos were rendered by Mrs. Raymond Voight and Miss Clara May Hastie, and a duet by Mrs. Daniel Williams and Miss Hastie. A very delightful feature of the evening was a Japanese prayer song by Eunice and Wesley Hempstead, who were dressed in Japanese costume and sang in Japanese.

Miss Ethel Hempstead, sister of the pastor, who is a kindgarten teacher in Nagoya, Japan, addressed the session describing the methods of work in Mission schools, how converts are being made one by one—largely through the influence of the children who are being taught Christian ideals in the Mission schools. Miss Hempstead paid high tribute to the native workers and pleaded for the prayers of the women at home for them as well as for the Missionaries. Thirty years ago the first Christian kindergarten was established with ten children in attendance. Today there are 12,000 children in Christian kindergartens. Miss Hempstead is enjoying her first furlough in the home land after five years in Japan.

FRIDAY

At the Friday morning session Miss Hempstead led the hour of worship with a Psalm of Thanksgiving followed by a season of Prayer for praise and thanks to God. During the business session of the morning an invitation to meet next year with the North Carolina Branch at High Point was accepted. The rest of the morning was taken up with the annual election of officers resulting in the re-election of all officers with but two exceptions. Mrs. Geo. Tillotson of Ohio Branch was elected Recording Secretary to fill a vacancy and Mrs. E. J. Burley of Michigan Branch was elected Secretary of Literature to succeed Mrs. T. R. Matthews who, through ill health, felt the need of being relieved. Mrs. Matthews has been most efficient in carrying on the many and constant demands of her office and too much praise and appreciation cannot be given to her as she hands over her duties to Mrs. Burley in whom the Board places every confidence, feeling that she will prove a worthy successor to Mrs. Matthews. Mrs. E. C. Chandler was made President Emeritus as a token of love and appreciation of her long years of service. The Board also elected the two members, to whom they are entitled, for the Executive Committee of the Union Board—Mrs. Henry Hupfield and Mrs. Lida K. East.

In the afternoon, after a short praise service, Mrs. J. E. Litsinger of Maryland Branch conducted a very impressive Memorial service for those who have dropped from the Ranks during the year that is past. There were many beautiful tributes paid to the late Rev. Dr. F. C. Klein whose life was so devoted to the Mission cause. The Board feel that they have indeed lost a friend, a true friend. There were a number of loved ones from many Branches who were remembered very tenderly, the service closing with those immortal lines,

"Sunset and Evening Star,
And one clear call for me
And may there be no moaning bar
When I put out to sea."

The reports of department secretaries followed, the young people's department showed a very gratifying increase in the number of new societies as well as the financial returns. This department under the leadership of Mrs. Lee Satterfield is coming to the front. The Thank-offering secretary, Mrs. Ely D. Miller announced an increase of nearly a thousand dollars, Ohio leading with the largest Thank-offering and Arkansas with the largest per capita gift. The Literature Department under Mrs. T. R. Matthews has grown greatly during the past year, due largely to the increased vision of the auxiliaries through their use of the unified program for study.

The secretary of Scholarships, Mrs. W. E. Pettet, prefaced her report by a beautiful story called "Unawares," illustrating how the Scholarship pupil often in later years becomes the teacher, thus proving that "In comforting the least of Mine, ye have comforted Me." In the report of the Union Board a noticeable item was the fact that the property at Birdwood, Dhulia, India has been sold and formally made over to the W. F. M. S. and the deed of trust has been received by them from the Board of Foreign Missions.

The Editor of the Missionary Record, Mrs. H. E. Amos, gave her report showing a balance with all expenses paid for the year. All hail to the Record and to its efficient Editor! Mrs. C. S. Kidd of Eastern Branch gave a very interesting and instructive account of the meeting of the Federation and Council of Women for Home Missions. This report was one of the many features of the Board's program that proves an "infilling" for the leaders of the various Branches who are constantly giving of their best throughout the year.

The Friday evening service was rich in material. It began with a very fine devotional period led by Mrs. E. J. Burley of Michigan Branch who took for her subject "The Rich Young Ruler." Mrs. J. Ray Stanton of Indiana Branch made a very comprehensive report on No. America and the Foreign Mission Conference held at Atlantic City in January. Mrs. Stanton said that Atlantic City is known not only as the play ground of the world but as a mission centre also. This great Conference, made up of sixty-seven Boards, dwelt largely on the problems growing out of the unrest in China for, in the words of a Chinese who is not a Christian, "If China is to come up out of the pit into which she has fallen it will be through Jesus Christ." There were present many speakers of note whose central theme, like a need of more Christ-like lives and greater Mission programs in our churches, programs that hold Christ as the guiding spirit in order that the great family of nations may at last belong to the Kingdom of God.

After a solo by Miss Mary Wilson of Pittston, Dr. Roberta Fleagle of Kalgan brought greetings from Chinese Christians to the Board and described her life and the methods by which she carries on her medical work. In speaking of the general opinion that the Chinese are a dirty and lazy people, she said this was a false idea and declared that from her own experience the Chinese are clean when they have the opportunity for cleanliness but with barely enough water for drinking purposes, few towels and no wash cloths, small unsanitary homes, what else can be expected. The people in Kalgan depend solely on wells for their water supply and often a bucketful must last a family for a week. Neither are the people lazy, for they will do the most menial tasks for a pittance. They are an appreciative people and it is characteristic of them never to forget a kindness. Dr. Fleagle exhibited beautiful articles that had been presented to her by grateful patients. She gave a graphic description of war experiences in Kalgan and the dangers that our missionaries faced so bravely when Kalgan was raided. She paid tribute to the Christian General Feng who made his head-quarters for sometime at Kalgan, his many kindnesses to the Mission and his wonderful Christian work among his soldiers. It is very much feared that General Feng has turned his back on his new found Christ but the Mission workers continue to pray that he may turn again toward the Right Way. Dr. Fleagle ended her address with expressing her appreciation and gratitude to the W. F. M. S. for their support of her and her work. The session closed with the Benediction by the pastor, Rev. John Hempstead.

SATURDAY

After a devotional service led by Miss Helen Barnes, English teacher at Yokohama, Japan, the morning and evening sessions were taken up with the considerations of the recommendations of the various committees, embodying the plans for the coming year's work both at home and on the Mission Fields. During this business session it was decided to send a Questionnaire to the Branches and, through them, to every auxiliary on the question of whether the Board shall recommend to the General Conference of 1928 the organic union of the Woman's Foreign Missionary Society and the Board of Foreign Missions and to secure a referendum vote of the auxiliary members on this very vital question.

Saturday afternoon had been set apart for an auto trip through the surrounding country and, though Mother Nature did her best to dampen the spirits of the Board, she evidently did not know that it just cannot be done and so the members of the Board enjoyed a drive through the historic Wyoming Valley over the Sullivan Trail that is rich in Indian history for many miles. It was a memorable ride, picturesque in its natural beauty of mountain and valley with the stately Susquehanna everywhere in evidence, interesting from its historical standpoint and delightful through its social side.

SUNDAY

Sunday was a day that stands out as a gem in its beauty of service. In the morning the pastor preached to a large audience using as his theme, "The World's Heart-Cry." This cry is for a revelation of God and can be answered only through the Gospel of the Lord Jesus Christ. The world needs a God that will satisfy the longings of the human heart; the world calls for a Father to love and care for His children. The greatest work in all the world is to be a revealer of God to those who know Him not, for, quoting Mr. Hempstead, "False religions are a reach after God, but Christianity is the reaching down of God to His children." The morning service closed with a very impressive Communion Service with first, the members of the Executive Board at the Altar, followed by the members of the church, a service long to be remembered. At the session of the Sunday School the Missionaries talked briefly to the

children which was enjoyed alike by children, old and young.

At three o'clock that beautiful service written by Mrs. E. C. Chandler was held when Dr. Edith J. Lacey was formally consecrated for her work as Medical Missionary to Dhulia, India. After singing the hymn "Jesus Shall Reign," the call to worship was made by Mrs. J. E. Litsinger, mother of Mrs. Paul Cassen of Dhulia, India, followed by all uniting in the printed prayer. Israel's Marching Orders, first given in 1040 B. C. were read by Dr. Roberta Fleagle. The Church's Marching Orders were given by Mrs. E. F. Warner, mother of Rev. Paul Warner of Japan. After singing "Lead on, King Eternal," Mrs. H. E. Amos, representing Ohio Branch, presented Dr. Lacey (Ohio Branch has adopted Dr. Lacey as their own and assumed her support) Mrs. Henry Hupfield extended greetings from the Society while Miss Hempstead greeted her on behalf of the Field. After the singing of a beautiful solo, "I Can Hear My Savior Calling," Mrs. Lida K. East made the Consecration Prayer while the new Missionary knelt at her feet. Then followed an impressive responsive reading with Mrs. W. M. Sturgeon leading while Dr. Lacey made the responses and the Consecration Service came to an end with a Hymn and Benediction. Dr. Lacey is a graduate of the Richmond, Va., Medical School. She is planning to take a post graduate course in Boston during the summer and in the Fall will sail for India to take up her duties at Suvarta Hospital, Dhulia.

The Sunday evening service closed the sessions of the week. Dr. Fleagle made an address, giving additional information in regard to conditions of life in Kalgan, revealing the pitiful state of the people. One of the greatest difficulties of the medical missionary is to make people realize the importance of segregating contagious diseases; patients ill of small pox or diptheria are visited freely by their friends and so the missionary doctor's life is a many sided one, but while the task is great so, also, is the joy of gaining souls for Christ as well as freeing bodies from disease.

Miss Ethel Hempstead spoke on the kindergartens in Japan. The work is on the most modern basis. The teachers come together at stated periods to compare notes and learn new methods. The Christian Kindergartens lead in this work. Miss Hempstead related how a Japanese school principal sent his entire staff of teachers to her school to study methods. The third speaker of this closing session was Mrs. W. E. Pettet, president of Eastern Branch, who presented the question of the value of Foreign Mission work. She answered the question, 'Does it Pay?' by presenting definite results in the Field through the preaching of the Gospel of Christ.

At all these Sunday services the choir of the Pittston church rendered special music with solo work of a high order. The pastor pronounced the last Benediction on a session of the Executive Board W. F. M. S. that will go down into history as one of the finest in every respect.

The Board Meeting at Pittston was particularly happy and fitting as well as unique in that the meeting three years ago was held in this same church as the guests of the Eastern Branch and, as the time drew near for Miss Ethel Hempstead's furlough, these splendid people decided that, out of their love for their pastor, Rev. John Hempstead, they would invite the Board to be their guests during his sister's furlough in the Homeland and so these happy circumstances brought the members of the Board once more within the gracious hospitality of the Methodist Protestant friends at Pittston and the friendships already begun have deepened.

May the inspiration of those days be a beacon light to guide us aright during the days to come and may the rays from that light shine to the uttermost corner of the Society's bounds, scattering wisdom and a clear vision in its path.

MRS. H. K. GOWDY.

NOTICE TO EXECUTIVE COMMITTEE MEMBERS

I have just received notice that the Executive Committee will meet at Weaverville on June 16. Those who plan to attend, if coming by auto, either stop by the parsonage, 165 Hillside Street, or go direct to Weaverville and inquire for Mrs. Bates' cottage. If any come on the train, call the parsonage—3432-W—and conveyance will be provided.

I shall be glad for any of the members of the Executive Committee to remain over for a few days. Sleeping quarters will be provided for all who come.

MRS. C. W. BATES.

Our Children's Home

Offerings By Churches and Individuals

First M. P. Church, $10.61; Bethesda, Halifax, $10.50; Eighth District Conference, $3.65; Oak Grove, Cleveland, $2.15; Mrs. T. F. Humphreys, Sunday Eggs, $3.05.

Sunday School Offerings

Roberta, $3.80; Antioch, Mecklinburg charge, $1.50; Brown Summit, Haw River, $1; Asheboro, $56.50; Perseverance class Mt. Vernon, Ohio, $12.50; New Salem, Randleman charge, $2.50; New Hope, Why Not, $5.

Our heartfelt thanks go out to all who help us, let it be great or small.

We only hope you will remember us in your prayers, as well as with your finances. We have a big responsibility in looking after so many children, and trying to direct them in the way they should go.

E. F. ALLMAN, Superintendent.

WANTED!

A Methodist Protestant young woman or young man (unmarried) to do whole-time church work. Must be consecrated and capable. If interested, write to Rev. S. W. Taylor, Burlington, N. C.

—Rev. W. D. Reed is visiting at the home of his daughter, Mrs. C. A. Cooper, 2401 Walker Avenue, while undergoing treatment at a local hospital. His wife is a patient at the Clinic Hospital.

—The present address of Rev. C. G. Isley is Bonlee, N. C.

—Rev. T. M. Johnson assisted Rev. W. F. Ashburn in the funeral of Thomas Kirkman at Tabernacle on Monday at 3 p.m. There was a large attendance of relatives, neighbors and friends.

IN HONOR OF THE DEAD

Medlock

On Thursday, June 2, at 11 o'clock p.m. our hearts were made sad by the passing of Mrs. Martha Medlock, (Grandma Medlock), she was lovingly called.

She had been an invalid for some time and bore her afflictions with patience and sweet resignation.

She had lived a quiet unassuming Christian life and showed no fear in passing. She was in her 90th year.

Funeral services were conducted by her pastor, Rev. E. G. Cowan, at Harmony church.

She had been a life long member of Harmony M. P. church and will be greatly missed. She leaves the following children: Mrs. Monroe Pickens, Messrs. J. A. and J. B. Medlock of Greenvile, S. C.; Misses Sudie and Julia Medlock; Mrs. W. H. Balentine, Mrs. J. B. Taylor, Miss Kate Medlock and Mr. Walter Medlock of Ware Shoals, S. C., and Mrs. Thomas Downey of Laurens, besides a number of grandchildren and great-grand-children.

REPORTER.

Ware Shoals.

Grey

Margaret M. Shaw Grey died June 2, 1927, was born October 10, 1838; while a young girl she was converted and joined the Mt. Hope Reform church and remained a faithful member for 75 years. During her 76th year she attended the Baptist Sunday school, Liberty, without missing a Sunday.

She is survived by two daughters, Mrs. J. A. Clapp, Liberty, N. C., and Mrs. J. E. Cooper, Greensboro, N. C., also, seven grandchildren and six great-grand-children. She was the widow of Mr. J. H. Grey who preceded her to Heaven 14 years ago.

The funeral services were conducted at Mt. Hope Reform church where her body was laid to rest. May God comfort the bereaved ones.

F. L. GIBBS.

Abernathy. Sykes

The small son of Mrs. Kate Abernethy died Friday night, May 27. Funeral service Sunday morning, May 29th, from our Efland church, conducted by the writer. Mrs. Abernethy, the mother, joined our Efland church last year. Our sympathy goes out to her in this sad trial.

While we were on our trip to Weaverville Brother John M. Sykes, a member of Chestnut Ridge church passed to the great beyond.

The funeral services were conducted by Rev. T. A. Williams, after which the remains were placed to rest in Chestnut Ridge cemetery. Brother Sykes is spoken of by those who know him as a good man.

May God comfort the bereaved ones.

B. M. WILLIAMS.

—Robert Amick, of Mt. Pleasant Church, was buried last Sunday and on Monday George Amick of the same church was buried. The latter was a brother of Prof. T. C. Amick. Both were prominent members of their community. On Monday Thomas R. Kirkman of Tabernacle church was buried.

Our Task and Our Privilege

Paid All Budgets in Full

Spencer.

Paid A. C. B. in Full

Mocksville.
Porter.
State Street.
Liberty-Siler City.
English Street.
Haw River Mission.

Churches:

Palestine, on Flat Rock.
Speights Chapel, on Whitakers.
Mt. Carmel, South Lexington Charge.
Glen Raven on Fairview-Glen Raven.

Paid on A. C. B.

Burlington	$250.00
Winston First	200.00
Forsyth	176.08
Anderson	140.00
Fairview, Glen Raven	130.00
Concord	112.00
Davidson	109.40
Mount Pleasant	100.00
Flat Rock	88.77
Whitakers	77.25
Charlotte, First	71.59
West End	55.00
Granville	55.00
Fountain Place	50.00
Mebane	50.00
Tabernacle	50.00
Pleasant Grove	50.00
Randolph	48.00
Why Not	46.55
Mount Hermon	43.48
Welch	40.00
Weaverville	36.09
Friendship	34.92
Fallston	32.00
Halifax	28.00
Cleveland	26.65
Rockingham	26.00
Pinnacle	25.25
Grace	25.00
Lexington, South	25.00
Gibsonville	25.00
St. Paul	25.00
Vance	24.00
Denton	23.60
Alamance	22.00
Saxapahaw	19.35
Mecklenburg	18.74
Littleton	18.50
Spring Church	16.00
Democrat	12.56
Midland	11.20
Thomasville, West	10.10
Randleman	10.00
Asheville	10.00
Lincolnton	9.55
Bess Chapel	8.35
Richland	8.14
Lebanon	6.41
Yadkin College	6.07
Yarborough	5.00
Melton's Grove	5.00
West Forsyth	5.00
Orange	5.00
Pageland	3.06
Union Grove	2.95

Paid on G.C.B.		W.H.M.S.	W.F.M.S.
Winston, First.	$207.47	$180.30	$129.70
Concord	184.01	.....	.....
Th'ville Com.	175.00	92.00	114.25
Asheville	110.00	24.85	83.35
Liberty-S. City	106.20	10.13	2.00
High Point 1st	105.16	248.50	527.70
Granville	105.00	189.71	155.77
West End	86.00	90.90	75.36
Forsyth	83.55	50.00	48.84
Whitakers	72.00	.....	75.15
Spring Church	57.96	.....	.....
Orange	57.10	100.25	33.15
Mt. Pleasant	56.00	47.86	85.66
State Street	53.90	.....	41.56
Pleasant Grove	43.95	.....	.....
Randleman	38.77	30.70	10.63
Vance	36.60	59.25	6.00
Henderson	36.00	192.78	278.43
Charlotte	34.01	27.84	86.96
Friendship	33.99	.....	.....
Burlington 1st	31.84	304.00	403.81
Gibsonville	30.33	60.00	7.70
Yarborough	30.00	.....	10.00
Albemarle	29.21	.....	.....
Asheboro	28.60	113.00	119.95
Kernersville	26.87	1.80	.....
Pinnacle	26.38	12.30	11.75
N. Davidson	25.65	.....	51.17
F'view-G.Raven	25.31	.....	.....
Enfield	25.00	59.73	.....
Randolph	24.61	15.47	29.84
Calvary	23.43	55.00	140.75
F'n Place	23.23	20.00	.....
Reidsville	21.00	52.10	59.02
Th'ville, West	19.21	.....	.....
Why Not	19.00	21.15	27.22
Flat Rock	18.00	.....	.....
Littleton	18.00	.....	.....
Graham	17.56	.....	46.87
Mocksville	17.22	.....	.....
Lebanon	16.75	.....	72.20
Mecklenburg	16.20	.....	.....
St. Paul	15.80	.....	.....
Fallston	15.40	.....	.....
Lexington, S.	14.00	.....	.....
Alamance	13.00	26.00	102.83
Mt. Hermon	11.58	61.01	1.20
Guilford	11.51	.....	.....
Saxapahaw	11.23	8.35	39.10
Yadkin	9.33	.....	.....
Halifax	9.00	24.85	40.00
Anderson	8.00	2.70	.....
Bess Chapel	6.80	34.85	.....
Davidson	6.75	.....	.....
Moriah	6.50	37.05	57.97
Mebane	6.40	104.63	116.85
Lincolnton	6.00	.....	.....
Midland	5.73	.....	.....
Rockingham	5.65	.....	.....
English Street	5.10	.....	.....
Connelly Sgs.	5.00	.....	.....
Chase City	4.50	.....	.....
West Forsyth	4.15	11.40	33.70
Shelby	4.00	.....	.....
Pageland	2.00	.....	.....
Grace	1.00	280.00	552.53
Tabernacle	.....	62.49	77.50
Th'ville 1st	.....	.....	30.00
Creswell	.....	5.45	.....
Welch Memorial	.....	9.10	22.10
Haw River	.....	.....	90.80
Spencer	.....	15.60	.....
Weaverville	.....	31.01	.....

Paid College Assessment in Full

Tabernacle.
Liberty-Siler City.
Grace.
Asheboro.
Burlington.
Concord.
Henderson.
High Point 1st.
Gibsonville.
Reidsville.
Fountain Place.
Mebane.
Albemarle.
State Street.
Haw River Mission.
Mt. Hermon.
Winston-Salem.
South Winston.
Yadkin College.
Charlotte, 1st.
Connelly Springs.
Chatham.
Union Grove.
Friendship.
Jerusalem.
Lebanon.
Mount Pleasant.
Spring Church.

Churches:

Bethel, Alamance Charge.
Glen Raven on Fairview-Glen Raven.

Paid on College Assessment

Granville	$80.50
Mt. Pleasant	50.00
Saxapahaw	44.82
Alamance	43.25
Halifax	40.00
Orange	38.00
Cleveland	38.00
Davidson	30.04
West Forsyth	30.00
Fairview-Glen Raven	30.00
Guilford	29.50
West End	27.00
Welch Memorial	25.00
Calvary	20.00
Spring Church	18.75
Bess Chapel	17.39
Asheville	13.00
Weaverville	12.00
Flat Rock	11.42
Mecklenburg	11.24
St. Paul	10.00
Littleton	10.00
Whitakers	10.00
Enfield	7.00
English St.	6.75
Lexington, South	6.25
Randleman	5.50
Rockingham	4.00

1 Per Cent on Budgets For Superannuates

English Street	$ .50

Our editor announces that there will be no Herald next week. We wish him a fine vacation.

This will give all charges and churches two weeks in which to improve their records as in the above lists.

It is less than five months to Conference. We must begin to hustle to do our best financially for the Master's cause.

Faithfully yours,

A. G. DIXON.

FROM PASTORS *and* PEOPLE

Union Chapel, Granville Charge.—On the fourth Sunday morning Mr. Fogleman preached to a large audience. He used as his theme "Prayer." We had no special music; but the offering was very good. Our pastor announced that Mr. J. D. Williams would help in our revival meeting which will be in July. We will be very glad indeed to have Mr. Williams with us; and we are looking forward to a good revival.

Our Home and Foreign Missionary Societies met with Mrs. Cappie Edwards Friday evening. We had fifteen members and several visitors present. After the meeting the hostess served delicious refreshments and we enjoyed a social hour.

On Thursday, May 12th, at high noon, Miss Bessie Hedgepeth became the bride of Bernard B. Wright. The ceremony was performed by Rev. Ellis at the Baptist parsonage at Henderson and was witnessed only by a few friends of the bride and groom. They will make their home in Raleigh.

Mrs. Wright has for a number of years been a teacher in the Sunday school and was also treasurer of the Home Missionary Society.

We wish to extend them our congratulations and good wishes.

We are glad that we do not have very many on our sick list. Mrs. Ben Woodlie is improving.

Mr. S. V. Floyd is taking treatment at the Mariah Parham Hospital at Henderson.

We regret to report that Mr. J. W. Overton has been confined to his room for some time and has not been able to attend services.

Let us remember these in our prayers and may we be more thankful for the health that we enjoy. REPORTER.

Siler City.—Rev. L. W. Gerringer who helped Rev. F. L. Gibbs in the revival meeting recently held here brought us wonderful Gospel messages.

A number of people remembered Mr. Gerringer helping in a revival meeting here eight years ago.

I feel that everyone who attended the services in the right spirit received great blessings. There were seven to join the church at the close of the meeting.

A good number of people attended both morning and evening services.

REPORTER.

Halifax.—It has been some time since we reported through the Herald. Not because we had nothing to report, but we have been very busy, and we have been leaving this up to our reporters. We have not reported any poundings for some time, not because they have ceased to be, for they have been comeing in all along; for the sake of the modesty of the donors we will not report the items to the paper.

We had one first district rally at Bethesda church last Saturday and Sunday, which was a great success. Our president, Dr. Dixon, was with us and gave us a splendid lecture on Saturday on the work of the church. Mrs. Dixon and their daughter were also present. We had a very large crowd Sunday and several subjects were discussed, and everyone seemed to be well pleased with the interest of the rally.

We are planning to have a Children's Day service at Bethesda in June.

Mrs. Spencer, both the boys and the writer left Brinkleyville Monday morning for the land of the sky and we are now enjoying the mountain scenery around Asheville, in the land of the sky, but we have not forgotten those we have left on our charge. We have one of the finest and best charges in eastern North Carolina, and the best people in the world to serve. They cooperate together in a spirit of harmony.

The Ladies' Aid at Eden, and the Missionary Society at Hollister are both doing good work. C. L. SPENCER, Pastor.

Liberty, Siler City.—Our special meeting at Siler City closed May 25. Rev. L. W. Gerringer did good preaching and our church and community was helped greatly by the Gospel messages. Seven were baptized and received into our fellowship. Others will join later.

The Junior Christian Endeavor has been reorganized and will meet each Monday afternoon at four p.m. The new converts are members of this young society and under the care of their superintendents, Mrs. L. L. Woody and Miss Lebus Stone, we are expecting great things from them.

Our special meeting will be in progress at Liberty when you read this. Dr. J. D. Williams, West End, Greensboro, N. C., will preach for us. Some preparation is being made in the way of prayer services and choir practices. Mrs. J. O. Overman, church organist, who hasn't been well for some time, agreed with the pastor to secure the help of some other person to help in the playing and special selections. Miss Henri Reece has been secured and a good choir has been organized.

The Senior Christian Endeavor is planning to give a play to raise mony to send a group of our young people to the Summer conference. We pass this suggestion on to others. We hope to have a goodly number of our people present both from Siler City and Liberty.

Almost enough money has been donated by friends to paint the Liberty church and the Sunday school rooms. This work has been needed for some time. Thanks to the donors! F. L. GIBBS.

Spring Valley, Vance Circuit.—Last Sunday was a good day for the fifth Sunday Rally was held at this church, and in connection with this the church was dedicated. Dr. and Mrs. A. G. Dixon were with us and Dr. Dixon preached the dedicatory sermon, and seemed at his best.

Dr. Dixon used to preach for us when the services were held under an oak tree in 1903 and 1904, and in the fall of 1904 the church was built, since that time the church has grown and since Christmas has been turned into a new plant which we are proud of, and were indeed glad to have Dr. Dixon at this service.

Mr. F. G. Hester made a helpful talk at the morning service, and in the afternoon Rev. M. P. Chambliss preached a very helpful and inspiring sermon in his usual manner.

Mrs. Dixon spoke on Missions, which was enjoyed by all. We are always glad to have Sister Dixon visit us. She organized a Young People's Society 19 years ago, and it is still active.

The singing was good both in the forenoon and the afternoon. It was voted to carry the Rally to Gillburg next fifth Sunday. The free will offering that was taken for the benefit of our church was $56.56. We thank each contributor, but if you were not there and wish to add to this offering send it to C. B. Baskett. Henderson, N. C., R 3.

Mr. Polk Garrett, who has been president of the Rally for a long time, offered his resignation and was succeeded by Rev. R. A. Hunter. REPORTER.

Orange Charge.—The pastor and family left here Sunday evening, May 29. Spent the night in Denton with old friends. We were permitted to visit our splendid church at Denton. The writer preached for them Sunday night.

From there we drove to Weaverville for a three days stay. We saw a number of our old friends. Our visit to these splendid people was greatly enjoyed.

We were permitted to see all of our pastors West of the Ridge. Each one seems to be happy in the work and getting along nicely.

Yesterday was a good day for us. Dr. and Mrs. Dixon came on schedule time. Services began at 11:00 a.m. Union Grove church. First Children's Day exercises followed by an address by Mrs. Dixon. Dinner was served on the ground, then afternoon Dr. Dixon gave us one of his splendid sermons.

The offering for Foreign Missions was $39.00 which pays our assessment in full for this cause at this church.

Sunday night Dr. Dixon preached at Efland church after which Mrs. Dixon presented the work of the Woman's Home Missionary Society.

The sermons and addresses by Dr. and Mrs. Dixon were earnestly delivered and favorably received.

We feel that yesterday was a day well spent.

Sincerely, B. M. WILLIAMS.

Mt. Zion, Pinnacle Charge.—We had a beautiful day today. There was a very noticeable increase in attendance and contribution over last Sunday.

The program committee, Mrs. Augusta Micky, Mrs. E. S. Stone and Mrs. Edd Jones, had the children practicing in earnest after Sunday school for the children's day exercise which will be held fourth Sunday night in June.

There have been some new song books ordered and we aim to get them among our folks and revive our singing right away.

Miss Mildred Stone has been duly appointed to serve as agent for Mt. Zion in the interest of the Young People's Conference. We are hoping that she may be successful in interesting many of our young people to attend.

We are very sorry to notice some old 'Stand bys," continue to remain absent from Sunday school.

The farmers are away to a good start with their farm work this year—done planting corn, and are working between these fine showers we're having.

We ask that all Christians pray that Mt. Zion may have a great revival this year. It starts the fourth Sunday in June at 11 o'clock a.m.

C. W. ALLEN, Reporter.

P. S. I would be very glad to get in touch with some one having an Invalid's Wheel Chair that they don't need. I would like to borrow one for about three to four months, or would buy one. I will appreciate very much any information whereby I may get one.

Denton Church.—Rev. Mr. Henderson filled his appointment yesterday morning, bringing a good message which was inspiring and was much enjoyed. On May 29, Rev. C. H. Hill, of Friendship, at the morning hour preached for us. At the close the Lord's Supper was served. On the same Sunday night Rev. B. M. Williams was with us. He gave us a good talk after Christian Endeavor Society.

Our good pastor didn't preach for us last night. The revival services began at the M. E. church here last night. Christian Endeavor Society was also called off.

Our Sunday school is still gaining; our people are getting interested in Sunday school and church work. Our attendance yesterday was 117. Offering, $5.35. This goes to the Children's Home at High Point.

Best wishes to the Herald.

REPORTER.

Saxapahaw Charge.—A very interesting Christian Endeavor meeting was held at Concord church last Sunday night. Helpful talks were made by Brother C. O. Ferguson, the president, Brother L. E. Guthrie, Mrs. Clara Ferguson and others. The society decided, on recommendation by Brother L. E. Guthrie, to equip the church with good lamps, or to improve the ones already there.

The preaching services at Concord and Orange Chapel were largely attended. A number of visitors were present at Concord, among them Rev. C. B. Way, of Lexington. We were glad to have Brother Way worship with us.

Brother J. S. Crawford, one of the oldest members of Orange Chapel, has been very sick for several weeks. We trust he will soon be restored to his normal health.

Miss Swannie Thompson and Miss Myra Perry, who have been attending college, have returned home for the summer.

Mr. and Mrs. Parker Lewis are rejoicing over the arrival of a baby girl in their home.

The good people of this charge continue to remember their pastor with gifts from time to time. It is always a pleasure to serve such people. H. L. ISLEY.

Gideon Grove, Flat Rock Circuit.—Our Sunday school is increasing very much, though far from perfect; we have greatly crippled this year in the loss of some of our main members, most especially in the singing. Yesterday, June 5th, was a good day for us. All the Sunday schools on this circuit met with us at Gideon Grove and all had real good programs except one and rendered them well. The singing was fine. I think we will have to give Bethel a tip for her singing class. The church that had no program had been handicapped greatly by the measles which became epidemic in that locality. Our pastor presided. We had the several different programs in the afternoon and with a large congregation and a long table and a dinner that would make anybody feel good at 12:30 o'clock. In the afternoon we had some very interesting talks from some of the superintendents and representatives of different churches and on the origin of some of them. Also had two Brothers from the Christian that made good talks; they were Brother J. C. Preston and Brother Harvey Brookbank.

We have increased pastor's salary at our place a little and are buying some pulpit chairs and are going to have our special meeting the first Sunday in July. Pray for us that we may have a good meeting.

Yours for Christ,

REPORTER.

Cid, Denton Charge.—The North Prayer service at Mr. Ed Kindley's Saturday night was well attended, interest good. It goes to Mr. C. L. Helpler's, next Saturday night, then to Mr. Walter Hunt's.

Rev. M. C. Henderson delivered a very soul stirring sermon at Cid on yesterday to a good sized and very attentive congregation. Had several new visitors. Miss Loula Harris acted as organist.

The special meeting begins here on the second Sunday at 11 o'clock, (all-day service.) Rev. C. O. Leonard consented to deliver the first sermon as the pastor wanted to fill his appointment at other places and then will be with us. Pray for us, brethren.

Our Sunday school is getting on very well but great room for betterment. So many careless souls in His vineyard, but remember your record will be there.

Rev. W. H. Brown of Pisgah preached for us on the fifth Sunday in May and gave us a good sermon.

The West prayer service is going on now. It goes to Mr. John Harris's on Saturday night.

We were glad to have Mr. Sam Delk and little daughter Fay to worship with us Sunday, his wife was hindered over the sickness of the little son.

We are expecting Prof. Rudd Newson of Lexington to render the music for our meeting.

Cid paid for her pro rata in wiring the parsonage on yesterday. Denton is now enjoying electric lights from the power plant at High Rock.

The writer had the pleasure of enjoying a mothers' day service at Jerusalem on yesterday by Rev. Mr. Peeler, Reform preacher. It was so impressive and touching. Hope it will appeal to the young.

Best wishes to the good Herald and its many readers.

A worker in His vineyard.

MRS. N. W. LANIER.

Corinth, Littleton Charge.—Our pastor filled his regular appointment here yesterday at 11 o'clock, bringing a good message which was inspiring and much enjoyed. At the close the Lord's Supper was served. We returned to our homes feeling it was good to have been there and we feel sure the ones that were not there missed something worthwhile.

Our annual memorial services were held the fifth Sunday afternoon in May. The cemetery had been cleaned off and many brought flowers to decorate the graves.

We were glad to have with us Sunday Mr. O'Briant's two sons, Conrad L. O'Briant, master sergeant of aviation service and wife, of San Antonio, Texas, and Talton L. O'Briant, Seaman of Hampton Roads, Va. They are spending some time with their father.

Miss Fannie Barnes has returned home after several weeks' visit to her brother in Newport News, Va.

Miss Tempie Carter is visiting her aunt at Whitakers, N. C.

Our Sunday school is moving on nicely, and we are planning for a Children's Day program some time soon.

Best wishes to Herald and its readers.

REPORTER.

Gibsonville.—The young people's Auxiliary was organized May 29 with 8 charter members. Miss Ruth Huffman is superintendent of this organization. Friday night, June 3, the first meeting was held at the home of the superintendent with six charter members present and three new members. The following officers have been elected: Thelma Merritt, president; Maxine Hammer, vice-president; Clara Faucette, secretary; Esquerida Yow, corresponding secretary; Mary Wood Johnson, treasurer. Much interest was shown at the meeting and after making plans for work in the future the hostess served a fruit and cake course. Other members of the organization are: Leola Ferguson, Desma Michael, Mattie Parrott, Violet Hawk, Viola Rice, and Ella Mae Sears.

ESQUERIDA YOW, Cor. Sec.

Charlotte, Richland Circuit.—Our pastor, Rev. F. R. Love, filled his regular appointment last Sunday morning. He delivered an excellent sermon, which was enjoyed by a large congregation.

Our Sunday school is progressing nicely.

Much interest is being shown in a Bible study course which our pastor is conducting every Sunday night. We are studying the Book of Romans.

We were glad to have one of our oldest members, Mrs. W. S. Crowson, worship with us last Sunday morning. REPORTER.

Henderson.—Our attendance in the Sunday school is very good of late; some of the classes having perfect records for the past few Sundays. It is encouraging to notice that the younger ones are so faithful in this work.

The Junior Choir, under the leadership of Mrs. H. A. Jordan, is doing splendid work and adds much to the services of that hour.

The Philathea class held its regular monthly meeting at the home of Mrs. Asa A. Hardee, May 26th, with Mrs. Claude Harris, and Mrs. W. T. Nuckles associate hostesses. Mrs. C. F. Tankseley, Jr., president of the class, called the meeting to order. Mrs. Clyde L. Finch conducted the devotionals, followed by prayer, offered by Mrs. R. A. Hunter. The business of the class was discussed and it was voted to send a delegate to Mount Airy to attend the State convention of the Philatheas and Baracas. However it was learned later that the appointed delegate could not go and no alternate could be secured. At the conclusion of the business session, the program committee gave a splendid report. The hostesses served delicious refreshments.

The Christian Endeavor Society has had some splendid programs of late and they have been well attended. On last Sunday night, May 29th, several of the Intermediates were

promoted into the Senior Society and are proving a great help by rendering active service already. The attendance is increasing.

On Sunday night, May 29th, Rev. R. A. Hunter preached the baccalaureate sermon for the graduating nurses of Maria Parham Hospital, of the city.

The Ladies' Aid Society will meet this afternoon with Mrs. Henry T. Powell. A full report of this meeting will appear later.

We regret to learn of the need of another operation for Mrs. Mack Stone, at Rosemary, N. C., where she continues quite ill.

Mr. Authur E. Smerdon is still a patient in Maria Parham Hospital here, his condition no better. REPORTER.

Union Grove, Forsyth Circuit.—We haven't reported for some time, but we are still alive, having Sunday school every Sunday, preaching twice a month, first and third Sunday afternoon at 3 o'clock.

The Helping Hand class raised enough money and bought another lamp for the church, which was greatly needed.

We are making preparations for a Children's Day service which will be held the third Sunday afternoon, June 19, at three o'clock. An interesting program is being prepared and we cordially invite every one to come.

The protracted meeting will begin on Monday night after the fourth Sunday in this month, continuing on through the week. An all-day service will be held the first Sunday in July. We invite all to come and take part and feel that this meeting is yours as well as ours. We are praying for the meeting and we ask the dear readers to pray with us that there will be a great revival in our church and many souls will be saved. Rev. S. W. Taylor will be Brother Curry's help.

BERTHA MOCK, Reporter.

High Point.—The Vacation Church School will begin next Monday, June 13th, continuing two weeks or longer. The sessions will be held every day except Saturday from 9 to 12 o'clock. This school is for boys and girls from kindergarten age to 16 years, and there will be instruction in manual training besides Bible lessons. Mrs. J. C. Whitesell, who is a splendid teacher and has had much experience in this work, has been engaged to teach during the session. One hundred and fifty pupils are expected. This is an experiment for our church, but it is expected to prove a great success.

The two Missionary Societies held their monthly meeting on Monday afternoon in the home of Mrs. J. G. Snipes on Steele street. In the absence of Mrs. C. L. Whitaker, president of the Foreign Society, the vice-president, Mrs. S. D. Shelton, presided. It was decided to send $5.00 as a special gift to Rev. J. Clyde Auman, of Nagoya, Japan. The Home Missionary Society is collecting pledges for the Scholarship Loan Fund in High Point College.

After the morning service on Sunday, Rev. and Mrs. P. E. Lindley left in their car for Westminster, Md., to attend the commencement exercises of Western Maryland College, when the degree of B. Lit. will be conferred on Mr. Lindley. This is an honorary degree, and is richly deserved. The congregation extends congratulations to its pastor on this well merited honor. Mr. and Mrs. Lindley expect to return the latter part of this week.

Of great interest to many friends in High Point was the marriage on last Saturday of Mr. Robert R. Blackburn, of Righ Point, and Miss Mary Lanier Ogburn, daughter of Mr. and Mrs. John L. Ogburn of Summerfield. The wedding was solemnized in Flat Rock church, Rev. J. W. Hutton officiating. A beautiful reception was tendered to the bridal party at the home of the bride's parents, after which the newly wedded couple left by automobile for a tour through the northwest. The groom holds a responsible position with Clinard Electric Company in High Point. Mr. and Mrs. Blackburn have the best wishes of many friends for a happy and prosperous married life. They will be at home to their friends at their new residence on Montlieu Avenue.

We are sorry to announce that Mr. A. L. Ellison is ill in High Point Hospital, where he underwent an operation. Mrs. H. L. Shuey, nee Miss Lorraine Ellison, is also in the Hospital.

Mrs. R. T. Ballard, of Baltimore, who has been a guest of her son, Rev. E. Lester Ballard, for two weeks, left Saturday night for her home. Miss Elva Dittman, of Baltimore, who came to attend Miss Mary Ogburn's wedding, returned at the same time.

Mr. and Mrs. Fred Pritchard, who were recently married at McLeanville, and who have been located at Soddy, Tenn., have moved to Burlington, N. C., to make their home. Mr. Pritchard is a son of Mr. and Mrs. J. H. Fritchard.

Dr. and Mrs. S. S. Coe drove to Chapel Hill on Monday to attend the commencement exercises of the University, where Dr. Coe's nephew is a member of the graduating class.

Mrs. C. L. Whitaker and son, Clifton, Jr., left Sunday morning for Enfield, N. C., where they will attend the marriage of Miss Margaret Whitaker at Whitaker's Chapel on Tuesday.

Miss Rosalie Andrews left yesterday for Henderson, where she will be the guest for two weeks of her grandparents, Mr. and Mrs. S. R. Harris.

Mr. and Mrs. Astor Dowdy have moved into their attractive new home in the western part of the city. Before her marriage last Februrary Mrs. Dowdy was Miss Iola Perryman, a member of the church choir.

We are pleased to see Miss Ida Davis out again after being shut in several weeks as the result of an automobile accident.

REPORTER.

Vance Circuit, Harris Chapel.—We have started a prayer meeting at our church and it is very interesting to all. We have a very good attendance every Sunday night. It is made very interesting by having each member to lead.

A Children's Day program will be given here Sunday morning at eleven o'clock.

FANNIE SMITH, Reporter.

Flat Rock, Vance Charge.—Yesterday was another red-letter day for us in Sunday school. Ninety-seven were in attendance. The annual picnic has been scheduled for July the first. Plans are being made to see that every student has a way to attend.

At the eight o'clock service last night the doors of the church were opened and Mrs. Pearl Mulchi, formerly of the Baptist church, was received into full membership. Mrs. Mulchi has lived among us for several years and has been a great help to us in both Sunday school and church services. At the regular preaching service the third Sunday in May, Miss Kate Reavis of the M. E. church, Middleburg, and Mrs. F. G. Hester, of Henderson, were received. We wish for each of them a successful career. May God richly bless them and make them a blessing to others.

We were sorry to learn that Mrs. Sam Reavis' mother has not been quite so well for the last few days. We are praying that if it be God's will she may be restored to health again. S. R.

Rockingham.—We still have a good Sunday school with 193 on roll. It is increasing every Sunday. The interest of the members seems to be holding on fine.

Our mid-week prayer meeting is continuing with great interest. The village prayer meetings are also of interest and a great benefit to the different churches of the community.

On Wednesday night, May 25, a conference was called after prayer meeting for the purpose of granting Brother R. F. Gardener license to preach, and some other business of the stewards had to be looked after.

On Sunday, June 5, at 11 o'clock, Mr. R. F. Gardener, a member of our own church, delivered his first sermon at our church. Mr. Gardener's suubject was "Prayer." The church was practically full on this occasion. He delivered a most interesting and inspiring sermon. It was enjoyed by all present.

After the sermon on Sunday, June 5, we had a "Love Feast" adminstered by Mr. J. H. Trollinger, our pastor. The "Love Feast" is administered annually at our church.

Rev. J. H. Trollinger delivered an inspiring sermon on Sunday, June 5, at 7:30, this being his regular appointment.

The Ladies' Aid Society is growing in number and in interest. This organization is of great value. It does lots of helpful work in our community.

The teachers and officers of our church held their regular monthly meeting at the home of our pastor on Tuesday night, June 7.

Our revival meeting will begin on Sunday, June 19. We ask the Christian people to help us to pray for this meeting that much may be done for God and the building up of His Kingdom. Rev. C. E. Philips will be with us. Mr. Philips was with us last year at this time in a week's meeting, but this year he will be with us two weeks.

May God bless the Editor and the readers of the Herald.

(Miss) BIRDIE CONNELL, Reporter.

Oak Grove.—We are still making preparations for a Children's Day service, which will be held June 26th. An interesting program has been arranged, and the public is cordially invited.

Another item we are proud of is that our pastor, Rev. J. D. Morris, has planned to bring the District Rally with us at Oak Grove. We are expecting a good time and good programs from the other churches.

On May 22nd we observed Memorial day. We had with us Hon. B. T. Falls, of Shelby, to speak. He delivered a fine sermon for the occasion. It was enjoyed by all who were present.

Mr. and Mrs. E. O. Peeler entertained the members of Mr. Peeler's Sunday school class a few Saturday evenings ago.

The entertainment was opened by prayer and a very interesting talk was made by the pastor, after which refreshments were served.

Our Sunday school is still doing good work. It seems that everybody is getting more interested.

We have organized a Mothers' Class and much interest is being manifested.

Our Christian Endeavor is moving along very nicely. REPORTER.

Haw River Circuit.—Rev. W. F. Kennett will preach at Fairgrove the second Sunday morning in this month at 11 o'clock. In the afternoon at 2:30 o'clock he will preach at Midway. On the third Sunday he will preach at Friendship at 11 a.m., Mizpah at 2:30 p. m., and at Brown Summit at night.

W. D. REED, Pastor.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$176,973.22
Henry Hunter	75.00
George L. Hopkins	5.00
Concord, N. C.—on Note:	
Rev. Lawrence Little	25.00
L. M. Belvin	10.00
J. M. Blackwelder	25.00
R. C. Brown	5.00
P. E. Todd	25.00
T. F. Newton	5.00
Sunday school	264.08
	$177,412.30

Endowment Insurance Fund

Amount previously reported	$7,754.61
Mrs. J. M. Lloyd	5.00
T. F. Newton	10.00
	$7,769.61

SUNDAY SCHOOL

Lesson for June 12.—Peter Delivered from Prison. Acts. 12:1-17.

Lesson for June 19.—Peter Teaches Good Citizenship. I Peter 2:11-17; 4:1-5.

CHRISTIAN ENDEAVOR

Topic for June 12.—Poems Worth While. Ps. 23:1-6.

Topic for June 19.—Our Need for a Christian Sunday. Mark 2:27, 28; 3:1-5.

HERALD SUBSCRIPTION RECEIPTS

Rev. G. F. Millaway, $1.50; Rev. W. F. Ashburn, $1.50; Rev. J. B. O'Briant, $1.50; Rev. H. L. Powell, $1.50.

—Rev. D. A. Highfill, an honored member of the North Carolina Conference for many years, died yesterday (Wednesday) at 2 p.m., at his home near Liberty. He was stricken rather suddenly on Tuesday with a derangement of the heart, and the end came swiftly. The church at large will be pained to learn of the passing of Brother Highfill. He was buried today at Liberty.

—Rev. J. B. O'Briant is enjoying a visit from his son and wife who live in Kelly Field, Texas, where Mr. O'Briant is master sergeant in aviation service. They motored through to Rosemary, N. C. We believe that Charles Lindbergh, now on the front page, was formerly in training at Kelly Field.

REGISTRATION CAMPAIGN

186 1500

Help Make This Line Grow. Register!

The above line has made some progress toward the 1500 mark. It is now almost one-seventh of the distance. Within the next six weeks it must cover the entire distance left, to reach the goal. We must go about one-seventh of the distance each week. REGISTRATION AGENTS, we are depending on you to make the line cover the distance. Let's set ourselves to the task, and see every member of our church. As you secure the registrations send them in, so we can keep the line advancing. Someone is holding back registrations, waiting possibly to get a long list. The pastors are frequently saying to me, "I registered with my agent sometime ago." Possibly others could say the same thing. Agents, DON'T WAIT, send in the names by today's mail. We would like to publish every name, in the Herald, next week, now held by the agents.

West End, Greensboro, last week had two registrations. In this issue they appear with forty-eight. Bethesda and Whitakers, close runners for the last two weeks, where are you? Are you going to let West End stay here to keep the lead?

We will watch with interest next week's issue to see what church comes from the second round of the ladder to the top as West End did.

Come on Asheboro, you were in West End's class last week, as was Saxapahaw, Flat Rock, Vance Charge; State Street, Lexington; Efland; and Friendship, Albemarle. Can one of you of this class do what West End did, or set a new class for her to reach?

Miss Mary V. White, Flat Rock, Vance Charge, deserves special mention for starting the campaign in her church, as well as securing registrations for Henderson church, before an agent was appointed. Miss White has secured six registrations for Flat Rock, in addition to assisting Henderson. ALL HATS OFF TO MISS WHITE. The Flat Rock agent must now keep the pace set going by Miss White.

Registrations By Churches

West End, Greensboro	48
Bethesda, Halifax	31
Whitakers	22
Albemarle	12
Eden, Halifax	9
Gibsonville	8
Hollister, Halifax	6
Kernersville	6
Flat Rock, Vance	5
Friendship, Albemarle	5
Enfield	5
Concord	3
Spring Church	3
Grace	3
Asheboro	2
Saxapahaw	2
State Street, Lexington	2
Efland	2
Henderson	2
Bess Chapel	2
Oak Grove, Cleveland	2
Union Chapel, Granville	1
Vaughn	1
Corinth, Littleton	1
Lebanon, Spring Church	1
West Thomasville	1
Total	186

Comparison of campaign with last week:

Registrations last week	90
Registrations this week	186

Increase over 100 per cent.

New Churches Registering

Albemarle	12
Eden, Halifax	9
Gibsonville	8
Kernersville	6
Bess Chapel	2
Oak Grove, Cleveland	2
West Thomasville	1

Advances

West End, Greensboro	46
Flat Rock, Vance	4
Friendship, Albemarle	3
Bethesda, Halifax	2
Henderson	1

No advances made by Whitakers, Hollister, Concord, Spring Church, Grace, Asheboro, Saxapahaw, State Street, Efland, Enfield.

Special mention should be made of the following registration agents who are responsible for the increase this week:

Miss Gladys Routh, West End.
Miss Ruth Green, Albemarle.
Miss Alene Locke, Eden, Halifax.
Mr. Samuel Whitsell, Gibsonville.
Miss Mary Linville, Kernersville.
Mr. E. O. Peeler, Oak Grove, Cleveland.
Miss Virginia Beam, Bess Chapel.
Miss Ethel Harrison, Bethesda, Halifax.
Mrs. D. W. Sides, Friendship, Albemarle.

Those who have registered since last week:

91. **Rev. E. A. Bingham.**
92. Mrs. E. A. Bingham.
93. **Rev. E. G. Lowdermilk.**
94. Mrs. E. G. Lowdermilk.
95. A. N. Linville.
96. Mrs. A. N. Linville.
97. W. S. Linville, Jr.
98. Mrs. W. S. Linville, Jr.
99. Glenn Powell.
100. E. O. Peeler.
101. W. J. Jennings.
102. A. B. Owen.
103. J. S. Summers.
104. Miss Mary Ruth Huffman.
105. D. M. Davidson.
106. T. M. Johnson, Jr.
107. Miss Mary Ward Johnson.
108. **Rev. T. M. Johnson.**
109. **Rev. G. W. Andrew.**
110. Mrs. J. D. Williams.
111. R. W. Sykes.
112. Miss Aline Locke.
113. S. A. Whitley.
114. Mrs. S. A. Whitley.
115. J. W. Hardy.
116. Mrs. J. W. Hardy.
117. Mrs. J. R. Dickens.
118. Z. A. Hardy.
119. Mrs. Z. A. Hardy.
120. J. H. Snotherly.
121. Mrs. J. H. Snotherly.
122. Oscar Hatley.
123. Mrs. E. C. Harrell.
124. Mrs. R. S. Brown.
125. J. T. Hester
126. S. W. Reavis.
127. Adolphus White.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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In directing change of address, give the old address as well as the new. In renewing, give the same initials as before.

We cannot often supply back numbers.

We acknowledge receipt of money on subscription account by changing the date on the label. If this is not changed within two weeks after your money is forwarded, write us.

Entered as second-class matter at the post office at Greensboro, N. C.

128. William Ellis.
129. A. L. Holloway.
130. Mrs. W. H. Bonkemeyer.
131. Miss Martha Johnson.
132. J. C. Edwards.
133. Miss Gladys Ruth.
134. Mrs. Robert Johnson.
135. Miss Annie Livengood.
136. Miss Joy Livengood.
137. Miss Zona Livengood.
138. D. W. Trogdon.
139. R. L. Rice.
140. Mrs. R. L. Rice.
141. J. R. Seawell.
142. Mrs. J. R. Seawell.
143. W. W. Eldridge.
144. Mrs. W. W. Eldridge.
145. Miss Eva Routh.
146. Miss Mabel Williams.
147. W. A. Smith.
148. Chas. Routh.
149. Mrs. B. Z. Routh.
150. Oscar Hull.
151. Chas. Trogdon.
152. Miss Cora Cox.
153. Mrs. J. F. McFayden.
154. F. S. Stockard.
155. V. C. Stockard.
156. J. A. Black.
157. Mrs. J. A. Black.
158. Mrs. Pearl Hendrix.
159. Miss Treva Nevill.
160. William Cooper.
161. Lurlei Smith.
162. L. M. Foust.
163. Mrs. L. M. Smith.
164. J. K. Osburn.
165. Mrs. J. K. Osburn
166. Miss Margaret Osburn.
167. W. V. Routh.
168. Miss Hazel Bull.
169. O. F. Stafford.
170. Miss Frances Foust.
171. Miss Sarah Foust.
172. Clarence Edwards.
173. Miss Frances Black.
174. Miss Betty Jean Routh.
175. Ira Smart.
176. J. U. Whitlock.
177. Henry Lisk.
178. Raymond Johnson.
179. Arthur Coley.
180. D. F. Harkey.
181. Wade Lowder.
182. Luther Lowder.
183. Mrs. J. U. Whitlock.

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Correspondence solicited.

R. M. ANDREWS, *President*

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184. Miss Blanche Furr.
185. Miss Lucienne Whitlock.
186. Mrs. Wade Lowder.

Four preachers' names appear in the list above. This makes eighteen ministers to register thus far. The minister the key man—read the paragraph below.

Eight Sunday school superintendents have registered to date. In every case where the superintendent registered the pastor had previously registered. Two of the ministers who have registered are not pastors. About seventy-four per cent of the registrations secured thus far come from the churches of these sixteen pastors who have registered. Only six churches, whose pastors have not registered, have sent in any names at all. THE MINISTER IS THE KEY MAN.

Sunday school superintendents to register are:

J. H. Snotherly, Friendship, Albemarle charge.
D. M. Davidson, Gibsonville.
O. F. Stafford, West End.
J. W. Hardee, Eden, Halifax.
R. M. Taylor, Bethesda, Halifax.
E. T. Ellington, Halifax.
G. W. Massey, Halifax.
J. M. Cutchen, Whitakers.

If you read this will you send in your name immediately or give it to the agent of your church? This line above will more than reach half way across the page next week.

N. M. HARRISON, JR.,
Registration Campaign Manager.
Littleton, N. C.

—The Boston Christian Endeavor Union has furnished a program at the Charles Street jail every Sunday afternoon during the past year.

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—Raw cotton continues to lead among American exports, last year's overseas sales reaching 814 million dollars.

Methodist Protestant Herald.

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Pres Elderdice 5dec7
Westminster MD

VOLUME XXXIII. GREENSBORO, N. C., JUNE 23, 1927 NUMBER 32

Adrian College

The entire Methodist Protestant Church has an interest in Adrian College, Michigan. It has played a large part in the progress of our church in the northwest. Many of the ministers and a greater number of the laymen of our church have received education and inspiration there. Seven students at least have gone to Adrian College from North Carolina and returned to spend their lives here. All these acknowledge their indebtedness to that institution for help received.

The institution has just celebrated the 75th anniversary of its birth. It began we believe as a union effort, later became a Wesleyan college, and still later was transferred to the Methodist Protestant Church. In the celebration a historical sketch was read by Rev. A. W. Kauffman. He traced two streams of educational effort, one resulting in the building of Adrian College and the other in the University of Michigan. One man who had a prominent part in the first of these movements forsook it for the other. The greater growth of the state institution has been due to the greater physical power of the state.

Adrian College as a Methodist Protestant institution has had a checkered career. Sometimes the future has looked dark; but men of faith have held on and the prospects have brightened. It is a common thing for colleges to face deficits. The necessary expenses are large and sometimes the anticipated income does not materialize and there is a distressing shortage. Sometimes boards of trustees are manned by impractical men and the management is not the most economical. Adrian College has learned by its experience and is now trying to bring about better conditions. It has learned that it is difficult to do business without sufficient capital. Colleges as well as banks and other businesses must have capital. Capital is the balance wheel that keeps the machinery running when without it it would stop. A campaign is now on to equip Adrian College with necessary capital. The Onondaga, Ohio, and Pittsburgh conferences have responded nobly and the other patronizing conferences are expected to come up with their part. Rev. J. W. Hawley, in charge of the campaign, expressed the faith that the campaign would result successfully.

The first location of the college was at Leoni, Mich., about sixty miles from its present location at Adrian. On Saturday of commencement week there was a pilgrimage in automobiles to Leoni where there was a brief service held. There was present a lady who was one of the original students. She is a white-haired lady with a very cheerful and intelligent countenance. She was called upon for a word and she said she wished she were young again in order that she might go to college again.

The old buildings remain in part. There was a three-story brick dormitory with students' rooms much as they were seventy years ago except that they are covered with the dust of the decades that have passed since they were occupied. A family lives in the front part of this old college dormitory.

Adrian College is the alma mater of the editor of the Herald, and he wishes her long life and an ever-brightening future.

—Little choice in surnames is given the Chinese, there being but 100 all told.

Straining at a Gnat and Swallowing a Camel

There is a man in Greensboro who seems to take delight in opposing Christian teaching. He went to Sunday school last Sunday and after hearing the teacher tell the story of the crucifixion of Jesus intruded with this question: What would you think of a man who had two sons, one a good boy and the other a bad one, if he should allow a mob to kill the good boy in order to save the bad one? He prides himself on his ability to raise objections to the teaching of the Bible. We met him on the street on Monday and he told of what he had said to the Sunday school teacher, seeming to expect that we would approve his action. He then proceeded to cite Jesus' statement in Matthew 12:40 that he would be three days and three nights in the heart of the earth, adding that he was in the grave only two nights, and saying that if there is an error at one place he could not tell what to believe and that he was free to reject all. We happen to know that this man some years ago announced that a prominent minister of Greensboro would preach at a certain country church on a certain Sunday, leading to the assembling of quite a congregation. When the speaker appeared, it was not the minister but the man who had made the announcement, and he proceeded, not to preach the gospel, but to make a socialistic speech. He seems to have progressed in evil since that time, and to have rejected the truth of divine revelation, not because he is free to do so, but because an evil heart of unbelief inclines him to do so.

Rev. D. A. Highfill's Funeral

This occurred in Liberty where he made his home for many years. We are informed that 28 ministers were in attendance. This is an indication of the esteem in which he was held by his brethren in the ministry. All but two or three of these ministers were members of Brother Highfill's own church and conference. We have thought before that there is an uncommonly fine fellowship among ministers of the Methodist Protestant Church. We believe this is due to our church slogan, "One is your Master, even Christ, and all ye are brethren." Brother Highfill had selected Brothers Ashburn and Pike to conduct his funeral service if they survived him. They both lived as neighbors to him for years. This wish of his was carried out.

OBEDIENCE NECESSARY

Let a man refuse to submit his will to God, and the gateway of truth is closed to him forever. No daring of intellect will pierce its deeps, nor will any imagination see its beauty. Truth at the heart of it is always ethical, kindred in being to man's moral nature; and if that nature be choiceless and disordered, the power and majesty of truth are never known. That is the reason why the simplest duty has always an illuminating power. Do the next thing, and do it heartily, and the very brain will grow a little clearer. For the Word of God is a lamp unto our feet, and only when our feet go forward bravely will the circle of light advance upon the dark, and reveal what is always shadowed to the stationary. —*Selected.*

FIFTY-SEVENTH ANNUAL COMMENCEMENT OF WESTERN MARYLAND COLLEGE

Commencement time is usually a very serious occasion, for some at least, but may be so interspersed with jollities and a few frivolities, perhaps as to preserve mental normalcy and make the week, all in all, tinged with colorful and happy memories for years to come. The exercises at Western Maryland College this year were, if possible, more impressive than ever. Our joy was less unrestrained in that President Ward, who has wrought so nobly for the present achievements and future growth, was unable to conduct the exercises owing to his recent serious illness; but all were cheered by knowing he was convalescent and near at hand, keeping in touch with administrative affairs and by the hope that he would soon be restored to health and inspiring leadership.

The Seniors, for whose benefit Commencement seems to have been inaugurated, had been constantly reminded for two or three weeks previous, that something was about coming to end, for farewells were many and spectacular. First, the juniors, with their beautiful ceremonies,—a dramatized prophecy, a play, and the Loving Cup Song and Farewell; then the sophomores with the planting of the senior ivy and oration by Mr. Nuttall; then the freshmen Lantern Chain and drill in the athletic bowl, where over fifty girls in white with colored lanterns, in college songs and artistic drills, pronounced their farewells in the darkness of evening in living illuminated figures of '27 and '30, and W M,— all these certainly impressed the seniors that they were going out into a great Questionable Somewhere pretty soon.

Baccalaureate Sunday

Sunday, June 5th, dawned beautiful and clear, and Alumni Hall probably has never held a greater or more appreciative audience. On this day the Protestant churches of the city, for the most part, dismiss their own services and join with the College in their worship morning and evening. This is a beautiful thing in itself, for, certainly, education of the right kind draws thinking minds together in happy fellowship, and leads to better understanding in dealing with the evils of the world. And certainly at Western Maryland College, as a Christian college, religion is recognized as absolutely essential to the finest approach to all worthy achievement. Here, as in most true Christian institutions, religion is looked upon as signifying the awakened interest of a living soul in the glories and wonders of this physical universe as an expression of God's wisdom and goodness, and the fellowship of man in society and government regarded as the finest school for the development of human character and personality. The greatest educational problem and task thinking men have today is to meet the splendid challenge of Jesus Christ to banish the lawlessness and ignorance and stupidity from the world, and establish in its place and in the hearts and minds of men, peace and an enlightened observance and love of truth and order.

Dr. Lewis' Sermon

The Baccalaureate sermon was preached by Dr. Thomas H. Lewis, President-Emeritus of the College. Dr. Lewis is known as one of the greatest preachers as well as great educators of America, and the sermon of this day was worthy of the man and the occasion. It was based on the words of Moses in Deuteronomy vi, 5-7, stressing the knowledge of God, supreme love for Him, and the teaching of this knowledge to the succeeding generations. After graphically describing the great English Jubilee of June 20th, 1897, celebrating Queen Victoria's sixtieth year as sovereign, and the pomp of the occasion, and the serious reflections of the poet Kipling expressed in the memorable lines of the "Recessional Hymn," Dr. Lewis reminded us that it was just sixty years since Western Maryland College was founded, and that the phenomenal growth in number of students, number of buildings, amount of equipment, resources, prestige, influential alumni, etc., might warrant great felicitation on past achievements and future prospects, yet there was the need of thoughtful consideration of present prosperity, and of continued recognition of God as the author of every blessing, and of obedience to His laws as the condition of future progress. There being no poet to write such a "Recessional" for W. M. C. at this juncture, the speaker would seize the present opportunity to offer his reflections in the plain prose of a sermon. "lest we forget,—less we too forget." Moses' words in his great Farewell Address were the true recessional that has inspired all poets and preachers to admonish men if in prosperity they were tempted to forget the hand that led and directed human affairs, "Remember God, and diligently keep His commandments and teach them to the generations following, lest they forget to do that which is right and good in the sight of the Lord" or cease to love Him "with all their heart, soul, and strength."

Then the speaker turned to another farewell address, of Jesus—that of Jesus in Matthew xxviii, 18-20: "All power is given unto me in heaven and in earth:—Go ye therefore and teach all nations,—teaching them to observe all things which I have commanded you,—and lo, I am with you always, even unto the end of the world." Here, then, was the subject of teaching, and of education in general, and of religious and Christian education in particular. 1. What is teaching? It is the business of life, the business of everybody, not merely of professional teachers, to explain, inform, instruct, to help people to know, to make disciples, learners. We believe in the separation of Church and State, but that does not mean that they are to be so separate as to relegate teaching to one or the other, but in the big business of teaching so to divide the labor as to teach the more thoroughly and effectively. Nor must the separation eliminate God from the one or the other. There can be no Church without God. Equally true, there can be no state without God. Atheism destroys the state. To urge as some do not to read the Bible in the schools is simply ignorant fanaticism. 2. Who are to be the teachers? First, the parents. The home is the first divine institution. "These commandments thou shalt teach unto thy children." Many other agencies are included these days as education, but the first and primary emphasis should be on the home. The many demands of modern civilization have led to the turning over all child training to other influences, paid or unpaid. This is to be deplored. We are reaping a sad harvest in crime that alarms us and threatens peril for the future. God-fearing parents may not inevitably succeed in bringing up children that are God-fearing, but no non-God fearing parent may logically expect his children to be obedient and reverent toward God or man. Then, second, the schools, colleges, universities, and finally the state itself has undertaken the function of education. And there have been so many modification and theories that the true educational aim of knowing God and of how to live rightly has been almost forgotten. Moses was the real founder of education. Men who fear God, through the ages are men who try to keep their children from forgetting God. It was the problem with Israel of old. Our own Nation was founded by men who wanted to worship God without molestation and to be able to guarantee their children the same privilege. We are apt to forget these days the things that make character. Public education in Maryland as a system is hardly older than Western Maryland College. God-fearing men have promoted education always, by preaching, teaching, praying that their children might not forget God, and they will be so teaching when some educational systems cease to be. 3. What shall we teach? Most anything that is true. It is not of prime importance what particular field you teach,

but it is important in that field to teach the truth. We have no right to teach students anything that will lead away from God. Teach all truth. There is no denominationalism in truth, no sectarian mathematics, no Methodist physics, no Presbyterianism in chemistry, or Roman Catholicism in philosophy. There is no irreligion in truth. With Milton we need not fear to let truth and falsehood grapple. It is and always has been the pledge of this institution to brinng the student face to face with truth, with all truth so far as it apprehends the truth, and it has not forgotten Him who said, "I am the Truth." We are to recognize God as the source of all truth. The glory of all truth is its discovery. The teacher who cannot discover God in matter is purblind. Man is not only fearfully and wonderfully made as to physical mechanism, but is so endowed with soul sovereignty as by his aspirations and hopes to see beyond all earthly hindrances into the sky of immortality. Man is akin to God, and he can find God. 4. Whom are we to teach? Our children and young people. Statistics show that most Christians have become Christians before they were sixteen. I know of no reliable statistics of Atheism, bnt it is safe to say not 1 percent of atheists become so before they are twenty-one. Atheists complain they cannot get recruits earlier than High School age. Children's minds are closed to their approach. This is significant, for children's minds are naturally open towards God. Atheism is a result of mental or moral irritation, or of both. There is mental irritation that the idea of God does not yield to the laboratory method, or moral irritation that one's own selfish pleasures are not supported and endorsed by the order of the universe. This irritation leads to the cry, "Let us break all bonds! Why be bound to the antiquated notion of a God?" To childhood, religion is beautiful, natural, full of great values. So you do not have to teach children that there is a God, only not to forget Him! If you have an idea too precious to lose, tell it to your children. They are the best safety-desposit box where neither moth corrupts or rust consumes. If you have a truth, tell it to your children, and let them tell it to the generations following. Tell it to your children and they will join the Heavenly host of those praising God. Dr. Lewis said in closing, laying a tribute at the feet of his Alma Mater, that in the forty-two years of his connection with Western Maryland College, as student, professor, and President, and Trustee, she had been faithful to God. In early morning chapel, in divine services, in the class-room, she has taught her children the truth,—all the truth she could find. She has done what she could, and sent them out with her blessing and with the parting words, "When the Lord thy God shall have brought thee into the land which he sware unto thy fathers,. . . . beware lest thou forget the Lord which broughtest thee forth out of the land of Egypt. Ye shall diligently keep the commandments of the Lord your God!" And upon the institution he had so long served, he pronounced a loving benediction. The College Choir then sang with magnificent effect Kipling's Recessional, and President H. L. Elderdice of the Theological Seminary, lifted the audience still nearer to God in inspiring prayer and benediction.

Commencement Day

We could not have had better weather for Commencement Day. And a big attendance of old students and alumni mixed with the notable throng present. The usual Processional and the opening prayer by Dr. E. C. Makosky, President of the Maryland Confeernce of the Methodist Protestant Church and a flute solo by John C. Bohl, director of Bohl's orchestra of Baltimore preceded the address of the day. This, a masterly discourse by one capable of keen analysis of the educational situation of today, called attention to the chaotic state of popular thinking,—or unthinking,—of mechanistic educational standards, and moral laxity generally prevailing, and pointed out the necessity of fine intellectual and spiritual leadership in order to save the world from disaster. He congratulated Western Maryland on its faith that the spirit of man needs only to be liberated and enlightened to know and serve the Spirit of God. "Education is the desire, the struggle to escape from darkness into light; from prejudice, passion, and selfish private-mindedness into the glory of the light-illumined mind and spirit-touched heart of understanding. We live in a world where deep shadows still brood over the spirit of man,—shadows of ignorance, of racial rancor, of religious bigotry and all the slimy things that crawl and breed in the dark." To great educational centres, "where is found the greatness and generosity of youth, free, happy, aglow with hope, in quest of truth and the great freedom of the mind which truth bestows,—to the Church college above all, where the scientific spirit and the religious passion are united in the holy task of enfranchising the human spirit,—we may turn for the best solution of our problem of ignorance, prejudice and sin. Man is naturally religious,—"incurably" so—and any system of education must provide for the development of the religious instinct and not its suppression or neglect. 'Religion! as Carlyle said, 'is the deepest thing in man.' It is also the highest.

Education that minimizes or ignores the religious nature of man,—is it morally or intellectually trustworthy? Says Gilbert Murray, "Man is imprisoned in the eternal present, and religion offers him a secret and permanent means of escape from that prison, leaving him standing still in the present, but in a present so enlarged and enfranchised that it becomes not a prison but a free world." Truth, and right, and God are not mere figures of speech, pictures of the imagination, but eternal realities. Science, theology, philosophy, must give us a valid world to live in, in order to give meaning to the great and final enterprise of humanity. True education is a discovery of reality, and reality is neither just materiality, nor is it pure subjectivism. In answering the questions, "Is truth the product of human thinking?" and "Is righteousness the product of human conscience?" and "Are the principles of religion a human product?" We are in quest of a valid world to live in. And, to live, we must find one. We must find reality, solidity, validity, somewhere that provides for all the changes that we see in an evolving world order. The constructions of truth change, but truth does not change. "Dissolving Ethics" only shows that our present views are unclear and must come into deeper harmony with eternal Truth. Eternal principles do not dissolve, but only men's views of things change. Progress in education must mean more harmonious adjustment to God's ways which, admittedly, are higher than man's ways. We must grow towards God, not away from Him. In Him is Life. Styles of buildings may change as styles of dress; architectural structures may vary in design, but the laws of the horizontal and the perpendicular,—the undergirding laws that stabilize and give security, do not change. So daily customs may change, yet the steps of daily life may be given a firm footing. It is of vast import to feel that in the things with which we are daily concerning ourselves, the Eternal is coming to a more or less open disclosure. The dignity and value in common matters is due to so much of the Eternal as comes to expression in them. We need a sanctified imagination that can see beyond the mere mechanical processes of life. We need eyes to see that life itself is a disclosure of the Eternal. Education, then, must give us men and women who will live for the excellencies of life,—who dare to dream of better and finer world than has ever yet been seen in our human story. The test of any set of opinions must be in the amount of the eternal ingredient of truth that they carry. The nervous and high-strung civilization of America is very tolerant of various opinions. So it has come about that every

man has an opinion on every subject under the sun, and it is seriously believed by some that we can establish truth by popular vote. Usually the less a man knows about a subject, the more vociferous in announcing his opinion. Truth, which alone can give validity to opinion is often the thing that enters into it the least. Many "opinions" have not a trace of truth in them. It is idiotic to echo "every man has a right to his opinion" regardless of the eternal order and truth of things. An opinion, in the honest and appreciative shaping of it, is an attempt to frame in form of human thought a reality that is so old that its age can be measured only by the years that measure the age of God. It is solemn work, momentous work, to reach opinions that are valid. Only a devout soul is fit to have an "opinion," for only a devout soul can handle the eternal without sacrilege. That which is from everlasting to everlasting constitutes the foundation of life. With regard to Ethics, new times and new occasions do teach new duties and new approaches to new relationships. A proper conservation does not insist on seeing only what our ancestors saw, but in pressing our vision beyond the point at which their vision stepped,—in having not a new prospect, but a profounder prospect,—seeing with the Master Teacher that we are not to destroy but to fulfill. The law of righteousness is implicit in the very nature of things and it is as unaffected by the shifting moral standards that men set for themselves as are the stars unbruised by the stones we fling at them or the dust we raise down here in our little earthly atmosphere. The validity of the world we live in depends on the integrity of right at its heart. We must not forget that righteousness is involved in the very structure of the universe,—part and parcel of the very Being of the Eternal. Some may not deny this fact, and yet, keeping the mere forms of truths and conduct, yield to the tendency to live as if there were no God, or eternal truth, and cease to be controlled by their sanctions. So, slipping our spiritual anchorage, we wonder why life drifts onto the shoals. Building our house not on the rock, we wonder, when the storm comes, why our house comes down. If our ethical outlook is to be determined by our own personal desire and selfish appetite, and not God's will, or the eternal truth, then we will find ourselves in a world without any enduring values. Only as we lift life to the style and manner of the sky can we escape the danger of being lost in the fog banks of our lusts and desires. We face, just now, the danger of allowing an assembly of information to outstrip the achievement of insight. And here come in the certitudes of religion. Not religion as a huddle of sects, divided about liliputian issues, but the conviction that the Kingdom of God will be achieved as man moves toward his own ideal in obedience to the laws of God. Religion involves the life of the soul, the dynamic of love, the fellowship of light,—living in the faith that the spiritual alone is real, enduring, creative, triumphant. We need not be victim of the unfaith that issues in intellectual confusion, moral instability, and spiritual bankruptcy. With Paul we admit that we know only in part, but with faith like his, are assured that the part that we do know is a part of a larger and finer world where we can find all the validities of truth, goodness and love regnant and controlling. And here, in spite of fogs, are unmistakable signs that we are moving towards a scientific spirituality that will make us masters not only of the material world, but of the spiritual world inside of us. It is the old faith in a new insight, showing the validities of religion not only as the forces of history, but as facts of the cosmic order, in which the words of Jesus shine like suns and stars. We are on the verge of discovering that what Jesus said about the world and life is true. The eternal faith is appearing in new forms. There is no truth, no morality, no religion, worth being called such, unless it is deeply tinctured with the eternal—rooted in God. In this valid world we are to live, called to a higher loyalty to truth, a devotion to the right, and an adventure to mobilize the spiritual intelligence of the race to defeat ignorance, iniquity, and sin. It can be done, and we can have a part in the Divine enterprise lifting our fleeting lives into epic worth, and meaning,—into companionship with God."

EMERGENCY GIVING

The generous heart of America is always deeply moved by the dire need that arises from floods, hurricanes, earthquakes and other great disasters. Money is poured out to shelter the homeless and feed the hungry. Such emergencies bring aid from every part of the country, a cause of rejoicing to all.

Another Emergency

And now another emergency has arisen. Giving to the Near East Relief has suddenly diminished to the point where it threatens a serious handicap to the adequate aid of the approximately 35,000 children under American care in Bible Lands.

The summer time is always a season of small returns. What will happen if America does not meet this emergency?

Two Possible Courses

There are two possible courses open to us:

To turn out as many children as possible, thereby rendering our previous work for them of little value.

To take care of them by securing generous immediate responses.

Which Children Must Go?

Shortage of funds will necessarily mean that Near East Relief must cease to maintain hundreds of children who have no one else to aid them. They must be turned out to take care of themselves as best they can in city streets and country roads.

But it was from this that Near East Relief rescued them; must they be pushed back now that they have known hope?

If You Do Not Give—

Suppose that you do not give—hundreds upon hundreds must be released. How shall they be selected? Shall any of the little children under thirteen pay so bitterly for their few privileged years in American care? Can we look at their pleading faces and say "Go?"

Or shall it be the young girls, who are being carefully taught to be the future home-makers of their race—shall they be turned out to an unknown fate, perhaps a fate unthinkable?

Or shall it be the boys eagerly learning trades to fit them to be self-supporting and the industrial leaders of their generation, Must they give up that hope? Must their people give up that expectation because we do not give?

This Is Giving-Time

Near East Relief needs money immediately to carry these children through the summer.

$100 a year pays for a "sponsorship" that will feed, clothe, shelter and train a definite child whose picture and story you may have.

$5 a month will feed, clothe and shelter a boy or girl. Your gift whether large or small will be welcomed with gratitude and put immediately to good use. It will save a child from a broken life. Send your money at once to Near East Relief, 151 Fifth Avenue, New York City.

—Christians are like the several flowers in a garden that have each of them the dew of heaven, which, being shaken with the wind, they let fall at each other's roots, whereby they are jointly nourished and become nourishers of each other.—*John Bunyan.*

Denominational Enterprises

FOREIGN MISSIONS

India

Having given detailed reports of the work in China and Japan in former articles I will now give a similar report of the work in India.

The reports coming from India are just as encouraging and hopeful as those coming from our other mission fields. More hopeful than those coming from China, of course, owing to the unsettled conditions there at the present time.

The first sentence in the personal report of Miss Mildred Miskimen reads: "Our year started out rather sadly, for on the second week of January one of the old women in the compound died." This old lady's name was Gungabai. For years she had taken care of the little babies that were brought to the compound and every little babe brought there she took to her heart and cared for as though it were her very own. Not only so, but this good and faithful woman was a "mother" to every girl in the compound and they loved her dearly. Her departure is keenly felt by them.

One very interesting item of this part of the report is that on the first of June all the children in the compound are "due to get a new outfit of clothes." Some six hundred pieces of clothing are required. All this clothing is made in the compound by the girls who do not go to school. This is quite a large undertaking but it is interesting, educational and economical. It takes us back to the more primitive days of our own national life.

One of the outstanding needs for a long time has been a well that would furnish water on the farm through the dry season. In harmony with the instructions of the Union Board, Rev. Cassen was given permission by the Mission to begin this work the first week in January. Rev. S. B. Kasote, one of the native pastors is overseeing the work. He spends the whole day by the side of this well, seeing that the work is well done and that the men employed do an honest day's work. The well is likely to be fully completed by this time as Rev. Cassen was hoping to have it finished by the first of June. This is what he says about it: "I might mention the fact that this year is a very dry year, and lots of wells have dried up already, and there are two more months of dry weather. The lake, near the farm, has been practically drained, there being only a little water near the gate. We are hoping that the fact that we have struck water in this dry weather, and that we have struck it in quantity, is a good sign for the future of the well. We are not able to say yet, but we have high hopes for the future of the well." It is difficult for us to fully appreciate the blessing that a well of that kind means to those living in a land that has its long continued dry seasons accompanied by excessive heat. Especially, since in most parts of our country we have been visited with such heavy rains resulting in destructive floods. So while this well of cool, fresh flowing water may not mean so much to us to our workers and the natives of India it means everything.

This farm is proving a great blessing to these poor people of India. It not only helps greatly in the food supplies but it gives employment to so many of these needy people and the hope is that through this farm many of these people may become self-supporting.

After having waited in hope and expectancy for the community to take over the support of the school pastor this was partly realized recently. Mr. Minnie called a meeting of all the people who work in connection with the boys' school to determine what could be done along the line of such support. At this meeting the people agreed to pay one-sixteenth of their salaries toward the support of this preacher. They further agreed that just as soon as proper organization was completed they would become tithers. Another advance step in our work in India.

Don't forget the orders for Children's Day. 900 orders sent out and more orders received every day. Send in YOURS and help us reach the 1,000 orders and the $50,000 goal.

Union Board Meeting

The Union Board of Foreign Missionary Administration held its Annual Meeting in the Rhode Island Avenue Methodist Protestant Church, Washington, D. C., Tuesday, May 17, 1927. All the members of the Union Board were present except the Recording Secretary, Mrs. S. W. Rosenberger. The Board had the pleasuure of having present at this meeting, Mrs. H. E. Amos, editor of the *Missionary Record,* and Miss Dr. Roberta Fleagle, our returned missionary from China, and Miss Ethel Hempstead, our returned missionary from Japan. In the absence of the Recording Secretary Mrs. Lida K. East was elected Secretary pro tem.

China

Owing to the impossibility of Dr. Fleagle being able to remain throughout the sessions of the Board the work of China was taken up first.

Interesting and encouraging reports of the work and letters from Rev. Soderbom were presented. The Board approved of the closing of the schools, owing to the war conditions and were gratified over the precaution and care taken in placing the property and mission funds in the New York City bank, in Tientsin, before going to Tientsin.

The report of the medical work was highly gratifying and this part of the work will now be cared for by the native physician, Dr. T'Sui Shih Feng and three helpers during the furlough of Dr. Fleagle.

At the request of the mission and in harmony with our Church law the Mission was granted the privilege to ordain Mr. Yao and to give licenses to perform marriages and administer the ordiances to Evangelists Wang Wan Chih and Wu Wen Yu, who have been selected to act as pastors for one year.

The recommendation from the W. F. M. S. that Dr. Fleagle be returned to China at the end of her furlough was heartily approved by the Board.

It will be gratifying to all to know that Rev. C. H. Reed, of the Eastern Conference, was presented as a candidate for missionary work in China. This is truly providential because Rev. and Mrs. Soderbom are planning to come to America on their furlough this fall if conditions in China are favorable. Rev. Mr. Reed and family (his wife and two children) will sail for China just as soon as the necessary physical examinations are passed and the conditions in China will permit.

Japan

The following actions passed by the W. F. M. S. at the Annual Board meeting in Pittston, Pa., were approved by the Union Board: $150 for special Evangelistic work and the purchase of a lot for the Kindergarten at Ijiri.

A cable, authorizing the purchase of a lot for the Shield's Kindergarten and the negotiation of a loan, in Japan, for a short period sufficient to cover the balance due on the Nagoya College Church, was ordered. In this same cable the mission was informed that the necessary funds would be sent for the lot for Shield's Kindergarten, the lot for the Chapel at Hamamatsu and the balance due on the Hiratsuka and Mommoku kindergartens.

A request came from the Mission for the Union Board to give its approval for Rev. Ito, pastor of the Hamamatsu Church, to attend Westminster Theological Seminary for an advanced course in Theology and English. In this the Union Board acted as follows: "We do not see our way clear to

assume any responsibility regarding the education of the Japanese pastor, Rev. Ito, in America."

Passage money and traveling expenses for Rev. J. Clyde Auman and family for their furlough were granted.

Keen appreciation for the splendid services rendered by the teachers in the Tiwa Jo Gakko schools and the fine work accomplished by the Japan Mission were expressed.

India

Furloughs for Rev. J. F. Minnis and Miss Mildred Miskimen in the spring of 1928 were granted; provided they desired to take their furloughs at thaat time.

Sincere sympathy was expressed to the Mission in their loss, by deaath, of Mrs. Gungabai. Mrs. Gungabai waas one of their most faithful and trust-worthy workers. She was known as "mother" among all.

The request for repaairs on the Birdwood buildings were approved and referred to the W. F. M. S. Plans for the Girls' School building were also ordered to be sent as soon as possible.

The reports of the India Mission were also very gratifying and showed growth. The Evangelistic work was especially encouraging. A more extended report of the India work will be given in a future article.

Children's Day

Orders are still coming in for Children's Day. Requests are even being received for sample copies. Let them continue to come. It is not too late. May our Churches and Sunday schools become more and more awakened and aroused to this great need and the opportunity to meet it through this Memorial Children's Day service. Continue to send in your orders to Mrs. Mary E. Klein, Berwyn, Md., and she will gladly see that all orders are promptly filled. And now let us all pray that there may be large financial returns from the services.

Please be prompt in sending the offerings to your Conference Treasurer marked Children's Day Offering.

S. W. Rosenberger, *Exec. Sec.*

THE DENOMINATIONAL OUTLOOK

Alabama.—A Christian Endeavor Society has been organized at the Spring Hill church, Pike Circuit.—35 members have been added to First Church, Birmingham; the Easter offering amounted to $93.—The new church building at the Pleasant Hill appointment, Coosa circuit, is nearing completion.

Eastern.—20 members were received into the White Plains church on Easter Sunday, and the offering was $45.—28 additions have recently been made to the Glendola church. A C. E. Society with forty members has been organized.—The Easter offering of the Roseland church amounted to $128. A pipe organ, the gift of one of the members, is being installed.—St. Paul's Church, Inwood, has had a gracious revival with forty additions. The Easter offering amounted to $156.

Fort Smith, Okla.—A new church is to be built at Comanche.—Two of the home missionary societies of the Conference have presented the Conference President, Rev. G. O. McMillan, with a suit of clothes.

Georgia.—Electric lights are being installed in the Clifton church.—Work is progressing on the Carrolton church. It will be one of the best in the Conference.

Illinois.—A new church has been organized in Chicago. A lot 160 by 80, worth about $8,000, has been donated by a man who is not a member of our church. On this a tabernacle has been erected.—There were 71 additions to the Avalon Park church, Chicago, on Easter Sunday.—12 additions to the church at Birkbeck.

Maryland.—St. Luke's, Philadelphia, received 13 members Easter Sunday. $1,000 has been paid on church debt.—The corner stone of the Sunday school building for the Brooklyn church was laid on May 29.—The parsonage of the Lisbon charge is to be relocated.

Mississippi.—The new church at Shiloh on Rock Hill circuit is completed. The Pisgah church on the same circuit is to be relocated on a main highway.

Ohio.—On Easter Sunday thirty-eight members were received into the Grace Church, Columbus.—Twenty-five members added to the church at Urichsville on Easter Sunday.

Onondaga.—Seventeen united with the Greece church on Easter Sunday.

Pittsburgh.—Fourth Church recently celebrated its fourth anniversary in the new building. $3,250 was subscribed on the building fund.—The First Church, Liverpool, had anniversary services on May 15. An offering of $3,541 was received. The Sunday school gave $615 of this amount.—Large gifts are reported for Adrian College: Fairmont, $16,130; Trinity, $8,223; First Church, $5,830; Grace Church, Sharpsburg, $5,830. The First Church Corporation has given $50,000.

West Virginia.—The Mt. Morris church has been improved at a cost of $2,000.—Revivals on Middlebourne circuit have added 32 to the membership of the charge.—A new church has been built and paid for at Sancho on Tyler circuit.—The Easter offering at Parksburg amounted to $292.

TO PASTORS AND SUNDAY SCHOOL SUPERINTENDENTS

Three weeks ago the Union Board cabled to our mission in Japan to borrow for a short period enough money to complete the Klein-Coulbourn Memorial Church at Nagoya College. The amount needed was not specified, but it will approximate $10,000. To meet this situation we urge you to hold the Children's Day service, and send the offering right away to your conference treasurer. Mark it for Children's Day, and urge him to send it to our national treasurer, Mr. H. C. Staley, 516 North Charles Street, Baltimore, Md., as soon as possible. By holding the service, and sending in the offering right away, you will be doing your part in this commendable memorial enterprise.

At this writing over nine hundred schools have ordered supplies for Children's Day. This is a fine record. If you have not yet ordered supplies for the service in your school, send your order to Mrs. Fred C. Klein, Berwyn, Md.

J. C. Broomfield, *President of the Union Board.*

NOTICE

All Methodist Protestants attending international Christian Endeavor Convention Cleveland, Ohio, please notify Rev. Lawrence Little, Executive Secretary, Concord, North Carolina, so that plans for denominational rally and banquet July fifth may be furnished. Address during convention will be Hotel Hollenden, Cleveland, Ohio. Lawrence Little.

HE CHANGES NOT

God's immutability which is expressed in the uniformity of natural law age after age, is the rock on which His changeable creatures can assuredly rest. But for His unchangeable truth, the qualities of matter would play us foul, and water might burn us, and the sun rise in the west, or north, and every sequence of causes be upset, to the utter ruin of all life and happiness. The Scripture says, "It is because God changes not that the sons of men are not consumed."—*Geo. D. Watson.*

—Everywhere that Jesus went He spoke of His Father, and tried to help men to a better understanding of God. Should we keep silent?—*C. E. World.*

OUR STORY PAGE

WHEN JOHN HAD TO DECIDE

"Mother," said John Roberts, one Friday morning as he started off to school, "I've never asked Billy Dobson out here to spend a Saturday, and he wants to come so bad. May I ask him?"

"What sort of a boy is he?" asked the mother.

"Well, he seems to be a good-hearted chap," answered John a little nervously, remembering some of the things he didn't like about Billy; "but he looks kind of neglected, and I know he wants to come the worst kind."

John's mother smiled. She knew he was to be trusted, so she said: "Certainly, dear; bring him out if his mother is willing."

"His mother is dead," said John, choking over the words as he thought of their meaning.

And then John's mother stooped and kissed his hair as she said: "Be sure to bring Billy with you tonight if they will let him come."

That was how Billy came to be at Oak Ridge, for that was the name of John's home. Friday night John's father played games with them, and his mother read them a story. When she went up to show Billy his room she had made everything ready for him as carefully as if he had been her own boy.

Saturday morning the boys were raking the leaves in the yard when they broke the rake, and John's mother said they could go to the store and get another one.

John telephoned to the store, and the man told them that the rake would cost thirty-five cents; but his mother didn't have the change, so she gave him a dollar to get the rake.

When they got to the store the man found he had made a mistake and the price of the rake was twenty-five cents instead of thirty-five.

"What are you going to do with the other ten cents?" Billy asked eagerly, and John replied shortly: "Take it home. What do you think?"

"I wouldn't;" said Billy; "you bet I wouldn't. Your mother thinks the rake cost thirty-five cents, and she would not care, and besides she won't ask anything about it."

For answer John laughed goodnaturedly in order to keep from saying anything rude to Billy, and then turned to go home.

"Aw, come on, kid; I want some candy," said Billy, beginning to whine.

Then Billy tried a new game. He went up to the storekeeper and said: "Give me ten cents worth of stick candy."

The storekeeper gave it to him, and when Billy got the bag he stuck a piece of candy into his mouth at once and said: "John's got the money to pay for it."

John looked up and heard what Billy had said and saw what he had done. He knew that if he asked his mother for the ten cents she would gladly give it to him, and he also knew that she would not ask about it anyway; but John was honorable to the very core of his being. He knew that Billy was his guest and that he was partly responsible for Billy's doing on that account, and he didn't want the storekeeper to take the candy back and so lose what Billy had eaten. Just for a minute then he remembered that, no matter how kind his mother might be about the matter, the money he carried was not his own; so he said to the merchant: "I am sorry that Billy ordered the candy, Mr. White, for I have no money of my own with me; but if you will charge it to me, I will pay you out of my next week's allowance."

"Certainly, John," said the merchant; "I am very glad to do it for you."

Billy was listening and thinking all of this time, and when they were safely outside of the store he said: "John, I'm ashamed of myself, and I'll bring you that money to school on Monday," and he did.

Billy wanted to be as trustworthy as John was, and that is one way that a friend can help a friend.—*Boys and Girls.*

THE CHINA DOG

Little Miss has a china dog. It had a funny little pink mouth through which one could feed it only pennies, nickles, and dimes. Its stomach must have been rather empty, for the three pennies in it rattled loudly as Little Miss tossed the poor dog about.

"I wish I had some one to run over to grandmother's for me," Aunt Bess called from the window.

"I'll go," cried Little Miss, who had often been down the road alone.

"Thank you, my dear. Take this note for me, and when you come back maybe there'll be some more pennies to feed doggie," said Aunt Bess.

Little Miss had left the note at grandmother's house and was on her way home when she spied something glistening in the road. It was a dime, a beautiful, shining dime, unlike any one she had ever seen before. She picked it up and was about to drop it into doggie's mouth when she remembered that it wasn't really, truly her dime. It might belong to some one who had lost it. So she carried it home held tightly in her palm.

"See what I've found," she told Aunt Bess.

"O, my dear, a five-dollar gold piece! I wonder who has lost it? We'll try to find out, and if we do not then it will be yours," said Aunt Bess.

At the end of the week no one had been found to claim the treasure. It must have been lost by some one who had traveled from far away, for many passed along the high road every day.

"The five-dollar gold piece is yours," said Aunt Bess at last; "but before we feed it to doggie let us take it to the bank and have it changed into pennies and nickles and dimes, lest the gold piece might sometime slip out of his mouth and be lost."

And so Little Miss went to town in the big car with her aunt, and the gentleman at the bank took the gold piece, and then, O my, how many pennies and nickles and dimes he did feed doggie till the little china stomach was stuffed quite full and wouldn't rattle at all!

Little Miss had never dreamed that one bit of money could be changed into so many pieces or that one china dog could hold so much. But he didn't hold it so very long, for one fine day the little pink mouth was opened wide, and all the coins were taken out to help buy a shiny new bicycle which Little Miss had wanted very, very much.—*Selected.*

A REMARKABLE DISCOVERY

"Recently, the proprietor of some land used as a market garden, had his ground trenched up deeper than usual, to bring to the surface richer soil. During the digging, the workmen came upon slabs of stone, which proved to be the roof of a large vault for the burial of the dead. An inscription was found upon these slabs, which, when translated, reads thus: 'A vault for the members of Caesar's household.' Within the vault many tombs were found with inscriptions dating from the birth of Christ to the death of Paul.

"These dates at once wakened the deepest interest, to see if any names mentioned by Paul might be found on any of the tombs. To the delight of all Christian hearts, the names of 'Tryphena,' 'Tryphosa,' 'Urbane,' 'Hermas,' and 'Patrobas,' were found, inscribed upon five different tombs; and all these names are found in the sixteenth chapter of Romans."—*From Finest of the Wheat.*

FROM PASTORS *and* PEOPLE

Friendship, Stanly.—It would be supposed if any one thought of us at all that we had gone out of existence, but we are still here and doing a great work, pressing on to the goal. It is the carelessness of the writer that there has been no report from here.

On the fifth Sunday in May we had the pleasure of having with us in the absence of our pastor, Rev. Mr. A. Ridge, of Lexington. He made the remarks that "it was his rest day and had come to visit and not to work." We let him off at the 11:00 o'clock hour but as he was asked to preach at 8 o'clock he was willing to do his part as always. He filled the pulpit with an inspiring sermon and using as his theme, "Love," and pressed upon everyone the need of Love toward each other.

It recalled to memory old times to see him stand before us and hear his voicce again.

Our pastor, Mr. Hill, is and has been, so faithful to aid in any work for the benefit of church worship. He filled his appointment Sunday with a thrilling message as always. Mr. Hill brought out new thoughts to an audience of attentive listeners.

There are two of our faithful Sunday school teachers who are being kept away from church on account of sickness. They are greatly missed; pray for the afflicted ones that they may be restored to their normal health and for the teachers that they may soon be back to their places in the church work.

Best wishes to the Herald readers.

MARTHA ANN NORWOOD.

Mt. Carmel, South Lexington Charge.—Brother Ridge filled his appointment June 5, with another of his forceful and helpful sermons. He pointed out the fact that we have a soul that shall never die and that in this life is the time to prepare for Eternity and in early youth is the best time to prepare for that home Jesus has gone to prepare.

We are always looking forward for the preaching days which are the first Sunday at 11 o'clock and the third at three o'clock, for our beloved pastor always brings us such an inspiring and helpful sermon.

Our C. E. Society met at the home of Brother H. G. Swicegood June 1st and held our regular meeting with a very good attendance. The subject was, Our Christian Duty to Health, which was interesting to all present. There were songs and debates and discussions and a solo with Irene Swicegood as leader.

Our Sunday school is growing, we are glad to say, both in number and interest. Pray for us.

H. V. SWICEGOOD.

Kernersville.—Revival services began at Kernersville M. P. church Sunday, May 15th, and continued ten days.

Rev. E. L. Ballard, associate pastor of First M. P. church, High Point, directed the choir, and did it well.

He also gave us some solos that added much to the music and in addition to this conducted two services for the children that were very much appreciated.

With the above exception the pastor conducted the preaching services.

There was an increase in attendance and interest that made us truly glad. We appreciate very much the cooperation of both pastors and members of other denominations in the meeting.

Two persons joined by certificate at the first servicee, and the following persons were baptized and joined at the close of the meeting: Lucia Linville, Dorotha Whicker, Elizabeth Whicker, Kathryn Whicker, Endora McCuiston, and Roger Linville. I trust that each person who joined will prove a blessing to the church, and that the church in turn will also prove a blessing to them.

E. G. LOWDERMILK.

Union, Halifax Circuit.—It was a great pleasure to have with us at our last regular appointment Rev. N. M. Harrison, Jr., of Littleton, North Carolina, to fill the place of our pastor who could not be with us on that day. I truly regret that so many of our people were absent from services and feel that it was their great misfortune to fail to hear the splendid sermon which he delivered. It is indeed a pleasure to us to have Mr. Harrison with us at any time and extend to him a most sincere welcome.

Our Sunday school was well represented at the Sunday School Convention held at Aurelian Springs the fourth Sunday in May. I feel sure that the addresses delivered by various men were very beneficial to us all as Sunday school workers.

I hereby take the opportunity to entreat you members of Union church to register for the Young People's Summer Conference at High Point College. If you are not going your registration will help greatly in making this the greatest conference in the history of our great college at High Point.

RUTH LEWIS, Reporter.

Union, Halifar Circuit.—On Saturday morning, June 11, 1927, a quiet but impressive wedding took place in the Methodist parsonage at Halifax. There in the presence of only God and a few witnesses, Miss Annie Lewis, of Enfield, a member of this church, and Mr. James Laughter of Winston-Salem, N. C., were united by the sacred bonds of matrimony.

The bridegroom, a former resident of this community, and the charming young bride are held in high esteem by all who know them. The happy couple left as soon as possible after the ceremony for Winston-Salem where they will make their future home.

Miss Lewis was very faithful to her church, ever ready to be of service in any way possible, therefore she will be sorely missed by her co-laborers in His service.

Mr. Laughter is connected with the Reynolds tobacco Company of Winston-Salem and is very successful in his work.

We wish the young couple happiness and prosperity for the future.

REPORTER.

Union Grove, Orange Circuit.—The first Sunday in June was a delightful day for us. First a Children's Day service was given after which Mrs. A. G. Dixon gave an address on Foreign Missions which all enjoyed. She can make the need so real. In the afternoon Dr. A. G. Dixon gave us such a good sermon. He was our pastor 21 years ago and we are always glad to have him with us.

Our meeting is to begin first Sunday in August and we ask prayer for an outpouring of the Holy Spirit on our church and community. We look forward to having Rev. J. Clyde Auman with us during his stay in North Carolina.

Our Sunday school and Missionary Societies are still moving on, not as well as we would like, but the best we have been able to so far.

Our pastor, Rev. B. M. Williams, who gives us third Sunday p.m., gave us, as he always does, a good sermon Sunday p.m.

We trust there will be improvement made in our Primary Sunday school literature. We think a catechism of Bible question with short answers would be helpful.

With best wishes to the Herald and its readers.

N. B. L.

Mt. Zion, Pinnacle Charge.—Sunday was a great day for Mt. Zion. Our Sunday school was by far the largest we've had this year and everybody seemed in high spirits. We believe this interest will continue.

Sunday was the day set for Memorial Service. Brother Hunter was at his very best with a strong and helpful sermon. He very beautifully told us how we as Christians and as a church should live.

Dinner was served on the grounds at the noon hour and flowers were placed on the graves in cemetery. At two o'clock the bell was tapped and the house filled almost to capacity for afternoon service which consisted mainly of songs appropriate for a memorial service sung by the home choir. Brother John Mickey of Mt. Pleasant M. E. church and his three sons gave us a number of fine quartets. Brother R. S. Barber and Brother John Mickey gave us splendid talks.

Monday night we will rehearse for Children's Day exercise which will be held next Sunday night.

Our special meeting will begin on next Monday at 11 o'clock.

Quite a number of visitors were with us Sunday from Winston-Salem, Mt. Airy and the country round about.

We are glad to have with us again Brother Charlie Mikles and his wife and baby; they were missed very much while away.

We just learned to our sorrow of the severe sickness of our brother, Mr. Geo. N. Butner, caused by a stroke of paralysis.

C. W. ALLEN, Reporter.

Concord.—Our pastor has just closed a gracious revival at Kannapolis, for the purpose of organizing a Methodist Protestant church in that city. Mr. Hendry did the preaching, assisted by Mr. N. J. Miles, of Enfield, who directed the singing, and accompanied at the piano by Miss Lula Riddle, of Burlington; all rendered a great service for the Master. Many lost souls were stirred by the splendid messages which the pastor preached from time to time and by the wonderful singing directed by such an able man. The meeting came to a close at the Sunday night service. We hope to see great good which was accomplished manifested in the days to come.

The newly organized Methodist Protestant church has eighteen charter members, and it hopes to more than double that number in a short while. The Sunday school, which is a necessary organization for any church, was organized Sunday afternoon, with Mr. Mar-

shal Henderson, superintendent, and Miss Lillian Braswell as Secretary and Treasurer. The new Sunday school has an enrollment of twenty-five members at present.

Services will be held each Sunday afternoon, in the tent at present, at 3:00 o'clock, by Rev. G. H. Hendry, who will serve the new church until conference. The Concord church cooperated in every way during the meeting and is going to continue to pray and work for it. We want to ask the other churches to join in and pray that this new church may prove a great blessing to Kannapolis and to our whole conference.

The usual services have been held at our church each Sunday. We were very glad to have a number of visitors from Burlington with us last Sunday and want them to come back.

We began a two weeks Daily Vacation Bible School in the church Monday morning with a splendid enrollment. We hope to accomplish a great deal in the school and make it a pleasure for every girl and boy who attends. BERNICE NASH, Reporter.

Liberty.—Our loss in the death of Mr. Highfill is inestimable. His loyalty to God and the right is unexcelled. His faithfulness to his Bible class in Sunday school was indeed beautiful.

The great throng of people who assembled for his funeral, were witnesses of his noble life. More than twenty-five ministers were present and a host of relatives and friends.

Rev. J. D. Williams was the pulpit help in a series of meetings here the past week. He preached strong, forceful sermons.

Miss Margaret King Shepard who underwent an operation for appendicitis recently, is getting on nicely and will soon be home again.

Mesdames F. A. Shepard and R. L. Elkins, also Miss Marie Ward, were appointed to prepare our Children's Day program.

BERTINE SHEPARD, Reporter.

Jerusalem.—Our regular services have been held for the month of June, the second and third Sunday mornings. Fairly good attendance was had at each service. Last Sunday there were forty in Sunday school. This number seems small, but the Sunday school is small on account of the few children and also grown persons in the community of the church.

The Lord's Supper was observed at the service last Sunday and a large number participated in the observance of the ordinance. At the close of the service we selected nominees for delegate to the Annual Conference. Brothers H. L. Hedrick and W. J. Ward were named as the nominees, and the vote will be taken later on these two brethren, either one of them will make a good representative in the Annual Conference.

Our next preaching service will be held the second Sunday in July at 11 o'clock a.m.

C. B. WAY, Reporter.

South Lexington.—The work of the church and Sunday school has been moving along as usual since our last report. The Sunday school attendance has been decreasing some since the warm weather has come which affords people the opportunity of getting away from town on Sundays. There were 183 present last Sunday, and 185 were present the previous Sunday. Pastor Ridge was unwell for some time recently, but has been performing the duties of his pastorate, preaching regularly and is improving in health, we understand. He preached three times last Sunday; twice at South Lexington and once at Mount Carmel. A good sermon was delivered Sunday night on the subject of "The Cultivation of Soil of the Heart."

The vote for delegate to the Annual Conference will be taken next Sunday night. The nominees are C. L. Hedrick, of the South Lexington church, and H. G. Swicegood, of the Mount Carmel church. The third quarterly conference has been called to meet in the South Lexington church on Saturday afternoon before the second Sunday in July, at 2 p.m.

This writer will be brief this time, since there was no issue of the Herald last week and the Editor will probably have an overflow of reports for this week.

C. B. WAY, Reporter.

Canaan, Denton Charge.—Our pastor filled his regular appointment here Sunday, June 12, at 11 o'clock, bringing a good message which was inspiring and much enjoyed by the people.

Our Sunday school attendance has been rather small for the past few weeks, except for the last two Sundays when it was much better; but there is still room for improvement.

We are sorry to report the death of one of our good members, Mr. Columbus Ridge, who had been an invalid for many years. He was a true Christian, and a faithful worker. Mr. Ridge will be greatly missed in the home, and also in the church; although he was not able to attend church, he always had some good advice to give others. We are confident that he has gone to rest.

Best wishes to the Herald and its readers.

REPORTER.

Shoals, Pinnacle and Mt. Zion Circuit.—Sunday was a wonderful day. Rev. Mr. Hunter preached very impressive sermons at the morning and evening services.

Our Sunday school is progressing very nicely since the warm weather has gotten here at last. We are happy over the good attendance last Susday.

Our revival meeting will begin the second Sunday in July. We do not know who is to help Brother Hunter. REPORTER.

Eden, Halifax Circuit.—Our pastor has taken a vacation and we are still exclaiming, "How remarkable!" He has been so faithful in filling his appoiitments with us that we feel he deserved a rest, and we hope he has been greatly benefited by his few days vacation. We thank him for getting Rev. N. M. Harrison to preach to us first Sunday. We enjoyed having Brother Harrison. Besides preaching a very good sermon he told us of a few of the great things in store for those who attend the Young People's Summer Conference. We are hopeful of having our church well represented at this conference.

Our Sunday school is on the upward trend both in attendance and interest. We hope to have curtains in the near future to divide our classes. This will be a great help to teachers and scholars.

We expect to have our Children's Day program on the third Sunday in July at 11 o'clock a.m. We hope to have a large congregation at that hour and for the regular preaching service in the afternoon. Lunch will be served on the church ground if you who attend will bring it along. There has been some discussion among our members recently as to who is official reporter. It lies between Mrs. Ben Puttingitoff and D. Linquent. REPORTER.

Mizpah.—The Mizpah Philathea class held its regular meeting Sunday at church. The meeting was called to order by the President; roll called and minutes read by secretary, with a goodly number present.

The class as a whole not being able to visit the sick and aged members of the church the class decided to send out cards to let them know we still love and think of them, even if we can't visit them.

We are sorry to know of our beloved pastor's wife's illness. May we pray that God be with her in her hours of affliction, and hope it is His will that she regain her health again. To let her know we are thinking of her we are sending her flowers.

The class will meet again in July.

REPORTER.

Liberty.—The Liberty special meeting closed Monday evening, June 13. Rev. J. D. Williams did the preaching. Regardless of four rains and the torn up roads large congregations heard his Gospel messages. During the meeting there were a large number of reconsecrations and some conversions. We feel that the church and community is helped greatly by having had this meeting. The reception of members will take place the fourth Sunday morning of June.

Mrs. Mamie Smith, Mrs. J. O. Overman and Mrs. J. A. Croson who have been ill are slowly improving.

The church and community have lost one of its best characters in the death of Rev. D. A. Highfill. A full account appears in another article of the paper

F. L. GIBBS.

Bessemer City.—We had services Sunday night with a very good attendance. Brother Carson delivered a wonderful sermon which was greatly enjoyed. We have a very good Sunday school at this time; there were 107 present last Sunday week. The weather being cloudy and rainy several were absent last Sunday. We want to begin plans for our Sunday school picnic next Sunday and hope we will have a success as the young folks enjoy being together on these occasions.

The Christian Endeavor society is still on the map. We do not have as good attendance in our Senior society as might be, but we want to keep up this good work. We organized a Junior Endeavor society Sunday night with Miss Gertrude Broom president, Miss Nina Wilson, vice-president; Miss Elizabeth Paire, secretary; and Miss Lacy Richardsos, treasurer. We hope these yousg folks will accomplish much and lasting good by their efforts.

Best wishes to the Herald and its readers. Remember us as you pray, that we may still be faithfhl to the cause of the Master.

LUCY BLANTON, Reporter.

Harris Chapel, Vance Charge.—A splendid congregation attended the Children's Day Service last Sunday at 11 o'clock. Even though this service was not announced very extensively, yet the church was filled to overflowing. The children did well. Much credit to Mrs. J. B. Glover and Mrs. L. A. Wells for their loyalty in training the children. The collecction amounted to $12.26.

The young people's prayer meeting which was organized some six weeks ago is progressing nicely. The average attendance runs around one hundred. Miss Mamie Lee Boyd is leader for next Sunday night

Our special meeting begins the second Sunday in next month with Rev. R. S. Troxler of Lexington as pulpit help. Pray for us.

REPORTER.

Bethesda, North Davidson.—We haven't reported for some time, but we are still alive. We have Sunday school every Sunday morning at 9:45, preaching twice a month, every second Sunday morning at 11:00, and the fourth Sunday at 3:00 p.m.

Rev. Mr. Troxler filled his appointment yesterday at the regular hour, bringing a good message which was inspiring and was much enjoyed.

Our Sunday school is progressing nicely. Much interest is being shown in the Sunday school work. Each Sunday one of the class renders a program just after class.

We have organized a Teachers' Council meeting and it has started off with success, and we hope it will continue.

We are planning for a Children's Day soon.

Best wishes to Herald and its readers.

WILLIE YOKLEY, Reporter.

Hope Church, Chatham Circuit.—Rev. C. G. Isley filled his regular appointment for us last Sunday at eleven o'clock, and as usual he gave us a good sermon. We also had one new member added to the church, Miss Maudie May Andrew, of near Bonlee, N. C.

I think Mr. Isley is going to do his part for our church. We are very glad indeed to have him and his mother move to Bonlee to make it their home while he stays on our circuit. We welcome them most heartily, and want them to visit us and be at home with us. We gave the preacher and his mother a little pounding Sunday and they seemed to appreciate it very much.

We also have organized a Sunday school. We hadn't had Sunday school in a few years; think it is progressing in the right way. We started with 25 and last Sunday had 43. We hope we can have a good, lively little Sunday school and hope all will pray and work together for its good. We also want to furnish our church with new pews before the revival which will be second Sunday in August.

MRS. R. R. BREWER.

Orange Charge, Hebron.—Our work is moving along nicely. The Sunday school is increasing. A large black board has recently been purchased which will add greatly to the school.

Owing to the rain last Sunday afternoon we did not have any preaching; however the pastor was there—he never fails to go on account of weather or bad roads.

The meeting of the W. H. M. S. will be held at the church next Saturday afternoon at 2:30 o'clock. All members urged to be present.

The Children's Day exercise will be held next Sunday, June 26, at 11 o'clock and the Memorial service will be held in the after noon. Dinner on the grounds. Those having relatives buried here are urged to come and bring flowers to decorate the graves.

Our special meeting will begin the second Sunday in August with Rev. H. F. Surrat as pulpit help.

MRS. LELIA GILL, Reporter.

Asheville.—Our pastor has been called to Atlanta by Dr. Straughn to organize a church in that city within the next two weeks.

Mrs. C. W. Bates was recently elected president of the Asheville Inter-denominational Missionary Union.

The Christian Endeavor Society of our church here was recently entertained by Pastor Bates and Mrs. Bates in their hut in Weaverville.

Our Brotherhood held a delightful meeting at the parsonage on June 14th. Rev. A. E. Hayes, Baptist Missionary to Brazil, was one of the speakers of the evening. He delighted every one. He told how he was led into the ministry after he located in Brazil as a teacher of Agriculture, having volunteered for mission work in college. After arriving in Brazil, he saw that they needed Jesus most of all. He was soon ordained in the field. He also declared that no church can live unless a misionary church. The other speaker in this meeting was the president of our Brotherhood, Brother E. C. Fawcett. He gave an illuminating study of James Whitcomb Riley, telling many interesting incidents, and reading a number of his poems. As a farmer boy he was attracted to Riley as a writer because Riley was everybody's friend. He visited Mr. Riley once in his own home, just to lay eyes on him and to speak to him face to face.

Children's Day services were held in our church last Sunday morning—a good program and a good attendance. Offering, $25. Dr. Paul Ringer, one of Asheville's best physicians, recently spoke in our church at the evening service on The Christian's Duty to Be Well. He had a good audience and delighted them with his message.

Two Sundays ago, Mrs. Lucy Robertson, for years of the the faculty of Greensboro Female College, worshiped with us. Prof. T. C. Amick, of the faculty of Elon College, is teaching in the Asheville Summer School.

We are glad to have Miss Novella McIntyre with us for the summer. For most of the summer we will lose Miss Verda McIntyre, who goes to Columbia University Summer School, and Miss Elizabeth Carter who will attend the Summer School at Duke University. Miss Eudora Younginer, who has been teaching in the High Point schools, is expected home in two weeks. Her many friends here will welcome her.

Mrs. Joseph Patneaude, nee Miss Gertrude Bassett, has gone to Norfolk to live.

The Executive Board of the Woman's Missionary Society are expected to hold their post-poned meeting the first week in July.

REPORTER.

Calvary.—There has been no report from Calvary for some time. Our pastor was away for several weeks preaching in revival services but was here for most of the Sunday services. Laymen of the church conducted the mid week prayer services in his absence. We were very glad to have Mr. J. M. Stone of Grace church have charge of one of those services.

We held our Children's Day service on the first Sunday night in June. The exercises were very good considering so many interruptions of the program on account of the epidemic of measles in our community. The following Sunday night the choir gave a service of music. Both of these special services were enjoyed by large congregations.

On last Sunday morning our pastor delivered a very interesting and instructive sermon on "How We Got Our Bible." At the evening service his subject was, "A Greater Than Lindbergh Is Here." This was not a sensational sermon. He did not discount Lindbergh's greatness but thinks first things should come first.

During the summer months our church is planning to have a unified program for all the services of the week. Beginning with Wednesday of this week, we will have supper at the "Hut" at 6:45, prayer meeting at 7:30 followed by choir practice and Home Missionary meeting. Each week the prayer service will be followed by a meeting of any of the organizations scheduled for that week.

Our church lawn is beautiful now. We have a good stand of grass and the shrubbery looks fine. We have one of the most beautiful church lawns in the city. We are indebted to Mr. G. O. Coble for its attractive appearance. He has not spared time nor money in getting it in this fine condition.

His friends and members of the congregation are congratulating our pastor, Rev. L. W. Gerringer, upon the honor he has recently received. At the commencement at Western Maryland College, the M. A. degree was conferred upon him.

REPORTER.

Philadelphia, Greensville Circuit.—There will be all day services at Philadelphia church Sunday the 26. Children's Day in the morning and preaching in the afternoon. Everybody come and spend the day with us.

MELVIN PEARSON.

Asheboro.—Our revival meeting began on June 5th and ran through the 16th. As a preparation for the meeting we had union prayer meetings in the homes of the people. Every church in town was holding a meeting at the same time and there was a union service in the M. E. church each morning and services in the various churches at night. The morning services were largely attended and were very inspiring, the various visiting ministers taking turns at preaching. The evening services were also well attended considering the fact that all the churches were holding services. Rev. T. M. Johnson, D. D., came to us on Monday of the meeting and did fine preaching until Saturday. Dr. Johnson's preaching in the union service was highly complimented; in fact, one seldom sees an audience more deeply moved than they were. But on Saturday Dr. Johnson was taken sick suddenly and was not able to preach any more. He remained over until Monday and then was taken home. Our people are praying for his recovery. Brother Ballard of High Point who had done splendid work leading the singing preached on Saturday

and Sunday evenings and his sermons were well received. On second Monday of the meeting Rev. S. W. Taylor came and preached in Dr. Johnson's stead until the close of the meeting on Thursday evening. Brother Taylor was at his best and he too made a fine impression in the union service as well as in our own church. While the Christians were greatly edified and strengthened yet our church had about the same experience as all the other churches, we did not reach the unsaved—they simply stayed away. It was a great treat to be associated with Brothers Johnson, Ballard and Taylor. In fact one would have to go a long way to find three more congenial, lovable and consecrated men. They will long be remembered in Asheboro.

While we were somewhat disappointed with the results of the meeting, yet we had almost the thrill of a life time this morning when we threw wide the doors of our church building to receive the children who had come to attend our first Daily Vacation Bible School. How many do you suppose came? Well, right around one hundred and twelve. We had not made any bid for large numbers since it was our first experience, but they came any way. Every church in town seems to be represented though of course the larger part are our own. Miss Cleta Rich is at the head of the Junior Department, Mrs. Pritchard the Primary and Miss Beatrice Lowdermilk the Beginners. Each of these has helpers. When all the Departments came together for the close of the first morning's program it was a magnificent sight. To hear them sing their songs, to see them salute the American and the Christian flag, was enough to put new life into any one. The pastor is acting as General Superintendent which is a new experience for him.

Mrs. W. F. Redding has returned from the High Point Hospital greatly improved. Miss Edith McDowell is doing nicely now though still in the High Point Hospital. Brother Lacy Lewis had such a quick recovery from an operation for appendicitis that some folks hardly knew he was in the hospital until he had returned home. Mr. A. Carl Cox, father of our reporter, Miss Mabel, seems to be recovering from a rather critical illness. Brother Earl F. Bulla, one of our most faithful members, was operated on for appendicitis in the High Point Hospital last week and is doing nicely. Brother Bulla has been working in High Point for some time but is very faithful here when it is possible for him to be with us. J. E. PRITCHARD.

Davidson Circuit.—Brother Ridge preached a good sermon today. Congregation fairly good and good interest. We like Brother Ridge.

Mrs. Wilson Loflin joined the church today She came from the Baptist church. We are pleased to have her in our church. We have prayer meeting every two weeks. But few go, but good talks are made. We like to go to prayer meeting and don't see why people don't. Come on, friends, these meetings will do you good.

There was a rally day at Chapel the third Sunday in May. Everybody enjoyed it. Brother A. G. Dixon preached at 11 o'clock and Mrs. Dixon spoke in the afternoon. Some old gentlemen made talks that were good and will be remembered for years. The children from different churches did fine. Good singing; the day was a success, I think. Hope there will be more such days.

LIZZIE CRANFORD.

Henderson.—The Ladies' Aid Society met last Monday afternoon at the home of Mrs. Henry T. Powell. The president, Mrs. S. R. Watson, presided. The general business of the society was disposed of and plans for raising money were discussed and voted on; general needs for the church having been supplied by the Ladies' Aid recently, makes it necessary to replenish the treasury. Mrs. O. O. Young gave a very helpful account of the life of Jane Addams, noted welfare worker. At the conclusion of the meeting the hostess served delightful refreshments.

The Baracca class had charge of the midweek prayer service last Wednesday night, with its teacher, Mr. Pope Garratt, as leader. He gave a splendid talk and one that was indeed uplifting. Quite a large number of Baracas were present and we hope they continue to attend.

The Children's Day program, in memory of Rev. Fred C. Klein, D. D., was given at the church last night by the children of the Sunday school. It was very impressive and the little ones brought out the true Missionary needs in our foreign lands. A pageant was also given by some of the larger children, which was also inspiring. The offering was over forty dollars, which will go to help build a M. P. church at Nagoya, Japan.

REPORTER.

Efland, Orange Charge.—Sunday was a good day for us. Our pastor preached a good sermon at 11 o'clock after which he administered the Lord's supper. A goodly number partook. Sunday night our Children's Day program was enjoyed by a large crowd.

The protracted meeting will begin at our church the second Sunday night in July. Rev. R. A. Hunter is the promised help for this meeting.

Our Sunday school is still awake, up and doing. The attendance is good, but could be lots better if every member would try hard to make it so.

Best wishes to the Herald and its readers.

MRS. E. S. TAYLOR, Reporter.

High Point.—The Vacation Church School is now in its second week of work, having opened on Monday, June 13th. Sessions are held daily except Saturday from 9 to 12 o'clock a.m. It is proving to be very popular with the boys and girls, the attendance having passed the 100 mark, and it became necessary to announce that no more registrations could be made. Rev. E. L. Ballard has been untiring in his efforts for the success of this school, which is being tried out for the first time in our church, and many thanks are due him from the parents as well as the children. Mrs. J. C. Whitesell (nee Miss Madge Moffitt of Burlington) is the capable Director, Mrs. John S. Pickett is Superintendent Junior Department, and her assistants are Mrs. P. E. Lindley, Misses Louise Jennings and Alma Andrews, Ernest Auman and Wilbert Pritchard. Mrs. Ben T. Moore is Superintendent Primary Department; and her assistants are Mrs. H. A. Garrett, Misses Kathleen Welch and Vista Garrett. Teachers in the Kindergarten are Misses Blanche Leonard, Inez and Irene Reynolds, and Grace Koontz. Mrs. M. R. W. Green is Custodian of supplies. The school will continue through this week, and probably until July 1st.

Rev. P. E. Lindley on last Sunday morning delivered a beautiful sermon on "Kingly Kindness," basing his message on David's kindness to Mephibosheth, the crippled son of his beloved friend, Jonathan. A male quartet sang a lovely selection, "No Burdens Yonder," and the choir rendered a beautiful anthem, "Who is Like Unto Thee?" The evening message was delivered by the associate pastor on the subject, "What Will Thou Have Me to Do?"

The Ladies' Aid Society held a delightful meeting at the church on Monday, June 13th, with the following hostesses: Mesdames E. L. Auman, R. M. Andrews, Paul S. Kennett, H. A. Garrett, A. A. York, J. C. Whitesell, and Cora Vuncannon. The Society served meals for one day to the Community Chest workers, and realized $250 from this source. The debt on carpet has been materially decreased.

The C. E. Society held its weekly meeting Monday evening, when the topic for discussion was "Our Need for A Christian Sabbath," a most important one just at this time, when insidious efforts are being made to lessen respect for the Lord's Day by Sunday golf, moving pictures, baseball, and the like. God grant that we may never live to see the holy Sabbath of our fathers desecrated in our beloved Southland as it is in many sections of our country. New officers for the C. E. Society recently elected are as follows: President, Mr. Ralph Vance, vice-president, Miss Mary Sheppard; recording secretary, Miss Dennyce McAdams; corresponding secretary, Miss Nellie Martin, and treasurer, Miss Lalah Sheppard.

Children's Day will be observed by the Sunday school next Sunday. A competent committee is in charge of preparations for the program, which promises to be a success.

A number of people from High Point attended the Community Memorial Service at Jamestown M. E. church last Sunday afternoon. Mr. Fred N. Tate of this city and Dr. E. C. Perisho of Guilford College delivered addresses. A splendid portrait of the late Mr. Joseph S. Ragsdale, pioneer manufacturer, loyal Superintendent of the Sunday school for many years, upright and beloved Christian citizen, was presented to his widow for the remaining years of her life, and then to be presented to the Sunday school, and occupy a place in the pastor's study. A unique feature of this delightful service was a long list of names of deceased citizens of Jamestown and vicinity, which bears an unusually honorable record, these names appearing on the program as a memorial to these founders and builders of by-gone days. It is proposed to make this Memorial Association a permananent one to meet annually.

We are much pleased to know that Mr. A. L. Ellison is improving after a serious operation in High Point Hospital, and has returned to his home on Thurston Street. Many friends are hoping for his rapid recovery.

Mrs. Lewis E. Teague and small daughter left Saturday night for an extended visit to friends in Westminster and other points in Maryland.

Holt and Garland McPherson have returned from the State University for the summer

vacation with their parents, Mr. and Mrs. O. D. McPherson.

Mrs. J. G. Snipes has joined a party of friends on a trip to Chimney Rock, Asheville, and Blowing Rock.

Miss Alive Scarratt of Charlotte has returned home from a visit to Mrs. Lewis Teague.

Wyatt A. Pickens returned home from Cambridge, Mass., last Sunday. He has been an Instructor and student in Harward University the past year, and is planning to return in September.

Mrs. H. S. Meredith, who is pleasantly remembered as Miss Jessie Pickett, is the guest of her mother, Mrs. W. P. Pickett, and is accompanied by her two sons, Fletcher Cox and William Meredith.

We are pleased to hear that the condition of Mrs. Harriett Guire of Lenoir, one of our older members who has been very ill in a Hospital, is much improved after a serious operation, and she has been rmoved to the home of her son, Virgil D. Guire. Her recovery is remarkable on account of her advanced age.

The weekly visit of the Herald was missed last week, and we are hoping that Editor McCulloch had a pleasant trip to his Alma Mater at Adrian, Mich., and a safe return.

Many friends among High Point College students and others were interested in reading an account of the marriage of Miss Pomona Johnson and Mr. Aubrey Amick, which was solemnized at Gibsonville last Friday, June 17th. The bride is a daughter of Rev. T. M. Johnson, was a member of the first graduating class of High Point College at the recent commencement, and is a fine and attractive girl of charm and personality. This splendid young couple has the hearty good wishes of countless friends for a happy and successful life together.

Pleasant Hill, West Forsyth.—Our pastor, Rev. Mr. Whitaker, filled his appointment Sunday with an interesting sermon on Foreign Missions.

We are glad to say that our Sunday school attendance is very good although there are several on the outside that we haven't been able to bring in yet.

Our Missionary and Christian Endeavor Societies are doing good work. We have recently organized a mission band among the children, Mrs. R. G. Holder, leader. We don't have many members yet, but hope to get more. The children are taking a great interest in the work.

We held our Children's Day program Sunday evening. The program was good, and enjoyed by a large congregation, much credit being due to Mrs. J. F. Hunter and Miss Lucile Sprinkle in training the children. The offering amounted to something over $18.00.

REPORTER.

Lexington.—Bible School closed last Thursday with a picnic dinner at noon and a very fine program at night by the children. There were 110 enrolled and more than half the enrollment made a perfect record attendance. The sewing class, lead by Mrs. Bethea, made 120 garments which will be given to the children at the Home. The boys, under Mr. Bethea's instruction made useful things of wood—book-ends, footstools, tables and a book case with a wooder book representing each book of the Bible. Besides this profitable instruction the children were taught to sing church hymns, to memorize scripture verses, the salute to the Christian and American flags and many other helpful things.

The teachers of the school were Mr. and Mrs. Bethea, Mrs. Rodgers, Mrs. Curtis Koonts and Misses Virginia Walser, Willie Veigh Leonard and Clara Taylor.

Mr. Bethea will leave for his appointments in Arkansas, Texas, and Oklahoma next Sunday night. Mrs. Bethea goes with him, so the parsonage will be quite a lonesome looking place for a while. Brothers Hardie and Way will fill Brother Bethea's appointments while he is away.

Sunday school and Christian Endeavor are growing and doing fine work.

REPORTER.

Guilford Charge.—We are becoming more and more active in our Master's business. We have organized a Ladies' Aid Society at two of our churches both of which are doing great things for their churches. The one at Hickory Grove is planning some great improvements on the church building, while the Mitchells Grove Society was only recently organized and has made no definite plans of expenditure yet, however they are raising money in various ways which they shall later plan to spend on church improvements. Also our recently organized Missionary and Christian Endeavor Societies at Midway are doing a splendid work. Speaking of our charge as a whole, we can say that there is an increased interest in every phase of church work.

The pastor feels very much indebted to the members on Guilford circuit for their generosity and the kindness they have shown him. They are a responsive people and ever mindful of their pastor's needs especially in the culinary department of his home. Their present pastor has been serving their work for almost two years and has had to buy only three small sacks of flour, scarcely any vegetables and canned fruits, and practically no sugar, coffee, etc., while serving here. He has received three poundings since Christmas, one each from Fairfield, Mitchells Grove, and Midway, which, with the gifts from individuals, have kept his pantry plenteously stocked with good things. O. C. LOY, Pastor.

Flat Rock, Vance Circuit.—Perhaps the largest congregation since our Easter program was given greeted our pastor, Rev. M. P. Chamblin, at the eleven o'clock service yesterday morning. The attention was unusually good and everybody seemed to be in the spirit of worship. I do not know the spirit or feeling that possessed Peter when he accompanied his Master on the Mount of Transfiguration and exclaimed, "Master, it is good for us to be here. Let us make here three tabernacles, one for thee, and one for Moses, and one for Elijah." But I feel that everyone who attended the service yesterday felt like saying, it is good to be here.

Our Sunday school is still running in high-gear, and touching practically every home in this vicinity. Suppose we were to state our immediate home mission goals for America in some such simple terms as these: Every family cared for by some church. Every boy and girl enrolled in some Sunday school. Every church with an adequate and well-trained staff and a well-considered program of worship, nurture, and community ministry.

If we could provide for all the boys and girls of America as good opportunities for religious nurture as some boys and girls are now enjoying, and if we could interest our churches in the adults now unreached by them, we would not have much cause to worry about the America of the future.

Our Children's Day program is being planned for the first Sunday night in July. There will be an ice cream supper at Flat Rock church next Friday night. The public is cordially invited to attend.

LADIES' AID MEETING REPORT

The Ladies' Aid Society of Albemarle held its meeting Tuesday afternoon at the church. In the absence of the President and Vice-President, Mrs. John Whitlock acted as president pro tem. and opened the meeting by reading the 44th Psalm, followed by prayer by Mrs. M. Hatley. The roll was called and minutes of last meeting read and approved.

The committee reports showed that they are carrying out their work in a progressive manner. The Visiting Committee reported 65 visits. Flower Committee for next month will be Mesdames M. Hatley, C. W. Hatley, Arthur Furr and Dan Hatley.

It was decided that we serve a chicken supper at an early date, if a suitable building can be secured, and a committee instructed to make investigations at once.

We were very sorry to have to give up our faithful president, Mrs. Moton, who has moved to High Point. Mrs. D. F. Harkey, our vice-president, agreed to fill the unexpired term of president, and Mrs. J. A. Furr was elected to the officce of vice-president.

Two bills were ordered paid. One for a top to the cook stove in the parsonage and one for flowers sent by the society for Mrs. Hilliard Bowers, deceased. The society recently bought a new ice box for the parsonage, and also new hall curtains, which were very much appreciated by our good pastor and wife.

The next meeting will be held in the home of Mrs. Reece Smith.

This completing the business for this meeting, the Lord's prayer was repeated in concert and the meeting adjourned.

MRS. JOHN WHITLOCK, Cor. Sec'y.

A CIRCUIT CONFERENCE

A circuit conference composed of Kernersville charge was held at Pine Grove church the fifth Sunday in May.

At 11 a.m. the pastor, as best he could, emphasized the need of taking and reading good literature.

At two p.m. Rev. L. W. Gerringer, pastor of Calvary church, Greensboro, took for his subject, How to Build up a Church, and emphasized it in such a plain practical way that it will of necessity bring forth fruit. Prof. Lindley of High Point College followed, taking for his subject, Christian Education; he spoke of an education that would bring about a pure heart-felt religion that truly saves from sin. The greatest regret with me was that there were no more from the other churches to hear these addresses.

Many thanks to these good brethren for their excellent messages.

E. G. LOWDERMILK.

94th ANNUAL CELEBRATION AT PLEASANT HILL

Pleasant Hill Christian Church will be the scene of the 94th annual celebration this year of the Pleasant Hill Temperence Union, which was organized in 1833, and is the oldest in the entire South. Some years ago a granite and bronze monument was erected to mark this spot. Pleasant Hill is south of Graham, N. C., twelve miles on State route, No. 62, in one of the finest sections of the county; surrounded by the old homes of many of the county's oldest settlers, such as the Albrights, the McPhersons, the Dixons, and others of the pre-Revolutionary families. Lord Cornwallis passed through that section in 1781, and just west of it was fought the Battle of Alamance in 1771 between Gov. Tryon, and the famous Regulators.

Plans are under way for a notable celebration this year, and a home-coming of former residents of that section, on the church grounds on Monday, July 4th. The address will be delivered by Dr. W. T. Whitsett of Whitsett at 11 a.m. and various interesting features will fill up the programme for both morning and afternoon.

Many great gatherings have been held here in the years now passed, and those in charge of the work for this year are expecting to make this 94th annual celebration one of the best in the long history of the place. A general invitation is extended to the public and all those interested to be present for this year's celebration.

NOTICE

Fairfield Church, Guilford Charge

An all-day memorial service shall intervene at Fairfield the third Sunday in July, (July 17, 1927). There will be splendid speaking and special music. Lunch shall be served on the ground. All the old patrons of this church and all those who have kindred and friends buried here are requested to come and bring lunch and flowers with you. This memorial service will be the beginning of a series of revival services which shall follow and continue for several days. We request your prayers in behalf of our meeting as well as the presence of all those who are able to attend. O. C. LOY, Pastor.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$177,412.30
J. W. Ivey	12.50
Dr. R. F. Lackey	40.00
C. L. Whitaker, Jr.	20.00
Mrs. C. H. Jones	10.00
Mr. and Mrs. W. A. Johnson	10.00
C. O. Pickard	25.00
Mrs. J. M. Kennedy	2.00
Mrs. C. C. King	5.00
Mrs. C. C. Smith	5.00
Mrs. C. C. King	5.00
Young People—Corinth Church	18.00
Mrs. Ed Kirkman	1.00
	$177,565.80

Endowment Insurance Fund

Amount previously reported	$7,769.61
Jas F. Holmes	5.00
J. M. Minnis	10.00
	$7,784.61

REGISTRATION CAMPAIGN

The Line Advanced From 186 to 258 This Week

We see that we are not at a standstill; we are making a little progress, but we are not moving as rapidly as we should, in order to reach our set goal by July 18th. The agents who are at work are doing fine work; they are regularly sending in almost weekly lists. There are some of our appointed agents who have not sent in any names as yet. I can't feel that they are paying no attention to the campaign; I think they are trying to get the name of every member of the church before sending in any names. Agents, don't do that, send in what you have each week if it is not more than three names. We are expecting some new churches to appear in the list next week.

Burlington First comes from the zero class to second place in the list of churches, and is running West End a close second. I hear rumor of this just being a starter for Burlington. West End, do you hear?

Albemarle also made a good gain, jumping from 12 to 32. Albemarle always "does up things brown." For two or three years, I think, she has won the registration banner. (If I am not right some one correct me.) Aspiring winners need to watch Albemarle.

Registrations By Churches

West End, 48; Burlington, First, 41; Beth esda, 35; Albemarle, 32; Whitakers, 22; Eden, Halifax, 10; Gibsonville, 8; Enfield, 7; Flat Rock, Vance, 6; Hollister, 6; Kernersville, 6; Friendship, Albemarle, 5; Concord, 3; Spring Church, 3; Grace, 3; Union Grove, Orange, 2; Tabernacle, West Forsyth, 2; Bess Chapel, 2; Oak Grove, Cleveland, 2; Saxapahaw, 2; State Street, Lexington, 2; Efland, 2; Henderson, 2; Asheboro, 2; Union Chapel, Gibsonville, 1; Vaughn, 1; Corinth, Littleton, 1; Lebanon, Spring Church, 1; West Thomasville, 1.

Comparison of campaign for last week:

Registrations last week	186
Registrations this week	258
Increase	72

New Churches Registering

Burlington First	41
Union Grove	2
Tabernacle, West Forsyth	2
From new churches	45

Gains Made

By Albemarle	20
By Bethesda	4
By Enfield	2
By Eden, Halifax	1

We make special mention this week of the following agents who have made the increase possible: Miss Elizabeth Rogers, Burlington; Miss Eleanor B. Craig, Union Grove; Miss Treva Long, West Forsyth; Miss Ruth Green, Albemarle; Miss Ethel Harrison, Bethesda; Miss Alene Locke, Eden.

Those who have registered since last week's report:

J. W. Bobbitt, Mrs. J. W. Bobbitt, **Rev. S. W. Taylor,** Mrs. S. W. Taylor, Miss Frances Taylor, John Taylor, W. S. Taylor, Jr., O. N. McPherson, Mrs. O. N. McPherson, Miss Mildred McPherson, Walter McPherson, Billie McPherson, Hoyt McPherson, Ruth McPherson, Floy Rogers, Mrs. Floy Rogers, Davis Rogers, Eula Wheeler, M. L. Jones, T. T. Stafford, Mrs. T. T. Stafford, Martha Clapp, Miss Ila Stafford, Mrs. S. N. Crutchfield, Mrs. R. L. Pickard, Marvin Pickard, Winona Pickard, Miss Ivy Way, Winford Way, Alvis Rich, D. D. DeMoss, Mrs. D. D. DeMoss, Ollie Watts DeMoss, J. C. Jones, Mrs. J. C. Jones, Glenn Huffman, James Rogers, W. T. Way, Miss Sudie Way, Mrs. G. N. Newlin, Miss Mary Elizabeth Cheek, G. C. Smith, Mrs. Ralph Reaves, W. A. Davis, Mrs. J. M. Loyd, Mrs. Luther Lowder, **Rev. J. R. Anderson,** Louise Shoe, Miss Ruth Green, Crity Johnson, Joy Johnson, Martha Blake, Mary Blake, Evelyn Curlee, Martha Curlee, Grovine Gaddy, Edna Hatley, Irene Hatley, Bulah Doby, Jonnie Bowers, Edward Hatley, Howell Harwood, Patric Poplin, Frances Hatley, Ruth Mae Hatley, Elizabeth Rogers, F. M. Taylor, Catherine Taylor, Agnes Louise Willcox, **Rev. C. H. Whitaker,** Mrs. C. H. Whitaker, Frank Hudgins.

The names of three ministers appear in the list, bringing the total number of ministers to register to twenty-two.

We show only one Sunday school superintendent's name this week: Mr. G. C. Smith, Burlington, First.

N. M. HARRISON, JR.,
Registration Campaign Manager.
Littleton, N. C.

A report from Bro. Harrison received too late to be printed this week brings the total number of registrations up to 435.

THE YOUNG PEOPLE'S SUMMER CONFERENCE

Many are asking for information as to the cost of the conference. The expense will be the same as it was last year: $10.00 for the entire week, or $1.50 per day if some one just stays part time. This, however, does not include text-books to be used in the class room. For the $10.00 an individual will be given board, room, tuition etc. for the week. Here is an opportunity to invest $10.00 in a most profitable way.

Perhaps some one may want to know what to bring. Bring all necessary toilet articles, bed linen, hiking clothes, tennis togs, musical instruments, baseball necessities.

Good News

We have been very fortunate to secure one of our returned missionaries to teach a course in misions. Dr. Roberta Fleagle has kindly consented to come to our conference and teach our mission course. She will also bring to us a lecture relative to her work in China. Dr. Fleagle has been in China for seven years and out of her vast experience she will bring to us much information concerning the work there. YOU ought to hear her! We have many outstanding people on our Faculty and it will be a great inspiration to be with them and learn of them, but I am sure that it will be a peculiar privilege to hear Dr. Fleagle and be in her class room.

Brethren of the ministry, Sunday school superintendents and workers, presidents of the Christian Endeavor Societies and ALL who have enlisted in our ranks, I ask for your earnest prayers, I solicit your faithful co-operation to the end that this may be the biggest and best conference in the history of the work.

FRED. W. PASCHALL, President of Board.

—Quite a number of vacation Bible schools have started up.

THE EDITOR'S VACATION

As planned, we made a trip to Michigan. This proved to be both pleasant and restful. We had a good car, good company, and met friends of former days. Our company included Brother W. H. Hunter, his wife and daughter, Miss Mary, and the editor's daughter. Brother Hunter had just bought a new Chandler Sedan, and we five just filled it. The distance traveled going and coming was about two thousand miles, and the car never failed to do its duty. We had one tire puncture from a nail. We put on the extra tire in a short time and were on our way. A roadside repair shop mended the punctured tire in about half an hour, and we had our reserve ready. We were gone nine days. We spent three days going, three coming, and three in Michigan. Our time in Michigan was divided between Adrian and Ann Arbor. Brother Hunter and the editor were former students at Adrian. The editor was for a year student and teacher in Ann Arbor and Brother Hunter's daughter, Miss Bessie, is now a student there, preparing to be a physician. We met quite a number of people we had been associated with in the past, and every one of them we were glad to meet again. We attended a church service in the old college church at Adrian. We looked into North Hall where we as students were domiciled for a time. We went to see the houses in which we had once lived. The city was not so much changed as the people. In the stores were new men behind the counter. New men were in the banks and law offices and the pulpits and editorial sanctums of the city. We were reminded of the observation of the author of the Book of Ecclesiastes: "One generation goeth and another cometh, but the earth abideth forever."

We crossed the Blue Ridge and also the larger mountains further west. We saw many beautiful mountain and valley scenes. We crossed many rivers and caught glimpses of the waters of Lake Erie with ships thereon. We stopped on the way back and saw the Shenandoah Caverns. We had heard much said, but what we saw surpassed our expectations. The wonders of nature in this cavern are indescribable. Some of the scenes under electric lights of different colors were entrancingly beautiful. It costs an admission fee of $1.65 to see this wonder, but we did not regret the cost. Some of our party also inspected the Natural Bridge; others, having seen it before, did not pay the cost (over a dollar) of seeing it again.

Our chauffeur for the trip was Miss Mary Hunter. She drove every inch of the way, exhibiting unusual power of endurance. She is clear-sighted, sees at once what to do, and is quick to turn, to the way of safety. Some of the wayside spectators looked with almost open-mouthed wonder to see one "so young, so tender, and so fair" with her hands on the steering-wheel, controlling the action of the powerful iron horse that raced forward with us over hill and mountain.

The editor's daughter stopped in Pittsburgh and remained there visiting the family of her brother, Leon McCulloch," while the rest of our party made our way to Michigan and back.

On our return trip we passed Gettysburg and Harpers Ferry. We stopped in Gettysburg and saw the famous painting showing the battle of Gettysburg in progress. The battlefield covered 20,000 acres. This painting stretches around the wall of a circular building and represents the entire field as seen from a central point of view. One sees the troops in action, both federal and southern. It is so well painted that it gives much of the effect of the real scene. Wounded horses and wounded men have a very natural appearance. Some are seen lying dead. For the most part what one sees is men in the most vigorous action, rushing upon each other in battle array. It is sad to think now that all these were Americans who ought to have been the best of friends.

In passing Harpers Ferry we thought of and spoke of John Brown's raid for which he was tried and hanged. One of the prisoners taken by John Brown afterward married and lived in Wilmington, N. C., where her daughter married C. E. McCulloch, a brother of the editor of the Herald.

Home again, we greet our readers and wish for every one of them that needs it as restful and pleasant a vacation as we have had.

—In returning from our vacation we met Rev. A. G. Dixon and party, consisting of Mrs. Dixon, her sister, Miss Hughes, and Miss Ratcliffe. They were headed for Gettysburg and we were coming from that place to Frederick. We stopped and exchanged a few words. It was then that we first heard of the death of Rev. D. A. Highfill. We trust Brother and Mrs. Dixon will have a very restful vacation.

—We were pained to learn on coming home that Rev. T. M. Johnson had suffered an attack of illness while preaching at Asheboro and had been compelled to stop work and rest for a time. We trust that his recovery of health and strength will not be delayed.

—Rev. L. W. Gerringer received the degree of Master of Arts at the recent commencement at Western Maryland College. But don't call him Master Gerringer: he might think you were mistaking him for a little boy.

—Adrian College this year conferred the honorary degree of Doctor of Laws upon Prof. T. C. Miller, of Fairmont, W. Va., and the degree of Doctor of Divinity upon Brother Turkelson of West Virginia and Rev. Edward Montgomery, Presbyterian minister in Adrian. There was a graduating class of good size—our impression is 25 or 30. They appeared to be older than the average of college graduates.

—Mrs. Rev. W. F. Kennett with her sister, Mrs. Stafford, and two others made an auto journey to Washington, Baltimore, Philadelphia, Atlantic City, and New York recently. Of course they saw sights and will have a great volume of pictures in their memories.

—Rev. W. F. Kennett went to Bethlehem yesterday to attend the Fields reunion. He is invited to the Hanner-Kirkman reunion next week.

—Miss Pomona Johnson, older daughter of Rev. T. M. Johnson, was recently married to Mr. Amick of Burlington. The day of marriage was her birthday. The ceremony took place in the Gibsonville M. P. Church.

WOMAN'S MISSIONARY DEPARTMENT

MISS ESTHER ROSS, *Editor*
MISS MARY C. MCCULLOCH, *Assistant*

Asheboro Auxilary

The Woman's Foreign Missionary Society of the Asheboro Methodist Protestant church met with Mrs. John Swain on Monday afternoon, June 13, 1927.

The president, Mrs. J. S. Lewis, called the meeting to order and Mrs. J. E. Pritchard conducted the devotions.

Miss Esther Ross, program leader for the afternoon, took charge of the meeting and gave a very interesting reading and talk on "The Present Day Jonah" of the missionary cause and church work in general.

Miss Lollie Jones had charge of the question box which proved very interesting. The business part of the meeting followed: Roll call, payment of dues and treasurer's report.

We were dismissed by prayer by Mrs. J. S. Lewis.

MRS. JOHN SWAIN, Corresponding Sec.

THE VOICE DIVINE

The call of the Christ, sometimes we may hear,
Through the voice of a friend who cares;
The Spirit pleads in gentle tones,
In answer to someone's prayers.

Someone's vision may have pierced ahead,
And beheld what our eyes could not see;
Someone's soul may have understood,
The outcome that perhaps would be.

Jesus speaks through earnest lives,
He speaks in answer to prayer;
He speaks through the humble contrite heart,
He speaks to those who care.

We cannot expect His voice to sound,
To us through the gay worldly throng,
We cannot expect His call to come,
From a source that endorses wrong.

Perhaps the call in pleading tones,
May sound commonplace to our ears,
Perhaps we may choose an opposite way,
Assured that there are no fears.

Perhaps, and then as we onward go,
The way that the world has sent,
Perhaps there's joy for a little while,
Then the joyous time's soon spent.

We cannot retrace the way we've gone,
And follow the way we've missed,
We cannot grind the grain, 'tis true,
With water that has ground the grist.

Perhaps the call would have led us on,
To visions and victories great,
Perhaps, perhaps, if we only could,
But perhaps may be too late.

Teach us to know Thy gentle voice,
And to gladly trust Thy word,
Teach us to know the surest way,
By messages of love we've heard.

By REBECCA B. LINER.

—The tent caterpillar is threatening the Eastern New York fruit crop.

IN HONOR OF THE DEAD

Horner

Mrs. Bettie Lenoir Horner, wife of J. A. Horner, was born December 4, 1879. She departed this life June 5, 1927; her age is 47 years, six months and one day.

Mrs. Horner was the daughter of the late H. P. and Eliza Gray Jordan. She was born and reared at the Jordan homestead in Orange county, near Cedar Grove. After reaching young womanhood she was sought and won in marriage by Mr. J. A. Horner, with whom she lived happily until death broke the union. Her marriage occurred on the 24th of December, just after her 25th birthday. The union was blessed with six children, as follows: James Jr., Mrs. W. W. McCulloch, Bessie, Ruth, Marjorie and Hubert. These, with the husband survive. One brother and one sister also survive. They are Mr. J. M. Jordan and Mrs. Nannie Phelps, both of Orange county.

The religious life of Mrs. Horner began in her early years. Her connection with the First M. P. church of Burlington dates from June 1, 1881. Her number on the register is 254. As a Christian she was unpretentious but earnest, and remained faithful to the end. On Saturday evening before her departure early Sunday morning, she assured her pastor that spiritually all was well with her. At that time none of us thought that she was so near the brink of the river, and that the crossing would be so soon. But such is life's brief day.

Her life, though short, was lived to a worthwhile purpose. She was a devoted wife, a loving mother, and a befriending neighbor. And now that she has gone, the sorrow that we feel in giving her up is not the sorrow of those who have no hope. There is every assurance that

"Her day has come, not gone;
Her sun has risen, not set;
Her life is now beyond the reach of death and change,
Not ended but begun."

And this is comfort, this is solace, this is ease to our hurt hearts.

The funeral service was held at the home, and was attended by many sympathizing friends and neighbors. The body was laid to rest in Pine Hill cemetery. The flowers that mark her grave there will soon fade, but amid the flowers of eternal beauty her spirit will abide forever. S. W. TAYLOR.

Kernodle

On the morning of June 1st, Brother R. A. C. Kernodle, after an illness of fifteen weeks, passed into the great beyond. He was the son of John and Polly Kernodle, pioneer settlers of Alamance county. The Kernodle homestead was near Elon College; it was there that the deceased was born, and near there, is where most of his earthly life was spent. The date of his birth is July 26, 1848. His age is 78 years, 11 months, and five days.

In his twenty-first year, on the 16 of May, 1869, he was united in marriage to a neighbor girl, Miss Mary Ann Tickle, daughter of Eli and Polly Tickle. For forty-nine years these two walked life's pathway together. On the 29th of March, 1924, the happy union was broken by her passing. Four daughters and seven sons were born to bless this union, three of whom preceded the parents to the spirit world. The surviving children are as follows: John W., Thomas R., Claude C., Grover C., Miss Grace, and Mrs. H. J. Simpson, Mrs. G. M. King, Mrs. R. E. Taylor.

About seven years prior to his death, Brother Kernodle sold his farm near Elon college, and took up his residence in Burlington, where he lived throughout the remainder of his earthly life.

One of the regrets of the deceased was that he did not become a Christian earlier in life. In 1924 he accepted Christ as his personal Saviour, and in October of the same year he united with the First M. P. church, Burlington. His years of Christian service were few, but it should be said that in those few years he was earnest and steadfast. It was his great joy to attend church, and the cottage prayer meetings held in his community. And always he entered most heartily into the prayer that was offered upon the visits of his pastor. During his illness he often expressed himself as being ready for his departure. He seemed to want to make up, as far as he could in these brief years, what he had failed to do in that part of his life which was not given to God. He was concerned for the welfare—spiritually and materially—of his children; his attitude towards his neighbors was one of kindness and hopefulness; and for the cause of Christ, both for himself and for others, he was zealously interested. We give him up with comfort and assurance. In the beyond he has entered, we believe, upon the larger life that awaits all the children of God.

The funeral service was held in the First M. P. church, Burlington, and the body laid to rest under a covering of flowers, by the side of his wife in Elon cemetery.

Our tender sympathies are extended to the family and relatives, and we pray that the circle may be unbroken in the homeland of the soul. S. W. TAYLOR.

Highfill

Rev. D. A. Highfill, aged M. P. superannuated minister who passed away Wednesday, June 8, at his home in Liberty, was laid to rest in the Fairview cemetery Friday afternoon.

Mr. Highfill was born October 23, 1847; died June 8, 1927, age 79 years, seven months, 15 days; licensed to preach by the fourth quarterly conference, Haw River Circuit, October 28, 1871; became a member of the N. C. conference of the Methodist Protestant Church December 1871. Was married November 4, 1879, to Miss Emily Hornady, who survives; also survived by three daughters, Mrs. Lilian Welborne, of High Point, N. C., Mrs. V. H. Coltrane, Norwood, N. C.,; Mrs. Allen J. Marshall, Winston-Salem, N. C.; two sons, D. E. Highfill, Ramseur, N. C.; and C. L. Highfill, Liberty, N. C.; four brothers, W. S. Highfill, Guilford college, N. C.; A. B. Highfill, Greensboro, N. C.; P. T. Highfill, Summerfield, N. C.; P. H. Highfill, Donnaha, N. C.; six sisters, Mrs. B. Z. Bird, Greensboro, N. C.; Mrs. Callie Lasley, Guilford College, N. C.; Mrs. Susie Wilson, Greensboro, N. C.; Mrs. Martha Johnson, Stokesdale, N. C.; Miss Emma Highfill, Summerfield, N. C.; Mrs. J. E. Fox, Siler City, N. C.; and six grandchildren.

By requeust of deceased Rev. W. F. Ashburn was in charge of the services in the Liberty M. P. Church, assisted by Dr. J. D. Williams, Rev. W. M. Pike, Dr. A. G. Dixon, President of the M. P. N. C. Conference, and Rev. F. L. Gibbs, pastor of the local church, with thirty other ministers acting as honorary pallbearers, Ten young ladies of the community were in charge of the flowers. Six nephews of the deceased were active pallbearers. F. L. GIBBS.

Ridge

On Friday, May 27, at five o'clock p.m. our hearts were made sad by the passing of our dear Brother Mr. Lumby Ridge. He had been an invalid for some time and bore his afflictions with patiences. Though it was not my pleasure to know Brother Ridge but a short while. He was converted at an early age and joined Canaan M. P. church and remained a faithful member until death. Brother Ridge was a devoted Christian, a loving husband and father. To mourn their loss are his widow and six children, five boys and one girl.

The funeral services were conducted by Rev. J. B. Trogdon, assisted by the pastor, after which the remains were placed to rest in Canaan cemetery.

May God comfort the bereaved ones.

REV. M. C. HENDERSON.

Barber

Mrs. Callie Sutton Barber, born April 15, 1903, departed this life June 12, 1927. She joined Carolina Union church at the age of 14 years. She was an M. P. and remained faithful until death. She leaves husband, father, mother, four sisters and two brothers. We feel that their loss is her gain. May the Lord bless and comfort the bereaved ones in their lonely hours. T. A. WILLIAMS.

In Memory of Rev. D. A. Highfill

He was God's true soldier
Pure in mind, heart, and soul,
Pressing onward and upward
Striving to reach his goal.

Comforting those in sorrow,
Pleading with those in sin,
Feeding God's lambs and sheep,
Bidding cowards be men.

Climbing rugged mountains,
Fording their swollen streams,
Ready on life's battle front
Where Satan's armour gleams.

Standing erect and conquering
Ne'er the fight giving o'er,
Until his Captain bid him to
Rest and fight never more.

By His Niece, PEARL HIGHFILL.
Guilford College, N. C.

—Dr. W. A. Hornaday, Greensboro veterinarian, will be one of the speakers at the 26th annual meeting of the North Carolina State Veterinary Medical association, to be held in Durham on Wednesday and Thursday of next week.

Dr. Horaday will speak at the morning session on June 29 on the topic "Phases of Garbage Feeding of Hogs." The meetings will be held in the Washington Duke hotel.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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Correspondence solicited.

R. M. ANDREWS, *President*

OUR CHILDREN'S HOME

Offerings by Chuurches and Indivividuals

Pleasant Grove Station, $9; Glen Raven, Glen Raven charge, $6.37; Stallings, Mecklenburg, $1.30; Yadkin College, $1.76; New Hope, Vance, $3; Randleman, $7.20; Union Grove, Orange, $2.50; Charlotte, Richland, $2.60; Kistlers, Cleveland, $3.50; Miss Mamie Johnston, Sunday Eggs, $2.25.

Sunday School Offerings

Welch Memorial Baraeca class, April and May, $10; West Thomasville, West Thomasville circuit, $5; Spring Hill, West Thomasville, $2.13; Welch Memorial, High Point, $11.58; English Street, High Point, $5.09; Liberty Hill, S. C., $7.70; Winston-Salem, $10.50; Ray Bible class, Graham, $4.60; Denton, Denton, $5.35; Friendship, North Davidson, $2.50; Yarborough Chapel, S. C., $1.50; South Lexington, $7.08; First M. P. Charlotte, $15.08; Graham, $5.44; Lebanon, Spring churcch, $1.68; Bethel, Mocksville, $2.37; Friendship, Friendship Station, $7.60; Reidsville, $11.01; Midway, Haw River, April and May, $6; State Street, Lexington, $5.15; Creswell, $3.68; Whitakers Chapel, $19.39; Siler City, $6.61; Friendship, Mt. Hermon, $4.60; Whitakers, Whitakers, $8; First M. P. C. E. Society, High Point, $5; Stony Knoll, West Forsyth, $2.07.

For the many offerings, we want to express our sincere gratitude; may we ever have your continued interest and support.

We now have our program ready to render, so please get in communication with us when it is convenient for you to have us visit your church.

E. F. ALLMAN, Superintendent.

Offerings by Churches and Individuals

Fair Grove, Haw River Circuit, $3.50; Sapling Ridge, Alamance, $3.33; Macedonia, Why Not, $4; Rose Hill, Pageland, S. C., $2; Mattie A. Whitaker, Raleigh, $3; S. M. Whitaker, Raleigh, $2; Mrs. D. T. Gaster, Sunday Eggs, $3.42; Concord, Saxapahaw Charge, $1.05.

Sunday School Offerings

Efland, Orange, $7.80; Mt. Pleasant, Mt. Pleasant, $7.50; Mizpah, Haw River, $5; First M. P. Sunday school, High Point, $21.54; Hickory, Forsyth, $6.45; Mt. Carmel, Forsyth, $4.82; Lebanon, High Point, $5.81; Shoals, Pinnacle, $3.23; Fairview, Fairview, $2.53; Haw River Mission Church, $5.25; First M. P. Thomasville, $10; Bethesda, N. Davidson, $8.60; Worthville, Randleman, $5.11; Loves Grove, Midland, $4.84; Bethany, Randolph, $1.25; Calvary, Greensboro, $15; Henderson, April, May and June, $24.58; St. Pauls, Greensboro, $21.88; Center, Alamance, $4.50.

We are grateful indeed for the good contributions of the past week; we realize the Home has the loyal support of the many churches; may they ever keep this interest at heart. We also wish to make mention through this column our appreciation to all who have contributed bed clothing and wearing apparel. Mrs. W. J. Boyles, of Thomasville, very kindly remembered the girls, who are going on the program, with dress materials.

To these and all others who contribute in various ways, we thank you most heartily.

E. F. ALLMAN, Superintendent.

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SUNDAY SCHOOL

Lesson for July 3.—Saul Chosen King. 1 Sam. 9-11.

CHRISTIAN ENDEAVOR

Topic for July 3.—What Our Government Does for Us. Rom. 13:1-8.

HERALD SUBSCRIPTION RECEIPTS

Rev. H. L. Powell, $1.50; Rev. D. R. Williams, $1.50; Rev. R. C. Stubbins, $1.50; Rev. W. H. Neese, $1.50; Rev. H. F. Surratt, $1.50; Rev. W. L. Carson, $2; Nessie Little, $1.50; Rev. W. F. Ashburn, $1.50.

—Rev. M. Ivey Crutchfield has changed his address to 115 Academy Street, Greensville, S. C.

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—The government is opening the national forests in Alaska for pulp wood production.

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — ALL ARE BRETHREN.

Pres Elderdice File
Westminster MD

VOLUME XXXIII. GREENSBORO, N. C., JUNE 30, 1927 NUMBER 33

Another Methodist Protestant Book

There came to our desk this morning a neatly bound book entitled *Sketches and Reminiscences, Methodist Protestant Church, Fairmont, W. Va.* This is one of the outstanding local churches of our denomination and readily lends itself to the task of the local historian. It is not every church that is so rich in material. And few churches have members so well qualified as was the author of these sketches for such a task. Prof. T. C. Miller, LL.D., is the author, and he has succeeded in producing a book of over 200 pages, full of interest from beginning to end, though, of course, the interest will be more intense in the case of those personally related to this church. This great church began in 1829 with seven members. It is one of the oldest and largest churches we have. It has had an unusually interesting history. In the Civil War, it furnished soldiers to both the North and the South. One of its members, Governor Pierpont, is represented by a life-size marble statue in the Capitol at Washington. Dennis B. Dorsey, Sr., one of the founders of the Methodist Protestant Church, spent his last years and was buried at Fairmont. Rev. Leigh Layman, one of our missionaries to Japan, went out from the Fairmont Church. The mind of Professor Miller has seized upon many points of interest in the history of this church or in its relationships to other churches and church workers. We thank him for remembering us in distributing this book. It will bring inspiration to all readers. It is formally "dedicated to the memory of those who have gone before, in the hope that our youth today will emulate the noble Christian character of their church forefathers."

Contracting Jesus' Vision

Jesus gave to men a grand vision, and with it a most inspiring hope. He spoke to men of the kingdom of the heavens, he spoke of the many mansions in the Father's great house, he awakened in us a hope of a translation to a world infinitely more grand and glorious than this. As we grow tired of the earth and its limitations, we can lift up our hearts to the heavens and console ourselves with the prospect of our translation to a realm of perfect liberty. We feel that this world is very good as a place of temporary residence, but we do not like to think of it as our everlasting abode. But the Russellites are coming along and telling us that we are to live forever on the earth. To be sure, they try to reconcile us to this fate by telling us that God will remodel the world and furnish it to our liking and that we will be forever happy here. But we can't think so, and the Russellites with their childish interpretation of scripture cannot make us think so. We cling to the large hopes Jesus has given us in his words about our destiny.

Modernism is the most dishonest of all false religions. The others are at least honest enough to have their own publishing houses, their own schools, and their own churches. But not so Modernism. Modernism by fair speeches and under scientific guise has stolen the churches, the schools, and the publishing houses of the orthodox denominations, so that today those denominations are being ruled and wrecked by a modernistic-political machine.—*From "Grace and Truth."*

What One Brave Woman Did

It was during the Stephens evangelistic meetings in 1926. People were flocking to the evangelist's tent nightly to hear his stirring messages. His meetings became the talk of the town. Most of the talk was in approval of the evangelist's teachings, but there were some adverse critics. One of these occupied a chair in an institution of learning, a professor's chair. He was so imprudent and so unfair to his position as to attack the Bible which Mr. Stephens honored in his preaching—attack the Bible in the presence of his class. He read from the Bible the command, Thou shalt not kill, then turned to the special command to the Israelites to exterminate one of the tribes that defiled the Promised Land with their abominations. He tried to show his class that there is gross inconsistency between God's teaching and His example, as though God did not have what men do not have—the right to impose death on men. The point he was making was that the Bible is an unreliable book as a teacher of morals.

A Greensboro lady, herself a former student in the same school, heard of this professor's attack upon the Bible, called him by phone and made an engagement to see him. In her talk to him she endeavored to show him the error of his way. Whether she succeeded or not, we venture to say that she succeeded in making him more cautious in his teaching about the Bible. The experience ought also to have shown him that he is poorly prepared to act as critic of such a great book as the Bible is. He reminds us of the stock picture made to represent the foolish man,—a man sawing off the limb he is standing on.

Help Where You Are

There are those who spend time in imagining what great and good things they would do under other conditions;—if they had wealth or high position or commanding eloquence. These advantages are not to be despised, but in the matter of doing good things for the world far more depends on the disposition of heart than upon any circumstances or conditions. If a person will not use what he has in the service of the world, it is hard to believe that he would do so if he had much more. The great thing is to be willing to do well, so willing that you will try with what you have and where you are. The person that does this is likely to find his power enlarging and his position advancing. He is given more talents and larger opportunities because he uses well what he has. But the person who does nothing because he cannot do great things is likely to lose the power he has. His talent will be taken from him and given to the person who has and uses ten talents.

LUTHER TO MELANCTHON

"He who attempts, as you do, to render visible, apparent, comprehensible, the unseen things of God, will have cares and tears as the reward of his labor, as you have. The Lord has announced that He will dwell in clouds, and make darkness His pavillion. Let who will have it otherwise; I shall not. Had Moses made up his mind to solve the problem of escaping Pharaoh's army, Israel might have been in Egypt at this day."—*Selected.*

THE RURAL CHURCH

In looking over the program for the Pastors' Summer Conference, I see that the rural church will be the general theme of discussion. Brother Stubbins gave us an address along that line at the branch meeting, and called on several, including myself, for a few words on the subject. About all I could say was that if my church was any farther away I would never get there. Out of date it may be, but some of us are still driving little mules—and some are walking.

Consolidation of schools may work all right when transportation is provided for the children, but I fear it will not work so well with our churches. The church and Sunday school are the main thing in a community, even though they are not half doing their duty.

I know a woman who walks two miles and takes her two little children to Sunday school, while hubby stays at home, too lazy to run the car.

I know another one who walks three miles with her brood of six because she has no other way to get there. What would these women and children do if the church was much farther? Would it be the right thing to do to take the Sunday school out of the lives of these children? Consolidation may be the only remedy in some cases but I fear it will only give the preacher a bigger church membership with less traveling instead of benefiting the country people. However, if we judge folks by their actions, goodness knows the majority of country people don't deserve a church, for they don't appreciate it enough to attend and support it.

And the trouble is not poverty as Brother Stubbins seemed to think. Of course we have the poor always with us, but they usually come nearer carrying their part of the load than the man with a bank account. Stinginess is holding the rural church back more than poverty. When a farmer gets hold of a dollar he never wants to turn it loose where he can't keep his eye on it.

And that is the direct result of ignorance and lack of vision. Not half of our people ever see a church paper. They have never seen our college or children's home. They never attend any of the conferences and mingle with our church leaders, and it is hard for them to realize that there is anything beyond the local church. Nor they don't want to believe it, for they know it will take money.

Brother Dixon seemed to think that prying the people loose from the grave yard would be the greatest problem, but if somebody can devise a plan to pry them loose from the dollar, the rural church problem will be solved, and your worries will all be over. What we need most is more church educators, more church love and more church going.

Now put your heads together and bring it to pass. We all know it is not fair for our rural people to share the blessings of the church, and then shirk every duty that makes the church possible. Some of our most able members think they have fulfilled the whole law when they pay the pastor's salary, when that is only the first step, and is really all for self. I have been in a rural church for nearly 40 years and I know full well we are a drag on the conference, but with all our short-comings, do what seems best, but go slowly in taking our little churches from us. I may tax the editor's patience so far that he will throw this article away, but while I am writing I will say a few words in regard to the Young People's Conference.

Go, by all means, for Brother Harrison is a good old soul and will welcome all who are under one hundred years old. Brother Gerringer may come around and insist that you have made a mistake, but tell him that you feel just as young as he looks, and send him about his business. Of course he will only be joking, but we have a little fun as we go along whether we are old or young. In times past the young people have written what it meant to them to go to the Young People's Conference. I am past the half hundred mark and haven't attended for the last two years, so I believe I can say what it means for the old people. Don't go to work unless you really want to, but go for a vacation. I think it is good for us to make a change. I think it especially good for a country woman to go where she will not see a cow nor a chicken (only on the table) for a week, and lie in bed till the breakfast bell rings, and then not to give a thought to where the dinner is coming from.

They feed you well, but if you are as green as I am you may not always know what you are eating. But if it is good, what difference does it make? However, feed for the body is not half what we get. The addresses and lectures are instructive and inspiring, and it is a pleasure to meet and mingle with our ex-pastors and the leaders of our present church, and also the leaders of our future church.

If more of our old people and also more of our young people would attend these conferences, it would help solve the problem of our rural churches.

Mrs. J. J. Crawford.

WATCH YOUR WORDS

"Good talking, which plays a really vital part in daily life, can be learned," declares Grenville Kleiser, well-known American author who writes especially about public speaking and English usage.

The chief rules which should be learned and diligently applied if one would cultivate correct and pleasant speech are listed by him as follows:

1. The first and vital condition of attractive talk is clear and well-ordered thinking. Mentally classify your ideas. Accustom yourself to think logically.

2. Talking should not be a verbal nor vocal contest, but a mutual exchange of ideas. Monologue soon becomes monotonous.

3. Never give unsolicited advice. Advice which costs nothing is usually worth what it costs.

4. Do not let your desires and feelings over-colour your views, nor lead you into exaggerated statement. A flexible attitude of mind is more likely to win an opponent to your way of thinking.

5. Keep your voice low, think before you speak, repress unseasonable allusions, and let common sense hold the reins.

6. Avoid telling unduly long stories or lengthy personal experiences. If you cannot abridge a story, omit it.

7. Do not interrupt another, nor show impatience. Wait quietly for your turn to speak. Resolutely avoid the selfish habit of monopolizing a conversation.

8. Don't make a reputation for being a "funny" man. The habit of telling too many humorous stories is weakening and will put you in the class of lightweights.

9. It is not well to carry an argument to extremes. When you observe that your listener does not wish to be convinced, change the subject.

10. Sedulously avoid controversial debate about religion or politics.

11. Practice self-discipline in your daily talking. Promptly correct in yourself faults such as slovenly articulation, incorrect pronounciation, unduly high pitch, loudness, monotony, inflexibility, over-emphasis, vagueness, verbosity, circumlocation, and wordiness.

12. Be modest in manner and statement. Egotism is always objectionable. Resist the desire to be prominent in talking.

13. Talk deliberately, not in spasms. Pauses and rests are as necessary in speech as in music. Give the other man a chance to express his ideas.

14. Don't talk to the limit of what you know on a given subject. What is left unsaid is sometimes as eloquent as what is said.

15. Avoid gossip and censoriousness.
16. Talk at your best in the most ordinary circumstances.
17. As a general rule the use of slang should be discouraged. It is usually a subterfuge of the slothful.
18. Good talk implies a judicious choice of words.
19. Know how to stop talking at the opportune time. It is reprehensible to detain anyone unduly because you have more to say.

The use of the voice in talking is of prime importance. A good speaking voice can be cultivated by daily attention to your articulation, modulation and general expression.

Favour the low keys of the voice and speak in quiet tones. Many a good voice has been ruined by the habit of continuous and loud talking on the street or elsewhere amid noise and confusion. Eagerness and loudness should be repressed, and clearness and vivacity encouraged in your speaking.

Develop in the voice such cardinal qualities as purity, resonance, depth, brilliancy, flexibility, and adequate power. One of the best means of doing this is to read aloud daily from a standard author, and to give earnest attention to the cultivation of these desirable qualities.

EDUCATE IN YOUR CHURCH SCHOOLS

It is not our purpose in this article to discuss State or Church schools, but we have recently read an article written by Dr. Truitt and published in, "Watchman's Examiner," and we pass it on that others, especially Methodist Protestant parents in North Carolina, may also read it.

"The lesson is written as plainly as if it were written across the skies in letters of fire that our leadership in America in all realms comes mainly from our Christian schools. The record of leadership furnished by these schools is to the last degree revelatory and challenging. Ponder these striking figures: Eight of our country's chief justices were college graduates, while seven of the eight were from Christian schools. Eighteen of our Presidents were college graduates, and sixteen of the eighteen were from Christian colleges. Eighteen of the twenty Masters of American letters were college men, while seventeen of the eighteen were from Christian colleges. Of the members of our national congress, whose efforts or prominence have secured them a place in, "Who's Who," two-thirds of them were graduates of Christian colleges. Keep on looking into this deeply significant matter and you will find that members of small Christian colleges in our country have furnished many times the number of leaders furnished by our state and privately controlled institutions. These facts stand out as one of the most revealing and challenging facts in all the world today."

In this article there is real food for thought for all who have children to educate. If the denominational colleges of this country surpass our state schools in developing leadership, why do Christian parents send their children to these schools when their own church school needs their support? I say, why? In our church schools there is a wholesome, religious atmosphere conductive to the development of the very best there is in a boy or a girl. The Atheistic clubs that have been organized in some of our State schools do not help in the development of real manhood and real womanhood. We read that twenty colleges in the U. S. have had these clubs organized within the last 18 months. This hellish propaganda of trying to capture the youths of this country and make them Atheistic—haters of the Bible and true religion—ought to be stopped. Why should we allow the Bolshevists to come into our country in disguise and begin work that later may tear us asunder as China has been torn? What has become of our freedom when we are forced to pay taxes to support teachers who make light of the Bible?

If one drop of water were taken from the ocean there would not be as much left as there was before this small amount was taken. The ocean is made of little drops of water. Our part may be small in the building of our church college, but if it be withdrawn and our children attend another school, then the college is weakened to that extent.

G. L. Reynolds.

High Point, N. C.

WHY WETS WANT THE PRESIDENCY

Superintendent R. P. Hutton, of the Rhode Island Anti-Saloon League, in the following quotation from his annual report to the board of trustees of the Anti-Saloon League, clearly states why the wets are anxious to elect to the presidency a man who is out of sympathy with the prohibition law. It is well to bear these facts in mind, especially since it has already been stated by some friends of tentative wet candidates that it really doesn't make much difference what the attitude of the President is on prohibition enforcement so long as Congress remains dry.

Why the President?

Why do wets stake everything upon the President? The president appoints the members of the U. S. Supreme Court. Our last President appointed a majority of the present Court. *The President might by appointment change the Supreme Court, which has been the foundation rock of prohibition.* He appoints the Circuit and District Judges throughout the United States, and, if a local court acquits a prisoner, law enforcement has no appeal. He appoints the Attorney General and all District Attorneys who prosecute, and the marshals who arrest. The secret service men who detect are under his control through the Attorney General. He names the Secretary of the Treasury, the Prohibition Director, the heads of the Prohibition Department, the Customs and the Coast Guard who detect and raid and seize and interfere to prevent violations of the law, and grant or refuse permits to handle alcohol. He appoints the Secretary of State, our envoys, ministers and consuls to other countries who negotiate or fail to negotiate agreements for the prevention of liquor smuggling. *Because a wet in the White House, single-handed, could by his appointments utterly nullify the constitutional expression of the collective will of the entire nation; and, having already done so for a tenth of the nation through the repeal of the New York State enforcement code, they believe they can depend upon Al Smith to do the same for the rest of the nation, if they can but place him where he will have such power.—The American Issue.*

A PRAYER

O Thou who seest the sparrow fall,
O Thou who hear'st the raven call,
Can we not trust Thy watchful care,
Thy power to hear and answer prayer?

Then choose for us, O Lord, the way
That leads at last to endless day;
The good or ill that all must share,
Give us the grace alike to bear.

For love omnipotent hath sent
The seeming ill, or glad content;
So calmly trusting may we rest,
Knowing Thou sendest what is best.

We thank Thee for Thy ceaseless care,
That guides and keep us everywhere,
For love that sees beyond the years,
That guards our path and stills our fears.

—*Beulah Bernhardt Wiley.*

Denominational Enterprises

FOREIGN MISSIONS

India

The earnestness, zeal and willingness to do for the Master, on the part of the men in India, is shown by the fact that "the second week in January a meeting of all the men in the Dhulia Christian community was called to discuss some special religious work to be done in and about Dhulia. The masters, fieldmen, and the big boys approved of some kind of Biblical instruction, such as Bible stories or simple talks on the Bible. A superintendent was elected to supervise the whole work and to make suggestions concerning places of holding such meetings and the kind of work that should be done." He, with Rev. Mr. Minnis, formed seven circles or centers where it was thought convenient for the work to be done. Forty men and boys were asked to help in the work. Every Sunday morning these seven places are visited and a complete record kept. Besides these places of work for and among the men and boys there are, including the mission school for boys, eight Sunday schools with fifty teachers and about five hundred and fifty pupils. When it is remembered that this work among men has been so recently taken up such a record is most encouraging.

On the sixteenth of January last, for the first time in the history of the Mission, English services were established. These services were in charge of the President of the Mission, Rev. J. F. Minnis, until the second Sunday in March. Since the establishment of these services they have been held each Sunday morning at ten o'clock. All the missionaries and any others who know English are invited to attend.

Another advanced step taken in the work, which both brings encouragement and reveals the influence that our missionaries are wielding and the gospel is making upon the lives of the natives, is the full payment of the salary of the school pastor of the Boys' School by the teachers and fieldmen. This is unprecedented in any department of our work in India.

Evangelism

The work in evangelism is most encouraging. Rev. Paul M. Cassen is in charge of the evangelistic work for men. He has given much time and consecrated devotion to this all-important work.

On November 2, 1926, the annual missionary evangelistic tour was begun. The evangelistic party consisted of four native preachers, one young man expecting to be a preacher, the cook woman, who cooks for the preachers, Mr. J. T. Uparde, better known as Joseph, to look after the horses and to drive the tonga, Rev. and Mrs. Cassen, the Ford car, furnished by friends and relatives of the Towson Church, Maryland, and a bullock cart to carry the baggage. Like the Apostle Paul they went from place to place, visiting the churches, holding meeting, and endeavoring to organize new churches. The tour lasted from November 2, 1926 until March 9, 1927. During this time they held eight evangelistic meetings in as many different places. Says Rev. Cassen: "We started out in the morning about 7 a.m. and would usually return about noon time. Then at night we would leave about 7 p.m. and return at 10:30 or 11:00. Saturday morning and Sunday evenings were designated as times when we were to remain at home and rest. But our night work received a bad set back. While we were at Arvi one of the lenses of the magic lantern cracked, and that made the pictures defective. Then, too, another part of the lantern broke, so it was necessary for us to suspend the night work. We would probably have had a much finer report to make if the machine had not gone back on us. I hope to have it repaired before next year, and also to get some new pictures, because we have shown the pictures in some places as often as three times. There are some very good slides which may be bought from the Y. M. C. A. in India but the price is rather high—about $10 per dozen. We need at least two or three dozen new slides and any contributions from interested parties would be very acceptable. While in the district we stayed in the Government bungalows where they were available, but at Vani and Laling we lived in the Mission tents. Tent life has its good and it bad sides. Personally, I prefer the bungalows, because they afford more protection from the sun, hot winds, dust, insects, scorpions, snakes and prying eyes of an ever curious populace."

I have let Rev. Mr. Cassen speak to us in his own words so that we might have, first hand, some of the experiences of our missionaries and what it means to "carry on" there.

Now I am wondering if there are not three or six persons, some where, in our home land, who are sufficiently interested to send me $10 or $5, respectively, so that I may send the $30 to Rev. Mr. Cassen with which he may purchase the three dozen new slides for his evangelistic tour next year. Who will be the first?

That Children's Day Offering

By the time this article appears most of our Sunday schools will have held their Children's Day services. I trust that they have been the best ever and that the offerings will be pleasing to the Master. Now please send the offering, post haste, to the Treasurer of your Conference that he may send it in turn to the Treasurer of the General Conference.

This Offering Is Needed Now

If you have not yet held your services I hope they will be your best and your offerings the largest. The orders are still coming in. 957 orders received up to June 16. Some of these were double orders. We are approaching the 1,000 mark. It is not too late to order. ORDER TODAY.

S. W. Rosenberger, *Executive Secretary.*

HOME MISSIONS

A Visit to the Middle West

Following the directions of the Board of Home Missions given at the annual meeting in May, I have recently visited several cities of the middle west, in which are located churches which the Board is aiding.

The first place was Chicago where I was requested to study the field and report back to the Board at its next meeting. We now have four churches in Chicago, Avalon Park, Wakeford, Southfields and Chatham. There are also two lots donated on one of which there is a portable building in which regular services are being held.

Our churches are all located in South Chicago, a fine residence section of the city. The Federation of churches assigns a certain locality to a denomination and, as far as it can, prevents other denominations from entering that field. This furnishes a fine opportunity of establishing our church in that great city. During the period I have been in my present office I have been in many cities of our country, and give it as my opinion, that no where have we a greater opportunity than in Chicago. While we do not have many original Methodist Protestants to start with, there is a strong tendency of the people to support the church in the local community. After becoming identified with the local church they gradually become interested in the denomination through the missionary and other denominational activities.

I was first at Avalon Park Church Sunday morning, June 5. There were 368 in the Sunday school, with an offering of $23.74. This was less than usual. The monthly average had previously been 404. We had a fine congregation at

the hour of public worship. The church membership numbers 400. Dr. F. L. Church is the present pastor. He is preaching to large congregations and is receiving new members almost every Sabbath.

A largely attended meeting of the church officials was held in the afternoon when matters concerning the local interests of the church were considered, and also the relation of the church to the denomination. I am gratified to report that a fine spirit was manifested, and it gives me pleasure to express my confidence in the future of this organization. There has recently been built a three story Sunday school addition which, according to the statement given me, cost $57,300. The entire property valuation including parsonage and ground is approximately $100,000. As proof of the community interest in the church, a campaign was put on for the new building and pledges were secured for $44,000, running through a period of time. These pledges are being paid with a fair degree of promptness.

My appointment at night was at Chatham Church, Dr. C. O. Harvey pastor. Dr. Harvey has been associated with our Chicago work for a number of years and has had much to do with the location and organization of all the churches. The Chatham church is his last effort except where the portable building stands. At Chatham the first unit of the church has been built. This is a basement 65 by 115 feet and cost including the ground $38,000. There is a mortgage on the property of $25,000. This church also has pledges from the local community of $20,000.

The church has a membership of 80 with a Sunday school of 300, and an average attendance of 175. The entire community is developing very rapidly with a fine class of homes and while it will require time and perhaps sacrifice on the part of some, there is no reason why this should not become a strong church, taking its place with our other churches in meeting the requirements for the moral and religious welfare of this great city.

While at Chatham I had the pleasure of meeting with the Board of Managers of the Church Extension Society of the Illinois Conference, at which time matters relating directly to the progress of our denomination were considered at length, and some definite steps were taken which I trust mean much in the development of the work. Dr. Harvey, who has been the pastor of Chatham church since its beginning, wishes to be released that he may give his full time to the latest development where the chapel has been erected.

Further comments on my itinerary will be given in other letter. J. M. Sheridan.

COME ON! LET'S GO!

On the 16th I mailed 225 letters to as many Sunday school superintendents asking them to help raise the money to get all of our pastors to the Pastors' Conference. So far one has responded, but he sent me the cheering news that Halifax is seeing to it that their pastor goes. Good for Halifax! Up where I came from to be told to "go to Halifax" was equivalent to being told to go somewhere that isn't mentioned in polite society. But if the Annual Conference should tell me to go to Halifax, I should feel that I was being sent to one of the best charges in the conference. But I am jealous for the rest of the charges. I don't want Halifax to be the only one with a generous heart.

So, good folks, if your Sunday school superintendents fails to say anything next Sunday about sending your pastor, you get up and start something. Come on! Let's go!

It will cost $10.00 for the week, or $1.50 a day, plus whatever it may cost to get the preacher to High Point and back. But it will be worth more than that to the charge. Try it and see. C. W. Bates.

THE POWER OF SILENCE

Grenville Kleiser, the American author, advocates an Anti-Noise Week as the best antidote to present day unrest and nerve tension. Speaking of how silence gives rest and power he says:

Great is the power of silence. There is nothing more eloquent than the still small voice of conscience. Think of the silent growth of the giant forest. The world upon which you now stand is whirling silently through space. The greatest forces of nature are silent. How wonderful is the silent power of truth, constantly at work, without effort, sound or confusion. Only man is wasteful, prodigally squandering words, speech and energy. Silence will help you to solve the most difficult personal problems. Silence is golden. Silence will give you rest from inordinate ambition and desire. Silence will promote quietness of spirit. The more you cultivate a spirit of inward silence, the better you will have communion with God.

Millions of words are squandered in useless daily talk. The loss of time and vital energy from this source alone is incalculable. Add to this the incessant noise, especially in our large cities, and the need of some counteracting influence is obvious.

An Anti-Noise Week has been suggested by Grenville Kleiser by means of letters addressed to Mayors and Editors in large cities asking for practical cooperation in the movement.

An Anti-Noise Week observed once a year, will mean to the community an economic gain in thought, feeling, energy, health and self-discipline. The elimination of unnecessary noise does not imply dead silence nor inertia, but increased poise and power with which to do more efficient work. An Anti-noise crusade is one of the greatest needs of our time.

THE OLD PATHS

"Ask for the Old Paths." The phrase meant the old paths of faith in which the fathers of Israel had walked for thirteen hundred years—the paths of Abraham, Isaac and Jacob; the paths in which the rule of life was the decalogue and the rule of worship was that elaborate, typical sacrificial system of which the essence was faith in a coming Redeemer. One chief medicine for the spiritual disease of the twentieth century is a bold, unhesitating inquiry for the old paths, old doctrines, and the faith of the days that are past. Error, no doubt, is often very ancient; yet truth is always old. This age wants nothing new. What it wants is plain, distinct, unflinching teaching about the old paths. There has never been any spread of the Gospel, any conversions of nations or countries, any successful evangelistic work except by the old-fashioned distinct doctrines of the early Christians and the reformers. "And ye shall find rest to your souls." Rest such as this the Lord Jesus gives to those who come to Him in the old paths, by showing them His own finished work on the cross, by clothing them in His own perfect righteousness and washing them in His own precious blood.—*Bishop Ryle.*

ONLY LOST HIS LIFE

Dr. J. Campbell White tells the story of a rich man who was murdered a couple of years ago. The motive was robbery. The murderer supposed that just at that time the rich man had a large amount of money in his personal possession. A daily paper describing the case said: "Fortunately for the deceased, he had deposited the money the day before." All he lost was his life! And that is what many men are losing because they are absorbed in selfish quests and follow no high vision.—*Christian Intelligencer.*

OUR STORY PAGE

I WANT TO BE HAPPY

Bobby Burns' ideal was one, or both, of the Katzenjammer kids, but somehow when he tried to play jokes on people, they did not turn out so successfully as the funny-paper boys' jokes. Besides, Bobby really minded getting spanked. The Katzenjammers didn't really mind because they aren't real boys. They could tie old gentlemen to donkeys and pour glue in people's ears and all that, without having anything to worry about. Bobby never tried any of these tricks. Something told him it wouldn't pay.

Still he enjoyed a little joke, and he decided that St. Valentine's Day was a good one to play jokes on.

"I'll fool everybody except Mother," he said.

You see, Mother was the kind of mother who understands a fellow and can almost read his mind. She was jolly, too, but not one to play jokes on.

For a week before the Saint's day, Bobby was very busy and his two older sisters remarked: "Bobby is getting ready to spring a Katzenjammer joke!" So they warned Dad and Emma, the cook.

One of the worse things for Bobby was the fact that he was almost the only boy in his school. He and his sisters went to a little private school kept by two nice ladies who were friends of Mother's. Bobby passed the big public school on his way, every day, and my! how he longed to be in the big yard with the other fellows!

"Maybe if I sent ugly valentines to Miss May and Miss Susie, they'll fire me out of school," he said.

He was talented in one way. He could draw the meanest pictures you ever did see! So he was getting ready for St. Valentine's Day, making cross-eyed, pigeon-toed, scowling pictures for his friends and family. But for his mother he spent a whole quarter and bought a red heart-shaped candy box. Then he spent ten cents for nice red and white candy to go inside, then he drew a pretty card to go with it. For Dad he made a nice card although it was funny, too. He drew a heart with arms and legs dancing. He wrote a poem to go with it:

"If you'll be mine,
Dad Valentine,
My heart will dance
And dance and dance."

He was careful to hide all his cards, because sometimes sisters snoop. But he did not hide them well enough.

Ellen and Helen, his sisters, found the cards and were very much shocked to see the dreadful pictures their brother had drawn.

"It's a disgrace to the family," said Ellen.

"Let's tell on him!" said Helen.

"No, Ellen said, "that wouldn't be nice. Let's think up something else."

And they did think of something else!

On St. Valentine's Day Bob was full of wicked glee. First he gave Mother her pretty candy box and got a kiss and such a loving look from her soft brown eyes! Then he gave his sisters the two dreadful ones he had made for them. Of course, they only laughed and gave him a dreadful one made out of pictures cut from the Funnies. Dad enjoyed his.

Then Bob went out to scatter his greetings. There was the little girl next door, whom he was really fond of, but he did love to tease her. He shoved his valentine under the front door, rang the bell and hid while he watched, hoping to see her open it. It was an awful one. A real cross-eyed ugly picture with the words "You're fat!" on it.

The little girl came running out and got her valentine. Bob saw her open it.

"Oh!" she cried. "Oh, Mommer! Look! From Bobby Burns! The loveliest Valentine you ever did see!"

Bob could hardly believe his ears, but there was the little girl jumping up and down with delight!

"Maybe she doesn't know anything about Art, and maybe she likes to be fat," thought the puzzled Bob.

He slipped away and met his friend Joe on the street.

"Hey," he said. "I got a Valentine for you."

He thrust it into Joe's hand, and then ran and climbed a fence ready to dodge away as soon as Joe should start for him.

Joe took the envelop suspiciously and opened it cautiously. Bob saw him take out the card and read it a long time. Then he put it in his pocket.

"Thank you, Bob," he said, real bashfully. "I'll give you a card later."

Bob sat on the fence wondering what was the matter with Joe. He had made a very ugly card for him, teasing him about a little girl in their Sunday School.

"Maybe Joe thinks I tried to please him," thought Bob sadly.

But there was Miss May and there was Miss Susie, his teachers. He knew they would be mad at their valentines. Bob hastened to school. Miss May and Miss Susie had lots and lots of valentines. They took Bob's and when they opened them, they gave little cries of joy and both of them kissed him.

"You darling!" cried Miss May. "You are a sweet, good boy!"

"Thank you, dear, for your lovely message!" cried Miss Susie.

Now, Bob had drawn dreadful pictures of the ladies and written a nasty poem too.

"Old maids you are,
Tra-la! Tra-la!
Glad you're not mine
This Valentine."

Bob had cold shivers when he gave the valentines to the ladies, and when he saw them opening them he felt like jumping out of the window. But here they were smiling and kissing him. He wondered what was the matter with them.

"Maybe they like to be called old maids," he thought. "Aunt Grace is one and she likes it. Maybe my pictures are really pretty."

Poor Bob was getting all mixed up! He had valentines for most everybody, and everybody was pleased and glad.

"Well," he told himself at last, "it is kind of nice having people happy. Guess that song about 'I want to be happy, and I can't be happy, till I make you happy, too,' is true."

Ellen and Helen were surprised to see how joyful their brother was.

"He doesn't know his joke is spoiled," said Ellen to Helen.

The cook had made some lovely cake for supper.

"Ah done bake it fo' Bobby," she smiled. "He done give me such a boofiful valumtime Ah had to do something fo' him. He mah little honey!"

Bobby, remembering the ugly black face he had drawn for Emma, wondered why she was so pleased with it.

Well, the mystery was soon to be solved. When he went up to his room that night he found an envelope with his name on it, lying on his pillow. He opened it and inside were all the ugly Valentines he had made. There was one pretty card, all lace and red hearts and Bobby read:

"St. Valentine by magic arts
Can change an ugly Valentine,
And so he cheers up human hearts
And fills his Day with love divine."

"Of course, it was Mother," thought Bobby. "I'm glad she did it! I see now how to be happy."

He took the ugly Valentines and rushed downstairs to his mother who sat by the open fire.

She took the envelope wonderingly, because she did not know anything about the trick Ellen and Helen had played on their brother by putting beautiful valentines into his envelopes instead of the ugly ones he had made.

"Burn 'em!" said Bob, giving his mother a kiss on the ear.

Then he rushed upstairs.

His mother was starting to open the envelope, when Ellen caught her hand and coaxed her to throw it into the fire without opening it.

"It's just a mistake," she explained.

Upstairs they could hear Bob getting ready for bed singing, "I want to be happy," but they could not read his thoughts. He was deciding to keep on shedding Joy and be "happy, to-o-o!"—*Selected.*

TWO VERY YOUNG SAMARITANS

It was Saturday morning in January. The sun came up beaming and found the world looking very different from the way it had looked when he went down. Snow had fallen in the night, and now the brown fields, the bare trees, the gray roofs, even the fences and gateposts were beautiful under their covering of glistening snow.

"Isn't it grand that the first snow we've had this winter came on Saturday!" cried Patsy.

Mother agreed that it was extra good luck.

"I'll wake Mike!" decided Patsy. She ran outside and scooped up a handful of snow and ran up and threw it in her brother's face.

"Hey!" he shouted. He sat up in bed and looked out the window. A broad grin spread over his face. "Just wait!" he said. "I'll pay you back, you little savage!"

Patsy ran downstairs, laughing. She pulled on her sweater and cap and went out to the barn. "I'll give Big Boy some extra corn this morning," she said. "He can't eat hay when the stack is covered with snow." She threw a dozen ears of corn into the feed trough. The pony gave her a welcoming whinney. He crunched his corn and gazed at her fondly.

A bird was hopping around rather forlornly in the barnyard as Patsy started back to the house. "Poor little fellow," said Patsy, "you don't like snow as much as I do, do you? I guess I wouldn't think it was fun either, if it covered up my breakfast! But you just wait, I'll give you something to eat!" she promised.

Breakfast was ready in the kitchen when Patsy got back. She sniffed hungrily at the fresh sausage and buckwheat cakes with maple sirup. It was very jolly, Patsy thought, eating breakfast in the kitchen, with the rows of yellow crocks and shining pans, and Boots, the Maltese cat, asleep under the table.

But all at once she felt an icy lump go down her back, and she wheeled around and saw Mike running out of the door. She flew after him, out into the yard, and then the battle began! They pounded each other with snowballs for half an hour. Then they decided to call a truce and make a snow man.

The snow man was a great success. His snaggled-tooth grin was very life-like. His black button eyes seemed to sparkle with fun and mischief. Mother and daddy came out to admire him.

"Do you know," said mother, "he reminds me of Uncle Dick."

"Why, he does!" exclaimed Patsy. "Only he's white, instead of black!"

"Uncle Dick always is smiling like that, you know," said Mike.

"Poor old fellow, I'm afraid he isn't smiling much today," said daddy. "I saw him yesterday, as I passed, out gathering up dead limbs for stove wood."

"We get lots of fun out of snow," said Patsy thoughtfully, "but they don't. It's as hard on them as it is on the birds. And I fed the birds. Mother, let's fix a basket of food for them."

"All right, we will," said mother. "There's plenty of fresh baked bread and sausage and the new sorghum, and of course the potatoes are plentiful."

"You might hitch Big Boy to the spring wagon and take them some wood as you go," said daddy.

"Oh, let's!" said Patsy. "We can pretend we're the Good Samaritan, Mike!"

They drove up the steep hill, past the cedar thicket, past the water mill, past the big pond and came at last to the little battered cabin where the old darkies lived. Aunt Jenny opened the door. And when she saw the children and Big Boy and the wood and the big basket of food she said: "Now de Lord bless my chillun! Dey love dey snow and dey ice, but dey don' never fergit de folks as is too ole to enjoy hit lak dey do!"—*Christian Observer.*

A CHILD LED THE WAY

Many a child after he has been saved, will say: "How can I help people to get saved? I am too little or too young." Read the following extract from an Army publication:

"At one of our corps, in one of the European countries, it had for a long time been very hard to get souls saved. The officers and soldiers prayed earnestly for a revival in the place. One day they held a senior meeting at an outpost and a few children were also present. It had been a good meeting, but it seemed as if no one would come out for salvation. Suddenly a little girl stood up from her seat and went forward to the penitent-form, crying: 'Please pray for me, I am such a big sinner.'

"The little soul was really in agony over her sin, and wept as if her heart would break. A solemn, mighty spirit took hold of the little congregation, as they beheld this little child in deep concern about her soul. What the Captain's address, the soldiers' testimonies, songs and prayer could not do, the little child's cry for mercy did. The ice melted, chains were broken, heart-doors opened and soon twenty penitents knelt at the Saviour's feet, among them the little girl's grown-up brother. A revival broke out both among juniors and seniors, and great and blessed work was done for God."—*Selected.*

THE ALTERNATIVE IMPOSSIBLE

If Christ did not actually rise this belief was a delusion. And it is the most astounding delusion that ever darkened the erring mind of man. For not only did it enable its early votaries to set at naught hardship and peril and death, but in all succeeding ages it has held captive many of the most intelligent and cultured men, and now for many centuries nearly all of the best men. Unquestionably it occupies a position without parallel among the delusions of mankind.

That delusion has saved the world. For, had not the early preachers of the Gospel been deluded about the historic fact of the resurrection of Christ they would never have preached, there would have been no Christian churches and no Christianity, the one influence which has saved the world from ruin would not have existed, and the world would have perished.

If this be so, we owe to delusion and error a debt greater than we can conceive.—*By Dr. Edgar Beet, of England.*

WOMAN'S MISSIONARY DEPARTMENT

MISS ESTHER ROSS, *Editor*
MISS MARY C. MCCULLOCH, *Assistant*

Address matter for immediate publication in this department to Miss Mary C. McCulloch, 1705 Asheboro Street, Greensboro, N. C.

TO AUXILIARIES OF THE N. C. BRANCH OF THE W. H. M. S.

Dear Auxiliary Presidents:

Students are making their applications at High Point College for the 1927-28 term. So far I have promised a loan of $100.00 to one applicant who cannot attend college without aid, and would like to be able to take care of others as fast as they apply to me for help from the W. H. M. S. Scholarship Loan Fund. As you know we made loans to seven students.

So far as I know no money has been received by the State Treasurer for this fund since Branch meeting, and only one student has been able to repay a loan of $100.00 since Branch meeting. We had $500 pledged for this fund when college opened last fall and we hope to be able to help as many students for the coming year as we did last.

Please present this matter to your auxiliaries and let me know as soon as possible what I may "count on you" for, in the way of Scholarship Loan Funds.

Yours sincerely,
MRS. R. M. ANDREW,
Secretary Scholarship Loan Fund.
High Point College, High Point, N. C.

EXECUTIVE COMMITTEE MEETINGS

The Executive Committees of Woman's Home and Foreign Missionary Societies will meet on Wednesday, July 6, at Mrs. Bates' cottage at Weaverville, N. C.

Mrs. Bates is anxious to have a large crowd, and Mr. Casto wishes to have the people visit Bethel Home and this meeting will give our ladies an opportunity to enjoy the privilege. The Weaverville people are going to join with Mrs. Bates in entertaining the party.

This is an important meeting as reports from both board meetings will be given and plans for the year's work will be made.

Both morning and afternoon of Wednesday will be given to the committees' meetings, and any who wish to do so may return home Thursday, but some plans have been made for any who can stay through Thursday to spend the time profitably.

There will probably be cars going from High Point and Greensboro that could accommodate a few passengers, but the train leaves Greensboro at 12:55 and arrives at Asheville at 8:20; and bus connections are good to Weaverville.

Please let Mrs. Bates know whether you are coming, and also notify Mrs. W. C. Hammer, of Asheboro.

—A large meteor fell near Owensbuurg, Ky., Tuesday night near eight o'clock. It divided into three parts about 300 feet from the ground. It made a noise similar to that of a fast airplane.

HIGH POINT COLLEGE ITEMS

New Books Received

Recently we have received gifts of books from Mrs. C. A. Cecil, Rev. N. G. Bethea, and some one presented quite a number of religious books which belonged to Rev. J. W. Heath, for the college library. The last were left here without my knowledge and I am sorry we do not know who sent them in. We are very grateful to these donors for the books and will greatly appreciate the gift of any good book that you may have read and cease to have use for in your home.

Registrations

Registration for the fall semester is going merrily on. In fact, we have registered more students to date than we had up to the first of August last year. As it now appears our dormitories will be full.

A Comparison of Costs

Recently I had a financial statement from one of our state colleges which gives a total cost per student for instruction as being $293.00 for the year and for administration $59.00 per student, making a total of $352.00 per student. When it is considered that the tuition is only $100.00 it is easily to be seen that a college like this one cannot operate without a large endowment fund or an equal fund provided by the state, which in the latter case it was. Now this amount does not include the money put into new buildings or into new equipment—simply what it costs to pay the instructors and the officers of the college.

It might be interesting to observe that last year High Point College spent $159.00 per student for instruction and $24.00 per student for administration, making a total of $183.00 per student for the year. We received from each student the tuition of $100.00, so you can see it is necessary for High Point College to have an endowment fund or a fund that takes care of this deficit in operating expenses. The showing, however, when compared with the above college, is not so bad.

Some News of the Faculty

Miss Young, Miss Williams and Miss Idol will spend part of their summer vacation at Columbia University. Miss Idol and Miss Williams are expecting to get their Master's Degree this summer. Prof. Hinshaw, the new head of the department of Education at High Point College, is one of the teachers at the N. C. C. W. Summer School this summer; having recently come from Columbia University where he did a year of graduate work. Prof. Lindley is spending his summer at home, being the acting pastor at the First M. P. Church, High Point. Profs. Hardy, McCanless, Smith, Kennett are spending their vacation at home. Prof. Mourane is doing graduate work at the University of N. C. and Prof. Allred is teaching in the High Point High School summer school. Miss McIntire is studying with the Crosby Adams at Montreat, and Prof. Yarborough is doing graduate work at the University of South Carolina. Mrs. Whitaker is with her daughter, Mrs. White, of Greensboro.

Summer Conference

We are beginning to think of the summer conference which is to meet here July 18th. Preparations for the coming of our Young People are now being made and we shall be greatly disappointed if we do not have a capacity registration. And since both pastors and young people will be here at the same time, it ought to be a most enjoyable occasion and we trust will be most successful.

R. M. ANDREWS, President.

(The books referred to were sent by Mrs. J. Harris Heath, whose husband died recently. He was the only son of Rev. J. W. Heath. —Editor).

REV. D. A. BRASWELL IMPROVING

This writer stopped in Charlotte last Saturday en route to Shelby and spent a short while with Rev. D. A. Braswell at the Charlotte Sanitorium. He is in room 322 and had been there 23 days. He was subjected to three operations about six days after entering the institution. The operations were of a very serious nature and Brother Braswell attributed his survival of the surgeon's knife to the power of God. He seems to be improving slowly and talked amid tears. He has given up his pastoral duties for awhile, and the church is endeavoring to get another minister to serve them during their pastor's afflictions. Brother Braswell was to get out of the bed Saturday and rest in a chair for the first time since the operations.

For more than a week following the operations no visitors were allowed to see Brother Braswell owing to the seriousness of his case. Now he is able to receive visitors and will be glad to see any of our pastors and others. He needs the prayers, the encouragement and the help of our church people. Any financial help will be greatly appreciated by Brother Braswell, who has given his entire life to the work of the ministry in the Methodist Protestant Church. His hospital expenses are very great and must be met promptly. Those who wish to send him letters or checks may address him thus: Room 322, Charlotte Sanitorium, Charlotte, N. C. All pastors and others who are near enough and those who chance to pass through Charlotte, call at the Sanitorium and see Brother Braswell. The Sanitorium is in the third block from the center of town on North Church street.

C. B. WAY.

NOTICE

The third quarterly conference for Anderson charge will convene at Liberty Hill church Saturday, July 8th, at two-thirty. It is very important that every official member be present. Every official will be provided with a blank for a written report. Officials, please be present.

M. IVEY CRUTCHFIELD, Pastor.

HERALD SUBSCRIPTION RECEIPTS

H. W. Wade, $3.75; Rev. W. D. Reed, $1.50; Rev. G. F. Millaway, $1.50; Rev. C. W. Bates, $1.50; Rev. E. G. Lowdermilk, $2.50. Rev. S. W. Taylor, $4.50; Rev. H. L. Isley, $1.50; Rev. J. E. Pritchard, 75c; Rev. M. I. Crutchfield, $1.50; Rev. C. G. Isley, $1.50.

—Rev. N. G. Bethea regrets to miss our Pastor's Summer Conference, but he will be usefully employed. He will be in the Arkansas, Texas, and Oklahoma summer conferences and will then go to Cooper, Texas, to conduct an evangelistic meeting of two or three weeks' duration. This is to be a union meeting of several denominations, including our own.

REGISTRATION CAMPAIGN FOR YOUNG PEOPLE'S CONFERENCE

The line advances from 186 to 431, almost a third of the way. Can't we make it go over the half-way mark by next week? COME ON, AGENTS!

There are only four more publications of the Herald before the Young People's Conference convenes. We need two hundred and fifty new registrations for each of these issues to reach the goal. We must not stop until we have reach the fifteen hundred mark. Let us hope there will not be a church or an agent left off the list when the final report is made.

Albemarle heads the list this time. It will be recalled that for a couple years, if I am not mistaken, she has won in the campaign. FINE WORK, RUTH GREEN, but let me say Albemarle will not win with sixty-nine this year. You had better move up a peg next week.

Burlington appears this week with forty-nine and says that this is just a starter. Charlotte and Asheboro, with thirty-two and twenty-eight respectively, are likewise in the new list. The agents of these two churches are not slow when they get started. Joe Ross and Miss Nellie Dellinger are on their toes, we will hear more from them later.

Though now holding second place West End, Greensboro, is not snowed under. Gladys Routh usually closes her letter with: 'more to follow," or some such expression. West End will not be far from the top when the campaign closes. Indeed she might be at the top.

The campaign is just getting started. Thirty-nine churches have responded thus far. We are expecting many times that many before the campaign closes. Let's get in the race early folks; it's a lot more fun.

Registrations By Churches

Albemarle, 69; West End, 53; Burlington, 49; Bethesda, Halifax, 35; Charlotte, 32; Asheboro, 28; Whitakers, 22; Calvary, 18; Graham, 12; Hollister, 12; Eden, Halifax, 10; Liberty Hill, Anderson, 10; Gibsonville, 8; Flat Rock, Vance, 7; Enfield, 7; Concord, 7; Corinth, Littleton, 6; Kernersville, 6; Friendship, Albemarle, 5; Spring Church, 3; Grace, 3; Hawkins Chapel, Littleton, 3; Mount Lebanon, Randleman, 3; Saxapahaw, 2; State Street, Lexington, 2; Efland, 2; Henderson, 2; Bess Chapel, 2; Union Grove, Orange, 2; Tabernacle, W. Forsyth, 2; Pinnacle, 2; High Point, First, 2; Oak Grove, Cleveland, 2; Union Chapel, Granville, 1; Vaughan, 1; Lebanon, Spring Church, 1; West Thomasville, 1; Jerusalem, 1; South Lexington, 1; Mount Hermon, Mt. Hermon, 1; Total Registrations, 435.

Registrations last issue of Herald, 186; registrations this week, 435; increase over 125 per cent.

Churches registered last issue, 26; churches registered this week, 39; increase fifty per cent.

New Churches Registering

Burlington, 49; Charlotte, First, 32; Calvary, 18; Graham, 12; Liberty Hill, Anderson, 10; Hawkins Chapel, Littleton, 3; Mount Labanon, Randleman, 3; Union Grove, Orange, 2; Tabernacle, W. Forsyth, 2; Pinnacle, 2; High Point, First, 2; Mount Hermon, 1; Jerusalem, 1; South Lexington, 1.

Advances

Albemarle, 57; Asheboro, 26; Hollister, 6; West End, 5; Corinth, Littleton, 5; Bethesda, Halifax, 4; Concord, 4; Flat Rock, Vance, 2; Enfield, 2; Eden, Halifax, 1.

No advances made by Whitakers; Saxapahaw; State Street; Efland; Union Chapel; Friendship, Albemarle; Henderson; Vaughan; Spring Church; Lebanon, Spring Church; Grace; Bess Chapel; Kernersville; Oak Grove, Cleveland; West Thomasville; Gibsonville.

Special mention should be made of the following agents who made the increase possible:

Miss Ruth Green, Albemarle; Miss Gladys Routh, West End; Miss Elizabeth Rogers, Burlington; Miss Nellie Dellinger, Charlotte; Joseph Ross, Asheboro; L. W. Bissett, Calvary; Miss Mary Tome Hughes, Graham; Miss Elizabeth White, Liberty Hill; Miss Laura Culler, Pinnacle; Miss Maggie Hawkins, Hawkins Chapel; Miss Mary Caudel, Mt. Lebanon; Miss Eleanor Craig, Union Grove; Miss Treva Long, Tabernacle; Miss Kathleen Shearin, Hollister; Miss Ethel Harrison, Bethesda; Mrs. B. F. Morris, Corinth; Miss Mary V. White, Flat Rock; Miss Alene Locke, Eden.

Those who have registered sincce the last report:

Rev. M. P. Chambliss, M. F. Morris, Mrs. M. F. Morris, D. A. Insco, Miss Louise Carter, Mrs. M. F. Morris, Miss Helen Stockard, Mrs. W. D. Trogdon, Mrs. W. V. Routh, **Rev. Atlas Ridge, Rev. C. B. Way, Rev. W. H. Neese,** Mrs. W. H. Neese, Miss Sarah Marie Neese, **Rev. D. R. Williams,** Miss Hazel Cheek, Mrs. Brower Holt, Miss Thelma Clapp; Miss Nadine Whitfield, Mrs. D. R. Williams, C. E. Core, Miss Blanche Fuller, Jimmy Fuller, P. S. Dixon, S. S. Holt, Miss Dot Foust, L. W. Bissett, **Rev. L. W. Gerringer,** A. D. Wagnor, Mrs. L. W. Gerringer, W. J. Williams, Mrs. J. W. Williams, Miss Velna McCulloch, R. E. Walsh, James G. Sullivan, Miss Ruth Monnett, L. A. Pugh, Miss Mary Wills McCulloch, Miss Sarah McCulloch, H. W. Highfield, A. E. Causey, Miss Josie Causey, Miss Ruth Hines, Miss Dorothy Hines, W. J. Galloway, R. H. Arrington, Mrs. B. C. Hamlet, Miss Kathleen Shearin, Ralph Mabry, **Rev. C. M. Rollins**—Baptist, Mrs. Ed. Ausley, L. R. Pickard, Mrs. M. J. Rogers, J. G. Rogers, Mrs. J. G. Rogers, Miss Margarette Rogers, Wilson Rogers, Max Rogers, **Rev. Lawrence Little,** Mrs. Lawrence Little, Miss Katherine Little, Miss Marjorie Little, Miss Vina Harwood, Miss Lula Scarboro, Miss Mary Lowder, Miss Bertha Hatley, Miss Ruth Lipe, Mrs. D. F. Harkey, Mrs. C. B. Efird, Mrs. J. E. Gantt, Mrs. C. W. Hatley, Mrs. D. L. Hatley, Mrs. C. L. Hatley, Mrs. T. C. Smart, Calvin Lefter, Ernest Scarboro, C. B. Efird, C. B. Efird, Jr., Edwin Efird, Roy Lowder, J. E. Gantt, Grover Gantt, C. W. Hatley, James Hatley, C. L. Hatley, M. Hatley, J. F. McCarnes, Pete Lowder, Edd Burleson, Chas. McSwain, Bobbie Furr, George Johnson, Bill Lowder, Ray Harwood, Crowell Smart, T. C. Smart, Miss Hazel Gaddy, Chasles Lowder, Harold Rummage, Miss Montez Henderson, Mrs. Estelle Connelly, Roy Brown, **Rev. Ivey Crutchfield,** Miss Blanche Hunter, **Rev. A. L. Hunter, Rev. L. E. Ballard,** Mrs. L. E. Ballard, **Rev. Elwood Carroll,** Miss Anniebell Thompson, Miss Laura Thompson, B. A. McClimmon, Miss Rossie Lamar, Mrs. J. Lee Poole, Miss Emma Lee Poole, Miss Romaine Poole, Miss Doris Poole, Mrs. J. J. Faulk, Mrs. A. H. Lynch, J. C. Watts, B. W. Little, Mrs. B. W. Little, Joseph Little, **Rev. H. Freo Surratt,** Mrs. H. F. Surratt, Miss Lula Green, J. J. Adkins, W. A. Neal, Mrs. W. A. Neal, J. E. Hankins, Mrs. J. E. Hankins, Miss Pearl Hankins, J. E. Hankins, Jr., C. H. Daughtry, Mrs. C. H. Daughtry, James Daughtry, R. S. Garmon, Mrs. R. S. Garmon, Roy Garmon, Louis Garmon, W. H. Scarboro, Mrs. W. H. Scarboro, Mrs. J. E. Scarboro, C. C. Thomas, J. A. Presley, P. C. Carpenter, Mrs. P. C. Carpenter, Mrs. A. F. Love, Miss Estelle Haynes, Miss Esther Ross, Miss Elizabeth Ross, Miss Lucy C. Ross, Miss Annie G. Ross, L. F. Ross, Jim Bunch, W. L. Ward, Mrs. W. L. Ward, Noland Allen, T. F. Bulla, W. A. Lovett, Mrs. W. A. Lovett, Mrs. W. C. Hammer, Mrs. H. W. Walker, Hal H. Walker, Mrs. J. S. Lewis, J. S. Lewis, Lacy Lewis, Jr., John Stanback Lewis, J. D. Ross, Mrs. J. D. Ross, Joseph Ross, George R. Ross, Mrs. George R. Ross, George R. Ross, Jr., W. G. Ross, W. M. Hockaday, T. B. Hawkins, T. J. Carpenter.

We find the names of fifteen preachers in the list this week. That is fine for the preachers. There will not be many left out when the campaign closes, if there are any. This brings the total up to thirty-three.

I will not give the Sunday school superintendents' names until next week. That list is also growing.

REGISTRATION AGENTS, please designate in your reports which names are children and which adults; also which are the Sunday school superintendents. Let me have the registrations as soon as you secure them, so that we can keep the list growing. Don't wait until you get everybody in the church, send them each week. Thank youu.

N. M. HARRISON, JR.,
Registration Campaign Manager.

(Names already received for next week's report carry the total to 584.—Editor).

OUR CHILDREN'S HOME

Offerings by Churches and Individuals

Children's Recital, Pleasant Grove Station, $19; Children's Recital, Welch Memorial, $21; Salem Church, Saxapahaw, $2.12; Mitchells Grove, Guilford, $1; Flat Rock, Vance, $2.30; Rehoboth, Granville, $10.80.

Offerings by Sunday Schools

Friendship, Haw River, $5; Fountain Place, $6.64; Roberta, $7.65; Concord Station, $26; Bethesda, Halifax, $3.05; Mebane, $8.70; Beginners class of Harmony, Ware Shoals, S. C., $2; Grace, Greensboro, $18.94; Grace Baracca, Greensboro, $22.50.

We feel grateful to those who have remembered us with the above contributions, during the past week, aside from these we have been made glad in receiving some very nice and useful garments from the Asheville church, and more than one hundred pieces, made by the Vacation Bible Students, of Lexington.

This also is a very fine way in which to remember the Home.

E. F. ALLMAN, Superintendent.

—Greensboro Masons are preparing to build a temple on the site of William Sidney Porter's birthplace. Mr. Porter was the short-story writer known as O'Henry.

FROM PASTORS *and* PEOPLE

Pilot Church.—Brother Hunter did not come to preach for us last Sunday afternoon, it being home coming day at Mt. Zion. We are having right much sickness in our community and quite a lot of whooping cough. Since our last report my dear mother (Mrs. J. F. Whitaker) has been called away. She had been in failing health for a long time, but all that physicians could do for her could not stay the hand of death and on the morning of June 6th she passed away. No tongue can tell what she suffered during her sickness, but she never murmured or worried about her condition. She often remarked that "her sickness was not worrying her one bit," and we haven't a shadow of a doubt but that she is at rest. Mama was always very quiet, never had much to say about anything but her appearance when one of her children would enter her room just made us feel the love we knew she had for us. It is awfully lonely without her and especially for her companion. But we have that sweet assurance that she is not suffering now. She was laid to rest Tuesday, June 7th, beside her youngest child (Mrs. Ray Chandler), who died little more than a year ago.

Best wishes to the Herald and its readers.

MRS. P. L. ASHBURN, Reporter.

Siler City.—The following is a list of those registering for the Summer Conference:

Mr. Orn Picket, Mr. J. E. Fox, Miss Minda Ball, Miss Clatie Andrew, Miss Sallie Smith, Mr. O. E. Stone, Mrs. O. E. Stone, Mrs. L. L. Woody, Mr. L. L. Wrenn, Miss Minnie Cooper, Mr. Marvin Phillips, Mr. Clarance Brady, Miss Pearlie Moore.

Yours truly,

MISS LEBUS STONE.

MISS PEARLIE MOORE.

Palestine, Flat Rock Circuit.—Our work is moving on very well.

Our pastor preached a good and impressive sermon third Sunday that every one enjoyed.

Sunday school going on. Attendance good. Children are very busy learning their pieces for the circuit rally, first Sunday at Gideon's Grove church.

Our church has been dressed up with a new coat of paint since my last report. And Uncle John Landreth has bought a bell and it's at the church to be put up. This will be a memorial to Uncle John, long after he has crossed over.

Mrs. Betty Tucker continues about the same.

Mrs. Haily Ann Tucker and Aunt Betty Sharron are both able to be up and about. They are two of our oldest women members.

Our revival meeting will begin third Sunday in July. Help has not been announced yet.

Rockingham.—Our Sunday school is yet on the increase. We have new members almost every Sunday. We have had some absences for the past few Sundays due to measles. We hope this epidemic will soon be over and we can have our usual amount again.

The prayer meetings are just fine. The village prayer meeting is of as much interest as the mid-week prayer meeting at the church.

Our revival meeting opened Sunday morning, June 19, at eleven o'clock. We expected Rev. C. E. Philips to be with us in the morning service Sunday morning, but for some reason he did not get here; so our pastor, Rev. J. H. Trollinger, opened the meeting himself. Mr. Trollinger delivered a most inspiring and touching sermon at that time. Rev. C. E. Philips was with us that night and the meeting was really started and with great interest. The church was very well filled Sunday morning and Sunday night. The people round about this place particularly like Rev. Mr. Philips and I dare say, they have a right to, as in my estimation there has not been a man here that could head him in preaching the word of God. We have only had three services. We have had six young people to step out and take their stand for God. We hope to make this the best meeting we have ever had. This meeting will run two weks or until the first Sunday in July. We ask the prayers of the Christian people to be with us during this meeting. Pray that we may have a great revival indeed and that many souls may be saved for God.

(Miss) BIRDIE CONNELL, Reporter.

Randleman Charge.—At Mt. Lebanon some weeks ago we held revival services with Rev. R. S. Troxler as help. Brother Troxler was at his best, rendering most excellent service. Visible results were not up to our expectations, but lasting results of a revival are not always seen. Much real good was accomplished.

On last Saturday the body of Mrs. Sarah Hicks, 61, was laid to rest in the cemetery at Level Cross. Mrs. Hicks joined Level Cross church in 1925, coming from Browers on Richland charge. She was a good woman and filled a large place in the hearts of her children and many others who knew her.

On the 16th day of June the body of Miss Sarah Elmore was laid to rest in Mt. Lebanon cemetery. Miss Elmore was about 80 years old. She had been a member of Mt. Lebanon for many years. She was a good woman loved by all.

Superintendent Allman and Mrs. Allman and eighteen children from the Home were at New Salem yesterday. The children gave an excellent program. It was fine. We are proud of the children. We congratulate Dr. and Mrs. Allman. They are doing an excellent work. The children gave a program at Mt. Lebanon at 6 o'clock. The offering at both places was good.

Yesterday was home coming day at New Salem as well as the Children's Home day. The program was featured by short talks, and by special singing. One dozen young men from White Oak gave a number of vocal selections.

Our special meeting at Worthville will begin July the sixth 8 p.m. Rev. T. E. Pierce will be the helper. Join us in praying for a real revival.

W. H. NEESE.

Spencer.—The 12th of May Rev. D. R. Williams of Graham came and preached for us at the school auditorium. We were glad to have Brother Williams preach for us, and extend a welcome invitation to come again. Spencer railroaders are still talking about his good sermon.

Our revival meeting closed Friday evening. Rev. Edw. Suits came on Monday and did the preaching. We never heard the Gospel preached in a plainer way, was real Gospel preaching and inspiring. The attendance increased at the services, not only our people but the other churches in Spencer came. More good was done then we can now estimate. We feel indebted to Brother Suits for his faithful work. He came to us all a stranger but all learned to love him for his good sermons. Mrs. R. L. Small joined the church and others will soon. Quarterly conference Wednesday reported our church lot paid, and piano paid. But we only had a few days out of debt till we received Street Improvement Assessment due. So we did not have time to rejoice long till we were in debt again. Delegate to annual conference, J. W. Redding; alternate, S. C. Brown. If we could only have a building on our lot of our own we would grow much faster. We are handicapped for room in our Sunday school. Rev. T. Glen Madison, our pastor, is working among us and his sermons are always good and he is encouraging our young people to work. We appreciate our pastor.

MRS. A. L. MOORE.

Whitakers, Whitakers Charge.—While reports have not been going in very often from our church, it is no indication that our activities have ceased.

Our Sunday school has been having the largest attendance the whole year, that we have had in several years. At the last meeting of our Ladies' Aid we turned over to our treasurer, $81.00, this having been made during the last month. Our W. F. M. S. is still supporting a Bible worker in India. Our pastor has filled all his appointments except those called in for revival at an other church. When I say he filled them I mean he filled them well, by giving us good sermons. Yesterday we were very glad to receive into our church membership Lucy Nunnery. We feel she will mean much to the work of the Kingdom. The Daily Vacation Bible school is now in progress. So far the attendance is somewhere in 70. We are hoping this training may mean much to the lives of the young people in our community. It seems to be so hard to reach people after they grow up, that perhaps they can be trained while young to live the only worthwhile life.

It was certainly a treat to us all to have Rev. J. D. Williams among us and to listen to the wonderful sermons he gave us. I see through our church paper there are some wonderful treats in store for all who attend the young people's conference, among them to attend class under Dr. Fleagle. To my mind this is a wonderful privilege. I wish I could be there. We are glad the editor's vacations don't come very often, for we miss the Herald so much if a week passes and it fails to come.

MAMIE JOHNSTON, Reporter.

Burlington.—A splendid spirit was in all of the services at the First M. P. Church yesterday. The day began with a large and enthusiastic Sunday school. In attendance, the Baraca class scored highest, with 100 present. Other classes made a good showing also. The total attendance for the day was 352. This is 21 in advance of the corresponding Sun-

day one year ago. The morning worship followed, with a large and interested congregation. Soul-saving, through organized and continuous evangelism, was the key-note in the morning message. We are thoroughly convinced that the church needs a quickened consciousness that her very soul and life is in the spirit of evangelism. It is our further opinion that more thought and concert of action should be given to this phase of the church. But we can't take time nor space to discuss it here. At this service 100 Centenary Hymnals were provided for the church by individual donations.

The day closed with a full and inspiring musical program at 8 o'clock. The Mebane choir of the M. P. church, with Mr. T. O. Peneder as leader, in exchange with the choir of this church, was present, and contributed much to the service, both by special numbers and in congregational selections. The orchestra of our church, and a chorus of nearly one hundred of our young people, assisted in the music. We are very grateful to the Mebane choir, to the orchestra and friends who assisted them, and to the large group of young people who made possible this program. May all who assisted be blessed by the giver of every good, and rewarded by Him for this service in His name. The large number of visitors in the service was highly gratifying. The church was full to capacity, and from beginning to end there was not a dull moment in the program. It is our hope to provide such programs frequently during the summer months.

One new member was received at the morning esrvice, Mrs. W. T. Way. She comes to us from the Glen Raven church, and is gladly welcomed by our congregation. On next Sunday Commander Jaynes, of the local salvation army post, will speak at the eleven o'clock hour. There will be no service at night, owing to the absence of the pastor.

Our committee on registrations for the Young People's Convention is busy, and when the count is all in, we hope to have a creditable tally. S. W. TAYLOR.

Darlington, S. C.—I saw in the Herald that there was to be a Children's Day at Pine Bluff. I being fond of children and also claiming relation with the pastor, Brother Hulin, decided I would go. So on Saturday I took two of my little song birds as I call them and away we went. It being but about one hundred and twenty miles we reached the home of Pastor Hulin some while before night and there we spent as usual one of the most happy nights of our lives with him and wife and little grand-daughter. He was pastor of our church on the Why Not Circuit for years; he and family are very near my heart. We talked over the happy times we had passed and the sad times and the hard places we had come through and nothing but the hand of God could have brought us through victorious, and we both are numbered with the happiest men in the world. As he talks of the people of Pine Bluff and other places where he preaches he says he is so proud of them and I am sure they are of him. We reached the church early Sunday morning, not expecting to see any one I knew but many of my old friends were there, and this was the most unusual affair I have ever attended in all my life. I never in all my life saw any finer bunch of children. A splendid program well rendered, a fine bunch of young men and girls in the choir, splendid music and songs, the most interested fathers and mothers and the teachers cannot be spoken too highly of. And here they had a fine dinner on the table; as far as we could see everybody ate until filled and carried lots back home. But during all of this good time I never saw the effect of a drop of the stuff I hate so bad—liquor, nor did I smell a drop and no one acted the hog over the table as so often done. In fact there was not an ugly thing done.

I think all the readers will agree with me this was a real happy time. The program ending about three in the evening we set out for Darlington. The voices of the sweet children helped me over the one hundred and twenty miles drive and I found myself home before sun down and telling wife what a good time I had. It made my babies laugh too. May the Lord smile on Pine Bluff and all the other churches of that charge and the editor and all its readers, is my prayer.

Yours in the name of Jesus,

W. D. MOORE.

New Hope, Why Not Circuit.—Our pastor preached an excellent sermon last Sunday afternoon. He hasn't a regular appointment for the fourth Sunday afternoon, so he gives an extra service in turn to the various churches. We appreciate this of Brother Garner. It seems that he is willing to devote every bit of time possible in the service of the Master.

After preaching the members voted on the delegate to our annual conference.

Then our newly organized Ladies' Aid Society held a short meeting, enrolled two new members, and voted to raise funds to paint our church inside. And appointed a committee to begin collecting immediately.

We are having a splendid Sunday school with increasing attendance. We have prayer meeting every Saturday night.

Recitations have been given out for the circuit rally which will be held at Flag Spring the first Saturday in August.

We believe this will be a red letter day for Why Not Circuit.

Quarterly meeting will be held at Flag Spring on Saturday before the third Sunday in July.

On the third Sunday in June we held our Children's Day. The children rendered their program exceedingly well. The collection was very good. Our special meeting will begin the third Sunday in July.

Pray that we may have a great out-pouring of the Spirit at that time. REPORTER.

Fountain Place.—We missed the Herald last week, and are looking forward to this week's issue. We hope that you had an enjoyable vacation.

Our meeting closed last night after running about ten days. We feel that much good was accomplished. We had a number of conversions, and twelve joined the church at the close of last night's service, with several more to follow. Some of these were received by letter, and we are expecting some more to follow. Dr. C. H. Compher of Winston-Salem did the preaching—and fine it was. Every sermon was enjoyed by those present, and each one was filled with the Gospel. We were sorry that the meeting could not go on longer, but Dr. Compher felt it was necessary for him to return to Winston Salem last night. We hope that he will come to us again.

Brother Loy has now gotten into the parsonage, and we are all happy to have him and his family in our midst. This fact was evidenced a few nights after he moved, when about forty of our membership swamped down on an unsuspecting preacher, not for supper, but to leave the dining room table piled with the necessities of life. They did not get mad, but took it good naturedly.

Our Sunday school is growing, as well as our church. We hope that the growth will keep up, and that this may be the best year we have ever had in our church.

Since our last report, several of our young people have taken unto themselves life companions. Miss Pink Massey and Mr. Lindley Gibbs, brother of Rev. F. L. Gibbs, were quietly married a short time ago. Both are members of our church, and are very active in the work. It is very gratifying to see them continue in the work. Last week, Mr. A. V. Amick, one of our splendid young men, son of Mr. and Mrs. G. L. Amick, and Miss Pomona Johnson, the attractive daughter of Rev. T. M. Johnson, pastor of Gibsonville church, were united in marriage by Rev. W. M. Loy, pastor of the groom, at the M. P. church, Gibsonville. The church was very beautifully decorated and the ceremony very impressively spoken before a large number of friends. After a brief wedding trip to the western part of the state, the young couple will make their home in Burlington. Mrs. Amick has already joined our church, and we feel sure that she will mean much to the life of the young people in the church. We wish for both these young couples many long years of happiness, and service for the Kingdom.

Now that our meeting is over, let's not stop, but press forward, and strive to do better work during the remaining months of this year, and go to Conference with our Best. Our services are as follows: Sunday school 9:30, preaching 11:00 and 8:00 p.m. every Sunday. Prayer meeting 8:00 p.m. Wednesday. A cordial welcome is extended to all who will worship with us.

Yours in the work.

H. W. WADE.

Asheboro.—Last week I said we were in the very beginning of our Daily Vacation Bible School. Now I can say that the first week far surpassed our expectations, both in numbers present and in work accomplished. The attendance for the five days last week was 112, 130, 134, 127 and 139. The attendance today, the beginning of the second week was 128. The school has been a great inspiration, not only to the children but also to the teachers and even the church members. At 11:30 each day the entire school is brought together for a closing period and this closing period has simply charmed our visitors.

While we have been in the midst of work in school, yet we have been called upon to pay our respects to the dead and sympathize with the living. On Monday night, June 20, Mrs. Annie Plummer Vuncannon, widow of the late Peter Vuncannon, died in High Point and was brought to the home of her daughter, Mrs. R. L. Davis, here. The funeral was conducted by the writer at Charlotte M. P.

Church on Wednesday morning, June 22, at eleven o'clock. Rev. Fred Love assisted in the service. More extended notice will appear later.

Then on June 22 the writer conducted the funeral of Lois Marie Luck, the two and a half years old child of Mr. and Mrs. Clarance Luck. This child was the great, great grandchild of Mrs. Peter Vuncannon, death having claimed two of the five generations in just a few hours.

Then yesterday at noon the funeral of Mrs. Anthony Hohn who died near Sophia, N. C., was held in our church by the writer, assisted by Rev. C. L. Gregory of the Friends Church.

Our people are still showing the preacher's family great consideration. Just about the time of the beginning of our meeting a truck from the grocery store drove up loaded with good things for the pantry. Then the Daily Vacation Bible School or rather the Junior Department of it showered the preacher and his wife with a fine collection of fruits. All these things are appreciated very much. In fact it helps considerably in two repects. First, it helps the pocket book to have these things given and in the second placce it makes the preacher feel that he is appreciated and this is an important item. Then last but not least a few days ago the women of the church sent up a new New Perfection, four burner oil cook stove. Since the stove came the preacher has hardly had to cut a stick of stove wood. This is still greater when we remember that it came at a time the temperature was inclined to soar and to make splitting stove wood a little more unendurable. J. E. PRITCHARD.

High Point.—The Mission Study Class held a very pleasant meeting on Monday afternoon with Mrs. E. L. Ballard at the parsonage. Mrs. A. G. Dixon came over from Greensboro, and gave a very splendid and concise summary of the Home Missionary Study Book, "Our Templed Hills." This book deals with the problems of the rural church of today, and Mrs. Dixon brought out the main points of the six chapters in a very entertaining manner. Many thanks are due Mrs. Dixon from the entire society for this delightful presentation. Dr. Dixon accompanied his wife to High Point, and we are always more than pleased to greet our former pastor again. We were also most fortunate in having Mrs. W. C. Hammer of Asheboro, President N. C. Branch, present on this occasion, and she and Mrs. Dixon gave us a most interesting account of the Executive Board meeting at Pine Ridge, Ky., last May. They also attended the commencement exercises of Alvan Drew School when eight boys and girls were graduated from the High School.

The Ladies' Aid Society will serve supper on next Monday evening, July 4th, to the members of the Demolay Convention, which will convene in High Point for the third annual meeting July 4-5. Approximately 250 delegates are expected. The Society is getting up a unique plan to raise money for its Treasurer. One thousand paper napkins containing advertisements of leading stores and business firms of the city will be printed, these to be used at all church suppers and other functions.

Children's Day was observed last Sunday morning by the Sunday school, and a splendid program was presented under the direction of Mr. Lester Teague, to whom the thanks of the entire school are due for his painstaking care and interest.

The Vacation Church School, which has proved to be a great success, will close tomorrow (Wednesday) evening with appropriate exercises after being open two and a half weeks. More than one hundred children have been enrolled and the attendance has been remarkably good.

The C. E. Society has been divided into two factions, the Reds and the Blues, under the leadership of Misses Mary Shephard and Mary Koonce. A contest is being carried on to reclaim old members, obtain new ones, and points are also given for attendance at the regular meetings each Monday evening and for Sunday evening church attendance. Much interest is being shown in this contest. Miss Alice Koonce was the leader for Monday evening's meeting, and the topic was discussed, "Which Needs Missions More, India or Africa?"

On last Sunday morning Rev. P. E. Lindley delivered a beautiful message on "Heaven-sent Souls." An unusually beautiful duet, "Be Glad, O Ye Righteous," was sung by Messrs. Clarence Schultheiss and Dan W. Smith. The choir rendered a beautiful Anthem, "O Saviour, Precious Saviour." At the evening service the message was brought by the associate pastor, Rev. E. Lester Ballard, on 'The Reality of the Religion of Jesus Christ."

Miss Brevard of New York City, who has been the guest of Mrs. R. M. Andrews, has returned home.

Many friends here extend sympathy to Mrs. George R. Brown, of Reidsville, wife of our former pastor, in the loss by death of her mother, Mrs. Adamson of Bremen, Ga. She had been ill and in declining health for many months, so the end was not unexpected. Dr. and Mrs. Brown went to Bremen to attend the last rites.

Next Thursday, June 30, Miss Vera Idol of the English Department of High Point College, will leave for New York, where she will take Summer School work in Columbia University. She will be accompanied by Mrs. Vernon W. Idol, and little Misses Mary Reid Idol and Julia Elizabeth Coe, who will spend a week in sight-seeing in the metropolis.

Browers Chapel, Richland Circuit.—The work of the church and Sunday school has been moving along as usual since our last report. Our Sunday school attendance has been increasing some.

A large crowd attended the Children's Day service last Sunday. The children did well. After the children had given their program our pastor, Rev. Fred Love, entertained the children for a short while by telling them a beautiful Bible story. The Charlotte quartet was with us and sang several beautiful selections. Offering, $8.28.

Miss Lillie Brown and Mr. Raleigh Stoltz were united in marriage on June 9th. Mrs. Stoltz is the youngest daughter of Mrs. Mary Brown of Asheboro, Star Route. Mr. Stoltz is the son of Mr. and Mrs. W. R. Stoltz of Asheboro, Star Route.

They are promising young people, and their many friends wish them much happiness through life. MRS. M. C. HENLEY.

Rockingham.—We had a fine Sunday school on June 26. It is still increasing in number and the interest seems to be good.

Our revival is now in progress. We have a fine time in the work. We have had a good number to step out and claim Christ as their personal Saviour. Yesterday, June 26, was a good day for us; we had two sermons. The night subject was "The Second Coming of Christ;" this sermon carried much inspiration. The meeting will run till the first Sunday in July and probably longer. Rev. C. E. Phillips is with us and will continue to be throughout the meeting. There were eleven new members to unite with our church on Sunday, June 26.

On Saturday night, June 25, we gave our pastor, Rev. J. H. Trollinger, a pounding. It was a very nice one indeed; the pastor expressed his many thanks for it.

We ask the prayers of the Christian people to be with us during the future part of our meeting that much may yet be done for the glory of God.

(Miss) BIRDIE CONNELL, Reporter.

Hollister, Halifax Charge.—Our work is progressing nicely. Our Suunday school is increasing in attendance and interest. We noticed several visitors in our Sunday school yesterday; we welcome them and hope they will continue to come. We are making preparations for our Children's Day program which we are planning to give the fourth Sunday morning in July.

Our pastor, Rev. C. L. Spencer, filled his appointment yesterday with a splendid sermon on the Saving Power of Our Lord Jesus Christ. We were glad to see so many present for the morning service.

The Woman's Home and Foreign Missionary societies met with Mrs. W. E. Knight on Tuesday, June 14. The president, Mrs. C. L. Spencer, presided. We had a splendid meeting. We decided to organize a mission band for the children with Mrs. W. E. Knight as president. We also elected an agent to solicit subscriptions to the Record. Kathleen Shearin was elected agent. After the business meeting and program we were dismissed by sentence prayers, after which the hostess served delicious refreshments.

Our traveling basket is meaning a whole lot to our society. It is a good way to make money. I advise other societies to try it. Our missionary society is planning to give a play on Friday night, July 8.

REPORTER.

Rehoboth Church, Granville Circuit.—The first Sunday in June was Children's Day at Rehoboth. The program was voted one of the best we have ever had. Mrs. Jim Floyd, Mrs. Helen Bobbitt and Mrs. Tom Chandler trained the children and to them is given the credit. On Sunday night of that day a pageant was given by the young ladies which was presented in a pleasing manner. The offering on both occasions was very gratifying.

The May Missionary meeting was held with Mrs. Carey Cheatham, one of our new members. The June meeting was held with Mrs. Richard Harris. The children have been organized into a Mission Band and a meeting for them was held at the same time.

The revival services will begin the first Sunday in July with the Rev. Mr. Compher of Winston-Salem as helper for our pastor, Mr. Fogleman. We are looking forward to this meeting. Our services will be in the afternoon and at night.

Our community has been grieved and shocked at the sudden death of our friend and neighbor, Mrs. J. W. Rogers. Mrs. Rogers was called home on Sunday, June 18th, while at the home of Mr. and Mrs. S. W. Hunt. She had been to see a sick neighbor and on her return had stopped at the Hunt home. Mrs. Rogers before marriage was Miss Lizzie Davis, daughter of Mr. Jim Davis. She leaves to mourn her—a family of six children, a husband, Mr. J. W. Rogers, a father, two brothers, and five sisters. Since her youth she has been a faithful Christian and for a number of years a member of Rehoboth church, having moved her membership there from Bethel the Methodist Episcopal Church, South. She was intensely interested in the Woman's Missionary Societies having been at one time, president. The funeral services were conducted at Rehoboth church by Mr. Fogleman, pastor. The earthly remains were laid to rest in the nearby cemetery, beneath a mound of flowers, brought by loving friends who are left to mourn.

We loved her for what she was, a true, open-hearted Christian mother and wife. We mourn, but not without hope, for we believe she has entered into joys, prepared for those who love his appearing.

REPORTER.

Dulin's, Mocksville Charge.—Our Sunday school is still moving along; the attendance seems just about the same as it was last year. Our revival meeting began the third Sunday in June and continued till Thursday night; it had to close on account of rainy weather. I think there will be another held sometime soon. Our pastor, Rev. J. T. Sisk, preached two splendid sermons Sunday morning and Sunday night. He had secured Brother Austin as pulpit help, but he was not able to be with us. He was fortunately able to get Preacher Short from Concord. Those who heard Brother Short seemed to like him. Our pastor has given each of his churches a free singing school for which we wish to thank him very much and we feel sure they have all appreciated it. His kindness will never be forgotten.

Best wishes to Herald and its readers.

REPORTER.

Union Grove.—Last Sunday was a good day for the Union Grove church. There was an increase in both the Sunday school and church attendance. Pastor Glenn Madison delivered a helpful sermon.

In the afternoon the Sunday schools of Union Grove township met here for the purpose of organizing a Sunday school association.

An interesting program was rendered. The devotional exercise was conducted by Brother Madison. Short talks were made by the superintendent of each school represented. Special features of the program were the inspiring lectures delivered by Mr. W. C. Wooten, president of the Iredell County Sunday School Association, and Mr. Cloyd C. Fox, secretary of the County Association.

The following officers were elected: Mr F. E. Cass, president; Mr. Albert Cooper, vice-president; and Mr. Millard Knight, secretary. It seems that this association is putting new life in the Sunday schools throughout the county.

Our Sunday school will observe Children's Day at an early date. We will also give a short program at the Sunday school convention, which will be held at Mt. Vernon Baptist church the third Sunday in July.

The third quarterly conference was recently held. Some details of a proposition were announced, to build Sunday school rooms to the church. This matter will be considered again later and definite decision will be made at that time whether the building will be done or not.

Our Christian Endeavor Society is doing fine work, under the instructions of Brother James York, president. We are raising money for the purpose of wiring the church, which we hope to have done before the beginning of our revival meeting which will be the second Sunday in August instead of the fourth Sunday in September, as it has been here-to-fore. We are earnestly praying that we will have a real revival, and that many souls may be brought into the Kingdom.

Our next regular preaching servicce will be held the second Sunday in July at eleven o'clock.

ZELDA JURNEY.

Fountain Place.—Our revival meeting which was in progress for ten days came to a close last Wednesday night. We had about twelve conversions and reclamations, with fourteen additions to the church. This makes a total of twenty-seven new members received this year. Rev. C. M. Compher of the First M. P. church of Winston-Salem did the preaching. His preaching was interesting, constructive, and convincing. Almost every unsaved person who attended the services was saved. Our attendance was good but our great problem was to get the unsaved to come to the services.

Since our last report the pastor and family have moved into the parsonage. This was followed by a very severe pounding on the evening of June 9. The many articles given and the givers are too numerous to mention. Both the gifts and the givers are appreciated very much. We could hardly do without either. This is the second pounding we have received this year from these people.

The Daily Vacation Bible School is scheduled to begin on Tuesday, July 5, and continue for ten days or two weeks. It was planned to begin earlier but because of the revival meeting it was impossible. We are planning to use the Standard Vacation Bible Course. This will be the second school of this nature put on here.

It can safely be said that the work here is progressing nicely. While we are doing nothing astonishing, yet, all forces are pulling together and are encouraged and optismistic. However, we need your prayers. Our burden is great.

W. M. LOY, Pastor.

Midway, Haw River Circuit.—We were so glad to have our pastor, Brother Reed, with us last Sunday, after his being absent for two months; his health is very much improved and we hope he will continue to gain strength and will soon be able to be with us at all the appointments, for we have missed him during his absence, though we appreciate Brothers Kennett and McCulloch filling some of his appointments. We enjoyed their visit and the messages they brought; we are also glad to know that Mrs. Reed is recovering from her operation, and are looking forward to the time when she can be with us again.

Our Sunday school is getting back to normal again since measles is about over with. Christian Endeavor Society is also holding good.

Our special meeting begins the fourth Sunday in this month. We are hoping for a great revival, and that many souls wil ble brought into the Kingdom of the Lord. Pray for us.

MRS. G. W. APPLE, Reporter.

Winston-Salem.—We held our Children's Day service on the second Sunday of this month, using the program of our own Board of Foreign Missions. The entier service of the morning was given over to the program which was well rendered and delighted a large audience. The offering amounted to fifty-eight dollars.

The exterior of the church building has been painted, the bricks penciled white and the woodwork all white, adding greatly to the attractiveness of the structure, all of which has been paid for. Congregations are keeping up well for the summer months and all departments of the church working nicely.

Received three persons into full membership last evening and there were two converts both of whom will unite with the church. A great many strangers are attending the evening services and I am giving the invitation each time I preach for any who will to give their hearts to the Lord Jesus. It is bringing forth good fruit. Pray for us, that the work entrusted to our care may prosper and the church be strengthened.

C. MORGAN COMPHER.

Mt. Pleasant, North Davidson.—The monthly meeting of the W. F. M. S. held June 5th with 20 members present. We also received one new member for which we are thankful.

The meeting was opened by all singing "I Love to Tell the Story." Our president, Mrs. Welborn, had charge of the devotionals and read the "Stewardship of Life." Scripture verses were recited by several members of the society. A song by the primary class of our Sunday school, "Jesus Loves Me." Prayer by W. D. Payne. Stewardship disrussion by Mrs. C. F. Green. A clear explanation of tithing read by Mrs. W. D. Payne. Recitation, "All Things Beautiful," by Ruth Shoaf. "Caravans to Mecca" read by Ruth Payne.

The secretary called the roll and read the minutes of the last meeting. Received the dues amounting to $3.55.

The meeting closed by all singing, "I'm Pressing on the Upward Way," and a word of prayer by J. R. Stone.

After the meeting dinner was served and a social hour enjoyed by all present.

RUTH PAYNE, Cor. Sec'y.

First Church, Albemarle.—Our work is running a long very well. Our greatest trouble is in getting regular attendance. We have just closed a contest in our Sunday school which I think was of some benefit. We divided our school into the red and blue sides and the side that gained the most points

would be entertained by the other. The red side won by 84 points, so we are planning for our ice cream Friday night. Our beloved pastor, Brother Anderson, is preaching some of the best sermons that I ever listened to; I thank God for men like Brother Anderson who is not afraid to preach the old-time religion. If we only had more such preachers to stand behind the sacred desk and tell folks what God Almighty wants them to do, we would see more of our churches prospering. We are very sorry to lose Brother Carl Moton and his good faithful wife; they were two of our faithful Sunday school teachers; they have moved to Kannapolis but we trust they will come back soon and be with us. Mrs. Moton was leader of our Junior Christian Endeavor and she has done so much to train our little folks. We don't see how we can get a long without her. We are planning for our Children's Day exercise some time in July. Watch Albemarle for registrations for young people's conference. We have the banner for past two years and if you don't watch us we will have it again. Pray for us in our work that we might go forward.

Yours in His name,
R. L. LEONARD, Reporter.

Moriah Church.—We have Sunday school every Sunday morning at 10 o'clock and preaching at 11.

The Sunday school is increasing and we hope it will continue to do so. We had an attendance of 109 for Sunday school and good attendance for church service. Our pastor delivered a wonderful sermon which was greatly enjoyed.

We were glad to welcome six new members into our church on June 12. They were Rev. H. G. Carmichael and wife, Mr. and Mrs. McLean, and Mr. and Mrs. John Woods.

The weekly visit of the Herald was missed June 16, and we are hoping the Editor had a pleasant trip.

Mrs. A. L. Curtis who underwent an operation at the Clinic Hospital recently is improving nicely. We hope for her a speedy recovery.

Our meeting is to begin the fourth Sunday in August. We are looking forward for a successful meeting.

We organized a Junior, Intermediate and Senior Christian Endeavor Society recently, which is to meet every Sunday evening at seven o'clock at the church. We extend a hearty welcome to everyone.

Our pastor, Rev. Mr. Carmichael, is going to Charlotte to attend a Bible meeting the latter part of this week.

Mr. J. C. Coe and Mr. Lineberry were appointed nominees to the annual conference.

Our Children's Day service was held Sunday night, June 19, at 8 o'clock. The church was well filled and the exercise was carried out nicely.

Sunday will be promotion day for us. The Banner will also be awarded to the class having the best attendancee during the past quarter.

Best wishes to the Herald and its readers.
REPORTER.

—Mrs. Montague, an Asheville nurse, has been found responsible for the death of Mrs. Cooper, a patient, and has been sentenced to a term of 12 to 20 years in the State Prison at hard work.

SALEM METHODIST PROTESTANT CHURCH

SOME REMINSCENCES OF SALEM METHODIST PROTESTANT CHURCH, SAXAPAHAW CIRCUIT

(Compiled and read, in part, at the Centennial exercises held May 6-8, 1927. By J. Newlin Thompson.)

In order to get a correct view of Salem Methodist Protestant church, we must go back to the early or middle of the 18th century perhaps during the period 1725 to 1750.

It has been said, that two Thompson boys, (no a kin) of Scotch-Irish parentage, heard of the liberty and freedom to be had in America; ran away from their homes in Northern Ireland; got on an American bound vessel and hid in barrels till the ship sailed from their native land.

Thus, we have "Mutual Rights" in the bud.

These boys stopped in the Pennsylvania colony. Just how long they remained there, we have not been told. Perhaps they married while in Pennsylvania. We have not the names of their wives.

Later, date unknown, they came to North Carolina, and settled in what is now known as Salem Community.

One, Thomas, I think his name was, settled on Haw River not far from the present site of Salem Charge. James settled on Haw Creek, about one half mile west from Phillip's Chapel M. E. church.

These men reared large families of boys and girls. Soon the community was dominated by the Thompson name.

This scribe has the honor of being a descendent of both these pioneer Thompsons. James the 1st of Haw Creek, was my great-grand-father. Mary Thompson, daughter of James T. of the Haw River tribe, was my grand-mother on my maternal side.

Some of these early settlers in community, besides those afore named, were Bradshaw, Crawford, McDaniel, O'Daniel, Morrow, Paris, Ray, Steele, Stewart, and Turrentine.

These early settlers built a house of worship on or near the present site of M. P. church, and named it Salem—"Peace." This was a Union church. Free to all denominations.

Those old founders were a God-loving, a God-serving, and a peaceful people. They believed the Bible to be the Word of God, from Genesis to Revelation. They also believed in one another. They made the Bible and the church first in their lives. Everybody went to church, except providentially kept away. They held the old time class meetings, and often got on the "Mountain top," and had glorious revivals.

Salem is said to be the second church organized in what is now Alamance county. Haw Fields, Presbyterian, being the first, 1765.

The Presbyterians were first to organize a class at Salem, just when, we have no record. Perhaps about 1780 to 1790. Joseph Thompson, son of James the 1st, was an Elder in the Presbyterian church. More than one hundred of his descendants of the fourth, fifth, and sixth generations are members of the different churches of this and surrounding counties of North Carolina.

After the Presbyterians came the Baptists. Date not known, nor how long they held a class here.

The Methodist Episcopals came next. They held a class here until 1887, when Salem was dropped from their plan of oppointments. Rev. L. L. Johnson being pastor.

In 1826 under the name of "The United Society of Methodists," the Methodist Protestant church was organized here, and has lived these one hundred years. Thus making Salem one of the oldest, if not the oldest Methodist Protestant church in our denomination.

During the period 1824 to 1828 when "The Mutual Rights of Laymen," was being read and discussed some animosity existed in this section, as well as in many other parts of our country.

Many were expelled from the mother church for no other cause than the reading of "The Mutual Rights." During the period referred to Rev. James Christie, a "Protestant," as these Mutual Righters were derisively called, had a regular appointment here. Rev. Mr. Haynes of M. E. church decided to begin a camp meeting on day of Christie's appointment.

The time came. Rev. Haynes had his camp in order. Christie came.. Haynes goes to Christie and says to him, "The Holy Ghost told me to order you off these grounds."

Rev. Christie stated that all who wished to hear him to come to the spring, nearby. It is said that most of those present heard Christie. Result: no revival at that camp meeting.

We are glad to say that after a few years this indignant mother and her rebellious daughter became mutual friends and worshipped in the same old church here for more than fifty years.

Lettie Thompson Crawford, (my aunt) and Rachel Thompson Morrow are said to be the first members to join Salem Methodist Protestant church. Aunt, her husband, and others of this section moved to what is now South west Orange county, and "Old Flint Hill" M. P. church was organized. Later this class was moved to the present site—Orange Chapel. Salem claims this church to be her first-born daughter.

"Easy" Joe Thompson and his wife Sally Paris, William A. Thompson and his wife Susan Fur, and Margaret Paris Jones settled in the now Hebron section. These families associated by that hero of the Cross, John Nicholson, brought about Hebron M. P. church, a second daughter for Salem. The Mebane M. P. church is a daughter of Hebron. Thus Salem must be grand mother. R. N. Thompson, "Uncle Bob," his wife and Berry M. Cates moved their membership from Salem and became leaders and charter members in First M. P. church, Burlington, N. C., a third fine daughter.

First church, Burlington, I think is the mother of Fountain Place. Making Salem twice a grand mother.

God grant that this little centenary mother, with her daughters and grand-daughters, may ever continue to labor in the Master's vineyard and accomplish great and lasting good in His name.

Preachers of Salem:

Rev. Joe Thompson, M. E. church, moved to Texas.

Rev. W. H. Thompson, M. E. church, brother of Joe, was one of the big preachers of his day.

Rev. L. E. Thompson, M. E. church, son of W. H. Thompson, is a preacher of note.

H. D. Thompson, second son of W. H. Thompson, is a local preacher.

Rev. J. Ed Thompson, Western North Carolina Conference, M. E. church, is one of the big preachers of his confeernce. He first joined M. P. church here, but transferred to the M. E.'s.

Rev. John Paris, our native son and first M. P. preacher.

Rev. Daniel Thompson, local preacher.

Rev. J. A. W. Thompson, teacher and local preacher.

Rev. H. S. B. Thompson, M. P. we claim as a grand son preacher of Salem.

We claim at least a half interest in Rev. George W. Holmes. His mother was a Thompson and lived on a nearby farm. George W. Holmes comes of preaching stock and holds up the banner well.

Rev. S. H. Thompson was a Missionary Baptist, preacher of note. Rev. Lacy Thompson, M. E., is in training.

Twelve preachers have gone out from Salem and nearby vicinity, to preach the everlasting Gospel of our Lord and Saviour.

What shall the harvest be?

Salem has furnished wives to two of our ex-pastors, viz Rev. W. M. Pike and Rev. W. F. Kennett.

Roll of honored dead pastors of Salem:

Revs. Jas. Christie, Alexander Albright, Alson Gray, James Deans, C. F. Harris, Geo. E. Hunt, G. A. T. Whitaker, R. R. Micheaux, J. C. Dean, J. R. Ball, C. A. Pickens, C. A. Cecil, W. C. Kennett, W. W. Amick, and J. H. Bowman.

Living ex-pastors:

Revs. D. A. Highfill, T. F. McCulloch, W. F. Kennett, J. D. Williams, G. H. Austin, W. M. Pike, George W. Holmes, H. S. B. Thompson, J. Clyde Auman, T. A. Williams, J. M. Ridenhour, D. M. Loy.

The present much loved young pastor, H. L. Isley.

History tells us that Jerusalem has been destroyed and rebuilt seventeen times. Just how many times this historic church has been rebuilt, we have not the recorded facts. This is the third frame building that has stood on this plot. It is reasonable that one or more log houses were built prior to the erection of the first framed house.

The first framed house was 36 x 40 feet. Closed in but not ceiled. Between 1855 and 1860 an addition of 12 feet was added to the South end of the first building. Making the house 36 x 52 feet. This house was ceiled and had very comfortable seats. The house was never painted.

Since 1887 Salem has been M. P. property. We have a deed to the plant, containing about four acres.

In 1892 Rev. W. F. Kennett was pastor. The high boxed in pulpit was in vogue. Pastor Kennett not being over tall, had to almost "tip-toe" to see his hearers. Brother Kennett didn't like this pulpit. So he went to work for a change. Brother George Stafford took down the old box, lowered the platform, then fastened the book board to a wooden screw, so the preacher might lower or raise the board to suit his height.

The present structure was begun under the pastorate of Rev. W. W. Amick 1901. The class voted to build a new house. Some lumber was put on the ground. In 1902 the building committee failed to agree on plan. Two men, not members of any church, Jas. T. Bradshaw and W. G. Crawford, were added to that committee. This committee carried the work to a finish. It is needless to say that Brothers Bradshaw and Crawford soon became loyal members of Salem M. P. church. This house contains timbers that were in first and second churches. Thus we have three in one.

This church was dedicated first Sunday in October, 1903, by Dr. J. F. McCulloch, Editor of M. P. Herald, Greensboro, N. C.

Three sessions of the Methodist Protestant N. C. Annual Conference, viz 1839, 1867, and 1871, were held at this church.

Mrs. Margaret E. Thompson stands alone as the senior member of Salem M. P. church.

Sketch of the class which joined this church in 1877.

Rev. J. B. Ball, pastor. This class had eleven members. All descendants of our pioneer, James Thompson 1st, save one.

Five have answered the last roll call: viz: Alice Russel Jones, Cicero Harris Thompson, William Henry Paris, Robert Neese Crutchfield, and James Buchanon Crutchfield.

The six remaining members are rounding up their half a century. Viz: John Sidney

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A standard feature of the Rally Day services has been an original play, setting forth in dramatic form some special Christian truth. Last year we tried to depict the influences leading to surrender for full-time service for Christ. This year it is a call to parents to dedicate and surrender their children to the service of God.

DOROTHY ELDERDICE

The talented daughter of Rev. H. L. Elderdice, D. D., president of Westminster Theological Seminary, is the author of the play. It is the story of Abraham's offering of Isaac and is entitled, "Jehovah-Jireh." It is a unique production, deeply stirring and appealing.

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Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.

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Entered as second-class matter at the post office at Greensboro, N. C.

Paris, George Wagner Thompson, John Newlin Thompson, Nettie Thompson Crawford, Rina Thompson, and Bettie Thompson Crutchfield.

Fellow class members what we do must be done quickly. See, we are nearing the wharf. Soon the gangway will be lowered for our entrance into that "Grand old Transport, Ship of Zion," to carry us through the Pearly Portals into the New Jeru-Salem.

—The Fort Bragg Memorial Chapel Association at Fayetteville makes this special request of every reader of this paper: "Please get in touch with your pastor or some American Legion member in your neighborhood, or else communicate with the representative of this Association in your county. Tell him or them that you want to do your bit for the Fort Bragg Memorial Chapel, and help provide a fitting place of worship for the living, as well as a splendid memorial for our heroic dead. Whether your share is by contribution of money, solicitation of subscriptions from others, or help in some other desirable form please do it now."

—During the week ending June 25th, the citizens of Fayetteville and Cumberland County rolled up a record subscription of $15,000.00 for the Fort Bragg Memorial Chapel. Continuing efforts of the campaign workers are expected to bring this to an ultimate total of $25,000.00, before the end of the year.

—Oscar Teague is the personal representative of the vice president of the Seaboard Airline Railway Co., and is kept quite busy. He is a brother of Ernest Teague of Grace church.

—Dr. James Moffatt, author of the well-known and widely quoted Moffatt translation of the Bible, is coming to America to become professor of church history in Union Theological Seminary, New York City, as successor to Professor Arthur C. McGiffert. Dr. Moffatt has occupied the chair of church history in the United Free Church College, Glasgow, since 1915. He will begin his work at Union next fall.

—Dr. Sherwood Eddy, secretary for Asia of the Young Men's Christian Association, has made announcement of his plans to sell his large apartment in New York, reserve fifteen hundred dollars a year on which to live, and share his fortune with the poor.

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SUNDAY SCHOOL

Lesson for July 3.—Saul Chosen King. 1 Sam. 9-11.

Lesson for July 10.—Samuel's Farewell. 1 Sam. 12.

CHRISTIAN ENDEAVOR

Topic for July 3.—What Our Government Does for Us. Rom. 13:1-8.

Topic for July 10.—Christ's Teachings That Are Too Seldom Practised. Matt. 5:38-48.

A NEW BULLETIN IDEA FOR PASTORS

The Layman Company is now putting out its Tithing Tabloids in four-page Bulletin form, printed on two inside pages only, other two pages blank, for local material. The cost will give a saving of at least $5 per week to any pastor who uses four-page bulletins in his Sunday services. A good opportunity for five or ten weeks of tithe education without expense or special distribution. Twenty subjects to choose from. Sample set, 15 cents. Prices 40 cents per 100; $3.00 per 1000.

ADDRESS THE LAYMAN COMPANY,
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Highly Offended.—A tire-dealer and vulcanizer in Greensboro sends out comic ads. appealing for business. One of these, representing the diagnosis of the condition of an old tire, was sent to a colored physician as well as to others. His wife sent it back to the dealer with strong resentment. She thought it meant to ridicule her husband.

—Prof. T. C. Amick is teaching in the Asheville Summer School where there are over 1,700 registered students in all departments. He will be there until July 22. He is teaching Mathematics.

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Greensboro, N. C.

—Mrs. J. M. Millikan recently had a very pleasant outing with her Sunday school class, Mrs. Fannie Kirkpatrick being guest of honor.

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST ARE BRETHREN.

VOLUME XXXIII. GREENSBORO, N. C., JULY 21, 1927 NUMBER 36

Pres Elderdice 5dec7
Westminster MD

Summer Conferences in Progress

On Tuesday the editor looked in on the Pastors' Summer Conference and the Young People's Conference at High Point College and found both going well. They had solved a problem hitherto thought not susceptible of solution—that of two bodies occupying the same space at the same time. Both were occupying the buildings of High Point College. And there was no difficulty in deciding which was which though ministers and young people were thoroughly intermingled. We found both in the chapel in a devotional service led by Dr. Myers of Thomasville Community Church. That ended, the large group separated into smaller groups in different lecture rooms of the college. We followed the group that heard Rev. E. D. Stone of Baltimore speak on the work of the ministry. He stressed the supreme importance of introducing men to Jesus Christ. A ministry that does not accomplish that is a failure. A man may be a walking encyclopedia, but if he does not lead men to Christ he walks in vain. There must be in the minister's soul a deep passion for the salvation of others in order to make it possible to lead others to Christ. Brother Stone draws upon his rich experience in the ministry for material to illustrate and enforce his points, and is a very soul-stirring preacher. He concluded his address with a most touching story from his experience in dealing with the unsaved. He brought tears to many eyes.

We then heard Dr. A. G. Dixon speak on "The Country Church and Conference Relations." He took issue on some points with "Countryman" as he expressed himself in last week's HERALD. From his knowledge of the field in our Conference District he is convinced that in a few instances consolidation of churches would greatly promote the work. He spoke also of the need of church extension work in the cities to conserve the young people who are moving from the country to the cities and towns. The town churches we have were built for this purpose and they have justified and more than justified all they cost. They are the most liberal contributors today to the fund for church extension, missions, etc.

At dinner time all gathered in the spacious dining room for a substantial dinner. All seemed to enjoy the occasion. As with the "poor relations" Washington Irving tells about, our spirits rose as we ate, and before the meal was ended some of us were singing merry songs made up for the occasion.

Bros. Little and Gibbs, in charge of recreation, made some announcements, including this, that we all were to regard ourselves as American Indians, choosing our own tribal names, and meet at 3 o'clock for a great pow-wow, we suppose. (We did not wait to see what it was, but slipped into our car and departed for safer ground.)

We regretted our inability to hear other addresses which we know must have been very interesting, but we hope to return and hear more later in the week.

Young people there impressed us as being there for earnest work, and no one must get the impression that these are mere play-days. "All work and no play makes Jack a dull boy and Julia a dull girl."

Tuesday afternoon 105 young people had arrived. Most of the ministers of our Conference seemed to be present, though we missed a few of the older brethren. Rev. T. M. Johnson was absent because of illness, but it was reported that he is gaining and hopes soon to be back at work.

Rev. D. A. Highfill has been a regular attendant at the Ministers' Summer Conference and is missed this year.

The Women Must Decide

The question of the relation of the women and the men in the work of foreign missions is one of the live questions in our church today and possibly in some other churches. Shall women have separate missionary organizations? They do have at present, and this is taken as evidence that they ought to have. Others say that these women's societies came in because of conditions that formerly existed and do not exist now. This raises the question as to whether there is need today of separate organizations for the women.

Both parties to the controversy declare themselves favorable to the plan that will best promote the cause of missions. Both have the motive of love to the heathen. The difference comes at the point of deciding how best to help the heathen.

We think it indisputable that women have a genius for saving and collecting money for missions that men do not have. For years the women have been saving and giving for missions far ahead of the men, ability considered. Women have proved their worth to missions. How much of their success has been dependent on the fact that they controlled the expenditure of the fund they collected is a question. But the presumption is that this fact has had a large influence. To assume that the women would still go on saving and collecting for missions if the expenditure were taken out of their hands is risky.

The question is one for the women to decide. The General Conference cannot decide it independently of the choice of the women. Can the General Conference vote that no woman in the Methodist Protestant Church shall belong to a woman's foreign missionary society? Surely not. What sort of a spirit would that indicate? It would be like the action of the M. E. Church a hundred years ago in forbidding its members to belong to "Union societies." It would be like the action of those small religious bodies who exclude from their membership all who belong to the Masons or other fraternal orders.

The church should have its missionary board and appeal to all its members to supprot the work, but if some of the women think that they should supplement what the church board does by additional work in foreign lands, what man is there who would say them nay? No, the question is one for the women themselves. If they decide to contribute their all to the one church board and be fairly represented on that board, it would seem a very happy arrangement; but if after considering the question fully women feel called upon to go to greater lengths and maintain their separate missionary work, surely they will be entitled to full respect and a god-speed from every Christian.

DIVISION OR UNION

Why I voted for the Union Board of Foreign Missionary Administration in Pittston, Pennsylvania in 1924 and why I am now in favor of a similar organization, having an equal representation of men and women.

I am in favor of the Union Board because I believe in unity of spirit and progress. There has never been a more splendid organization of any kind than the Women's Foreign Missionary Society. It grew out of necessity. When the Methodist Protestant Church was organized the women, as in all other denominations, were ignored and left off all the Boards. Women, in fact, were left out of everything in those days, business, politics, the professions and ecclesiastical organizations. Because of a natural interest in missionary work, a few women developed a new and separate organization, The Women's Foreign Missionary Society. Its growth has been phenomenal and educationally and financially much has been accomplished for missions. It is a cherished institution and I appreciate why many of our faithful workers cling to it so tenaciously. But times have changed. Today women are welcome into every department of life. The Women's Foreign Missionary Society and similar organiations have proved their worth over and over again. All broadminded men are willing to acknowledge the efficiency of our methods. In the proposed arrangement I feel sure we have nothing to lose but much to gain. Even should we forfeit our present charter we can secure a new one. That, in fact, is a small matter, if in the process the foreign missionary work of our beloved church is advanced. Even though we should turn over our property to the Union Board, we are still joint owners of it and, in addition, of the property now belonging to the Church Board of Foreign Missions. We shall be richer than we are now. We shall undoubtedly continue to carry on by the same Board-Branch-Auxiliary method because this plan has proved its usefulness and it is too valuable to be discarded. As I see it the only change which actually takes place is that we shall then be back of the whole missionary program of the denomination instead of just our part of it, and we shall have a larger privilege and responsibility in disbursing all the missionary funds.

While Mr. Stephenson was in the active pastorate we did our very best to keep the entire missionary program of our denomination before the churches we served. I made missionary charts and explained them to the Sunday school and Christian Endeavor, but we were constantly hampered by the fact that there were two mission boards with separate and often conflicting forces and programs. There was confusion in the minds of our people all the time and we were unable to make a real united and comprehensive missionary appeal.

It was then that I made up my mind that we needed a Union Board of Foreign Missions. It seems to me it would be unfortunate to go back to the old way of doing things. It would be little short of a calamity to have our one missionary magazine contain news and present the work of only a part of our missionary enterprise. I am quite sure it will lessen the value for many of us of our missionary prayer calendar if we can have on it only the names of our women missionaries.

In my humble judgment one of the needs of the Methodist Protestant Church is a greater unity of spirit. I have always regretted the misunderstanding and contention between the so-called "Women's Board" and "Men's Board." I know some who have lost interest in the Missionary work of our church because of it. If we are to enjoy that oneness of spirit which Christ taught we must rise far above these things. When I cast my vote for the Union Board in Pittston in 1924 I hoped that the first step was being taken for greater unity, co-operation and brotherly love among the missionary leaders of our denomination.

The main reason for voting as I did at Pittston is because I believed it would be helpful for *the work in the foreign fields.* The object of all our work at the home base is to get the most possible accomplished over there. In the annual report of the Union Board at the back of the July Missionary Record Dr. Rosenberger quotes the resolution passed by the last session of the Japan mission Conference in which it is made very clear that in Japan at least the union effort is a success. Shall we then allow divisive factors among our workers here hinder the greater success of the work there?

These are some of the reasons why my vote was cast for the Union Board of Foreign Missionary Administration. Believing therefore, that in cooperation and union there is greater strength and efficiency, that in spite of handicaps the end desired has been largely achieved, I wish to cast my ballot for the continuance of the Union Board.

MRS. J. MABEL STEPHENSON.

Bellevue, Pa.

Dr. Roberta Fleagle

This valued missionary spoke in Greensboro on Sunday and Monday last and is this week to speak at the Young People's Conference at High Point. Seven years ago she was in Greensboro and was called upon for a speech. She modestly excused herself, saying that she was no speech-maker. Her seven years' experience in China have made a speech-maker of her. She tells a very interesting story. And those who hear feel that she is telling the plain unvarnished truth. She inspires confidence. This has given her access to the hearts of the Chinese and made her acceptable as a physician to them.

In one of her Greensboro speeches she referred to the fact that it was with some misgivings that she gave up her practice gained by fifteen years of experience and turned her face toward China. But now she is assured that she was following the voice of God.

She tells of the strange customs of the Chinese, such as foot-binding; she tells of the work in our mission schools and mission stations in China; she tells of the troubles brought on by the wars of recent years. Kalgan, the seat of our mission in China, has been occupied by different armies. At one time the bandits were in control of the situation. Then the missionaries could not sleep for three nights in succession, fearing that the mission would be looted. It was visited by the bandits and searched, but as no weapons of war were found, nothing was taken.

Miss Fleagle has been supported in China by Grace Church, Greensboro, and has been the representative of the North Carolina Branch. We feel fortunate in having so capable a missionary to represent North Carolina Methodist Protestants. Ought we not to have more representatives in the foreign field? The case of Dr. Fleagle encourages us to send more.

The preacher needs push—get up and go. When a man is paid two or three thousand dollars a year he should be worthy of it. He needs to employ his time in his specific field of labor, planning his work from week to week and day to day, careful of his leadership, busy in his study, directing his forces, visiting the poor, sick and needy, getting a line on his territory, making himself felt in turning people toward God and the Church. If the charge does not prosper he should seek to find out the cause of his failures—seek the wisdom of God and therein find the way to success.—*Methodist Advocate.*

—An average of one hundred pounds of sugar is used annually by each person in the United States.

HASTEN HIS COMING

That Jesus is coming again is an event as certain as any event can be forecasted. The Scriptures abound with prophecies of His coming. He Himself repeatedly said that He is coming again. He is coming again to take to Himself His holy bride, to judge the quick and the dead, to complete the program of redemption, to wage a winning war against the powers of darkness and grace this planet with the triumph of Armageddon, and to reign a thousand years.

This world is getting ripe for His coming. The signs of His early appearance are in evidence everywhere. There is much yet to be done before He comes. The church, His prospective bride, has a great task to complete before He comes. Let us finish this task with all possible speed and thereby hasten His coming.

The completion of the missionary program will hasten His coming. He said, and is still saying, "Go ye into all the world, and preach the gospel to every creature." Every creature of accountable age must have heard the gospel's joyful sound when He comes. Again Jesus said, "And this gospel of the Kingdom shall be preached in all the world for a witness unto all nations; then shall the end come." Matt. 24:14. Let us give more largely, let us go more numerously; and let us toil more diligently, for the enlightenment of the nations; and thereby hasten His coming.

The inauguration of a world-wide revival will hasten His coming. No doubt our Bridegroom has in mind a certain number of believers that are necessary to compose His bride. And that number has not yet been reached. He can't come and won't come until that goal has been attained. Herein is laid down Christ's imperative challenge to His church. Will the church take up this challenge with renewed vigor and consecration? Will she begin another wrestling with the Father of mercies for another pentecostal outpouring? Will she be willing to pay the price of unity and supplication for another large ingathering of souls? Will she harmonize her differences, unite her forces, and expand her God-given energies for the glory of her Lord, and thereby hasten His coming?

There is no doubt as much demand for more Christianity as there is for more Christians. The bride of Jesus must be a holy bride, without spot or wrinkle. Without holiness no man shall see the Lord in peace, triumph, and glory. No one will be permitted to partake of the marriage supper of the Lamb without the wedding garment of complete righteousness in Christ Jesus. And Jesus is now saying to His prospective bride: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean." "Be ye also ready, for in such an hour as ye think not the Son of God cometh."

And earnest, importunate, unceasing prayer will hasten His coming. Jesus came the first time in answer to prayer. The wise men prayed till the star appeared and led them to the infant King at Bethlehem. Simeon prayed till it was revealed to him that he should not see death until he had seen the Lord Christ.

Let every lover of the Lord pray more earnestly for His early return. Let second coming prayer meetings be organized all over Christendom. Let every messenger of the Cross lead his congregation in impassioned supplication for His coming. And from every closet let unceasing petitions go up till the summons comes to meet the Lord in the air. "Even so, come, Lord Jesus." Rev. 22:20.—*The Word of Life.*

That the father has the absolute right to choose what schools his children shall attend and what religion they shall adopt, is the decree handed down recently by a magistrate in London.

PERILOUS TIMES

To deny that we are in perilous times is self-stultification. The man who tints his sky with rosy colors may have a good motive, a desire not to give away to despair, which is commendable in many respects, but we gain nothing by shutting our eyes to the facts. There are many, who through fear of being considered pessimists, have been unwilling to acknowledge the situation. They are like consumptives whose flattering disease has deceived them, telling them that they will be better tomorrow.

Before we shut our eyes to the situation and refuse to consider it lest we be called "pessimistic," it is well to look the facts squarely in the face, for there are certain facts that can not be gainsaid.

The first fact we desire to mention is, the stability and prosperity of America is the result of the principles brought to this country by the Puritans. It can be proved that our national prosperity came from the reverence paid to the Word of God, the sacred observance of the Sabbath, family religion and respect for law and order. No honest, intelligent man will dispute this. We submit that it is impossible to substitute other foundations without imperiling the nation. Will any one dispute that?

This leads us to another fact—these fundamental principles are being discarded nearly everywhere. Can any one deny this, who is intelligent and honest? We can not. What has become of the holy Sabbath? Satan holds high carnival on this day. We are a nation of Sabbath-breakers. The family altar has almost disappeared. Children receive scarcely any religious instruction in the home. Parental authority has largely given way until insubordination has infected the nation, and the masses have lost respect for law. The authority of the Bible has been challenged and weakened by the pulpit itself, so that many know not where to look for authority either in religion or morals. The doctrine fundamental to entrance into the kingdom of God is no longer preached by the average pulpit. We refer to repentance.

This is the seeding and like results must follow. When the nations of the world are convulsed as never before; when there is scarcely a stable government in the Eastern part of the other continent; when Atheism is organized as never before, and clamors to throw off all restraints of religions and morals have pervaded this nation, what have we to face it with? Have we got a Christianity that can go into the slums as early Methodism did and pray down convictions on the Bolshevism abroad and that is now in America, and save the nation? To say we have, would convict us of trifling. It seems to us that if we are able to conduct great campaigns to raise great sums of money for the heathen world, our ecclesiastical leaders ought to be as able to start a great onward movement to pray for the outpouring of the Holy Spirit in this great crisis of the world. That they do not do this is to us one of the most serious signs of these perilous times. Will spiritual religion perish off the earth has become a most serious question. Whenever the daily papers acknowledge the seriousness of the situation and declare their only hope is in the guiding hand of God, is it not time that our spiritual leaders were awake? —*The Christian Witness.*

—There is no unimportant member in the church. There is no one whom the church does not need. The smallest service is worth while. We may be able only to open the doors; but that is necessary, too. We may be able only to smile and shake hands with strangers. That is a divine service also. There is room in the church for all sorts of gifts, all sorts of talents, all sorts of service. Our duty is to find what we can do, and do it with joy.—*C. E. World.*

The WORK *and the* WORKERS

Last Thursday evening, upon special invitation we drove to Kannapolis for a supper with the people of our new church there, together with a goodly number of the members of the Brotherhood from our Concord church.

It was a delightful occasion, and no one can imagine just how much we were surprised at and delighted with the progress that has already been made there. A tent meeting was held with Rev. G. H. Hendry doing the preaching, and with his workers from Concord backing him. There were a goodly number of conversions, and a Methodist Protestant church was organized with over twenty members, and others are yet to join.

Since then they have purchased a lot 100 by 150 feet with a house on it which will make a fairly good parsonage, and have built a tabernacle 24 by 32 feet and have seated it and equipped it for church and Sunday school work. They are planning for and hoping that the conference will help them to plan for an all-time pastor next year. Brother Henry with the help of Brother D. A. McLauren and others from Concord will keep the work there in hand until conference.

Moriah

When called to go to Kannapolis, I had already promised to be present at and preside over the third quarterly conference at Shady Grove on Moriah charge. That I might be released for the Kannapolis trip, Rev. J. D. Williams, D. D., agreed to go and preside at the Moriah quarterly conference, and he reports a good conference which was well attended. Dr. Williams has our sincere thanks for this service.

First Church, High Point

In the absence of Rev. P. E. Lindley, the pastor in High Point, who is taking a summer course at Columbia University, I taught the Baraca class, and then preached at the eleven o'clock hour. We had a good time together at both these services.

This is a great church. In 1895 Rev. W. R. Lowdermilk, then a student at Oak Ridge, organized this church with 13 members. I noted two of the charter members in the congregation yesterday. And now they have 624 members with one of the best working church plants in the country. Yesterday, while I preached to a splendid summer time congregation in the main auditorium, Rev. E. L. Ballard was going ahead with his junior congregation in the Sunday school auditorium. Our people here have a great opportunity. May God direct them in the coming year.

Summer Conferences

Many of us are planning to attend the Summer Conferences this week in the High Point College. By this time next week somebody will be reporting these conferences. We are hoping and believing it will be a good report. We are expecting great things this week.

Appointments

Sunday, July 24. With the Summer Conferences

(a) 11:00 a.m., First Church, High Point.

8:00 p.m., College Auditorium.

Visiting men will speak at these services. Hear them if you can.

August. 1 to 5, Alabama Summer Conference.

August 14. Midland.

August 21. Guilford.

Faithfully yours in His service,

A. G. Dixon.

IS THE CHURCH GAINING?

Is the professing church of Christ improving on the standards, and the zeal, and the evangelizing activities of the church of nineteen hundred years ago? There are certain passages in Acts that accurately describe the early church. They offer a startling contrast with the facts of today. For example, Dr. Palmquist, Executive Secretary of the Philadelphia Federation of Churches, who has been making a study of the progress of Protestantism in that city from 1915 to 1925, said frankly at a recent meeting that the results of the survey were "discouraging." This was his summary: "An average annual increase of only seven members a congregation was made during the last decade by the twelve leading Protestant denominations of Philadelphia." That is, all the churches of the twelve leading Protestant denominations of this great city succeeded in adding to their membership only seven members each per year in ten years; the total evangelistic result of each church's testimony and activity was considerably less than one soul a month. On the day of Pentecost, from Peter's sermon, "the same day there were added unto them about three thousand souls." As the new church went on in its testimony, "the Lord added to the church daily such as should be saved." A little later, "believers were the more added to the Lord, multitudes both of men and of women." "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." So "the number of the disciples was multiplied," and "the churches.. walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." Such expressions as these would hardly have been used if an entire congregation of believers were succeeding in rescuing only seven souls in a year. Surely these sad facts are a call to every true Christian to confess before God the sins of the whole church, and one's individual share in this sin and failure, and to plead with God for that revival of the church, the body of Christ, which shall give true witness instead of false witness to his name.—*Selected.*

HOW TO KILL PREACHERS

If you want to kill off the best preacher that ever lived, try some of the things listed below:

Don't attend prayer meeting.
Don't attend the Sunday evening service.
Only hear him preach when convenient.
Habitually come into church late.
Stay away on the slightest pretext.
Rush out as soon as the service ends.
Act cold, to show your dignity.
Never call at the parsonage.
Never thank the parson for his services.
Never appreciate his efforts.
Don't offer to help.
Tell him what great sermons you hear elsewhere.
Tell him repeatedly of your fine former pastor.
Criticize him to strangers and outsiders.
Criticize him and his sermons before your child.
Don't make him welcome when he calls.
Criticize him for not calling.
Find fault with the way he and his family dress.
Criticize his wife for not mixing in everything.
Tell folks his wife is trying to run everything.
Don't take your Sunday company to church.
Don't let him know you are sick.—*Exchange.*

—So many shillings are put in London gas meters that a coin shortage often exists until the meters can be cleared and the coins again put in circulation.

Denominational Enterprises

FOREIGN MISSIONS

Children's Day Offerings

By the time this article appears most, if not all of the Sunday schools and churches, that have so planned, will have held the Children's Day services. The number of orders received has been very gratifying. Now your Union Board of Foreign Missionary Administration is anxiously and hopefully awaiting the financial returns with the hope that they may be adequate to meet our expectations. We are also hoping that they will be sent, first, to your Conference Treasurer and then to the General Conference Treasurer with the least possible delay.

May I lay upon your hearts that these funds are needed? NEEDED NOW! We had an obligation for the new Klein-Coulborn Memorial Church at Nagoya, Japan, that had to be met upon its completion. This Church was completed about a month or six weeks ago, according to expectations. Consequently, a loan of about $9,000 had to be negotiated because of the Board's lack of funds. An urgent appeal has gone forth to our American constituency for increased Children's Day offerings both to meet our obligations for this Church in full and to give expression, in this tangible way, to our high appreciation of the valuable services of these two noble and self-sacrificing men of God.

Now to make adequate response to this urgent appeal it was imperative for you to order the programs, hold the service, and to take the offering. But that we may meet the obligation, with the minimum of expense, it is just as imperative for you to send in the offering received at once.

The returns have begun to come in but, certainly, not as rapidly as they might. According to the General Conference Treasurer's report for receipts to July 1 the total amount received was $1854.37. There is such a temptation to retain the offerings until conference session and then turn them in. But what is the Board to do for funds in the meantime? It is the hope of the Union Board that when we meet in Westminster, Maryland, July 28 and 29, the returns from the Children's Day offerings shall be sufficient to permit us to forward to Japan the full amount necessary to cancel the loan on the Memorial Church. Won't you please come to our aid and send in your offerings at once and thereby make this possible for us?

Let us not forget that this is not merely the interest and the work of the Union Board. It is your interest and your work as well. It is OURS together. The work and workers over there are a very real part of our great denominational family and its holdings. They cannot suffer and we not suffer with them. They cannot be weak and wanting and we strong and without want. We can only be as strong and as healthy as the very weakest and most decrepit link in our family chain. The more we strengthen every part of our work the stronger we grow as a whole. United effort and loyal support guarantee growth and strength.

So we are counting on every one of the Sunday schools and churches that have co-operated in ordering the programs, holding the services and taking the offerings to continue this splendid co-operation until every penny of the Children's Day offerings are in the hands of our General Conference Treasurer so that the Union Board may have immediate use of the funds and thus save interest on the loan that had to be made. Will you not help your Board thus to economize? We know you will.

In a very short time the Annual Report of the Union Board of Foreign Missionary Administration will be ready for distribution. One of the gratifying items of this report is that under the head of obligations. The report shows that the obligations of the Foreign Board has been reduced from $19,800.00 to $14,000.00. Let none of us be content until this obligation is entirely met. United effort and loyal support will accomplish this.

S. W. Rosenberger, *Executive Secretary.*

THE DENOMINATIONAL OUTLOOK

Alabama—The special meeting in the Montgomery church resulted in fifty additions to the membership.

Eastern—St. Paul's church, Inwood, had a mortgage burning service in connection with the meeting of the Metropolitan District.—A Christian Flag made of silk was presented to the Lynbrook church on a recent Sunday.

Illinois—The church at Weldon received fifteen new members following the revival services.—Sixteen members have been added to the Foosland church. Electric lights and beautiful fixtures have been installed in church and parsonage at cost of $375.

Indiana—Calvary Church, Elkhart, has added eleven members.—A Delco light plant is being installed in the Fairview church, Sugar Creek circuit.—The church at Boehmer is to be remodeled at a cost of $4,500.—A new church property has been acquired at Martinville, and a society organized.—Forty professions and twenty-two accessions are reported from Berne circuit.—Thirty-two members have been added to the Kendallville church this year.—The Rehoboth church on Garrett circuit is to be improved at a cost of $900.—The members of the church at New Haven have purchased the lot next to the church, looking toward enlargement of the present church building.—The Anderson church has had a number of subscriptions to the *Recorder* sent to various State institutions.

Maryland—Children's Day offering at Lowe Memorial was $200; at Christ Church, $225; at Delmar, $224; at Harbeson, $207.—Hampden church has paid $5,500 on church debt this year.—St. Luke's church,Philadelphia has received a bequest of $1,000.—The new church at Downes is ready for dedication.—A friend of the East Baltimore church has presented the church with 100 new hymnals.—The trustees have paid another $1,000 on the Evergreen parsonage debt.

Mississippi—A church is to be organized at Lake.—The revival services at Kosanko resulted in 42 additions to the church there.

Ohio.—The members of the Port William church have subscribed $4,500 for the purpose of building a new parsonage.—The Attica church is to be remodeled at a cost of $6,000. The parsonage has been improved at a cost of $900.—Twenty-three members have been added to the Prospect church.—Nine members have been received into the Lewisville church.—The Conference has received a legacy amounting to $1,500. This is to be used in the improvement of the Conference Camp Grounds.

Pittsburgh—More than one hundred members have been added to the Turtle Creek church this year.

Washington—Rev. W. L. Hoffman, pastor of the Ravenna church, Seattle, baptized three Japanese girls, and received them into membership.—The First Church gave $102 to the flood sufferers.

West Virginia—$2,075 has been subscribed on the debt for the new parsonage for the Parkersburg church.—A new parsonage is to be built for the West Milford charge. The revival services in the Deanville church added fifteen to the membership.—More than $50 has been raised on the debt of the Rowlesburg church, besides $300 for new pews and other improvements.

OUR STORY PAGE

THE HOME GUARD

Every mother and every father in Fitzwilliam seemed to feel it would be wrong to spend any money on Fourth of July celebrations. Every mother and father seemed to feel the day should be passed very peacefully, very quietly, very thankfully.

Every boy and girl in Fitzwilliam felt dreadfully disappointed—not that they wanted to waste money while so many people needed food and clothes, but they longed to celebrate the Fourth of July.

I said every girl and boy in Fitzwilliam felt disappointed. Well, that is perfectly true, all except for one boy whose name was Stuart Saltonstall; he was not disappointed. But then Stuart Saltonstall never was disappointed; he really didn't know the meaning of the word. When things happened which would discourage any other boy, Stuart walked quietly to his room, closed the door and thought—not of the thing which had happened, not of the disappointment; dear me, no, for that would be wasting time according to his ideas; instead he would think very hard of something nice to do next, something so nice it would make him forget the other thing.

On the third of July, 1919, when all the other boys and girls of Fitzwilliam were feeling especially gloomy, Stuart, within his room, was thinking—thinking—thinking. He had closed his door as the village clock struck two. At the first stroke of four, he opened it and walked from the house. The boys and girls of Fitzwilliam watched Stuart as he left his yard. His head was held high, his shoulders were thrown back, and a certain curious light in his eyes made them follow him. No one spoke. Before long, they found themselves in the backyard of a deserted farmhouse. Stuart threw himself full length on the soft green grass and began pulling at the tender blades; one by one he nibbled at the sweet yellow ends, chewing them slowly. One by one, the girls and the boys followed his example.

"I've got an idea!" announced Stuart.

Everyone stopped chewing, everyone held their breath. Eyes which were troubled began to sparkle, tongues which were silent began to fly, thick and fast. But Stuart had an answer waiting for every question.

"And now you see for yourselves we haven't any time to waste. There is plenty of work for us to do. We've each got our part; no matter if it seems kind of small, no matter if we'd rather do some one else's. We've just got to do our parts or—the whole thing will be—a failure—a complete failure!" Stuart looked from face to face. He saw enough fire in each pair of excited eyes to make him sure of tomorrow's success.

Fathers were too busy reading their evening papers; mothers too occupied planning the morrow's fresh salmon and first garden peas to notice the closed doors; the opening and shutting of closets; the creaking of unused bureau drawers, the whispering and the tiptoeing of usually noisy feet.

Quietly the children of Fitzwilliam worked on and on. Quietly every plan developed just as their leader had said it must.

When Stuart's mother blew out the sitting room lamp, she said softly to father, "Well, this isn't much like the old Fourth's of July you and I remember! I do think the children have been mighty good about not teasing for firecrackers and pistols and things. I wonder if we'd have done the same if war had done its cruel work when we were children? I wonder?"

Father didn't answer, he was thinking of Joe Mitchell's boy—Joe, who never would come home. He was thinking how any glad Fourth of July noise would hurt in such homes. He had no words of praise for the girls and boys of Fitzwilliam because, well because he was thinking of other girls and boys.

Some one rang the church bells on the morning of July the Fourth, but it was after the sun was up, it was after everyone had eaten their breakfast, and it was after the houses were in order for the day that the bell rang, sedately slow, just as it rang on every Sunday morning throughout the year.

Every one in Fitzwilliam ate their fresh salmon, every one ate their green peas and every one ate their cherry pie. After that everyone came out to sit on their piazzas dressed in their Sunday best. Every one felt something should happen! Everyone felt anything would be better than this absolute quiet, yet no one quite liked to say so.

Mrs. Mitchell's chair was close to her husband, gently she laid her hand on his, whispering, "If, if—he—were here, he'd do something just a little something to show how thankful we all ought to be that war is over—no—no matter what its cost. He'd—"

But suddenly Mrs. Mitchell sat straight. What was this sound? What was this sound? What was that cloud of dust? Down the village street marched the girls and boys of Fitzwilliam, each carrying a flag, each dressed in as much red, white and blue as the old bureaus and closets could provide. At the head marched Stuart beating the somewhat dusty drum he'd found in his attic; after him, single file, marched his friends. As they came to Joe Mitchell's house, Stuart shouted, "Halt!" Every head uncovered. Clear, childish voices, some slightly out of tune, sang "Onward, Christian Soldiers, Marching as to War." Quickly Joe Mitchell and his wife rose to their feet, they stood very straight, almost like soldiers, their lips trembled with a new pride, and with a new-found joy. As the song ended, Elizabeth Ann, the littlest girl in Fitzwilliam, walked to Joe's mother saying, "We—we hope we didn't make too much noise, but you see we had to do something on this day! Here are flowers! Here's a flag!"

The flag was a tiny silk one. The flowers were red and white geraniums with blue bachelor buttons clustered close about them.

Mrs. Mitchell reached down for her gifts saying, "When you are through parading, Elizabeth Ann, you all come straight back here to our house because I feel just exactly the same way as you all do. I've just got to do something on the Fourth of July. I always have, and I guess I always will."

Down the street they marched, those boys and girls of Fitzwilliam, keeping time to the drum and halting at each gate to sing, "My Country, Tis of Thee," "The Star-Spangled Banner," or some other song known to every girl and to every boy.

It was such a big thought, that thought of Stuart Saltonstall, yet when all the girls and boys of Fitzwilliam sat around Joe Mitchell's front piazza and drank ice-cold lemonade and munched fresh sugar cookies, they decided there had never been a nicer Fourth of July, even if it was different.

Joe Mitchell's father shook hands good-bye with each girl and boy. He thanked them for coming and he handed to each a book, a boy's work, with words written on the front page. For while Joe's mother had made lemonade and cookies for the hot, foot-sore, limping, little patriots, Joe's father had gone to Joe's bookcase, had taken down piles of books and within every book had written:

"From Corporal Mitchell to the Home Guard."—*Ethel P White, in Congregationalist.*

COWARD OR HERO?

Well! That sure is some joke. Fancy old Gould giving that Courage verse to 'Sissy Jim' to recite next Friday: 'I want to be like Washington, dare all, and bravely fight'—''

The speaker broke off with a scornful laugh, ''Pah! It just makes me sick.''

''What are you holding forth about, Bob Barry,'' said a youth of about eighteen, as he pushed his way through the crowd of knickerbockered boys, just released from the classrooms of the Bridgeton Primary School.

A chorus of voices answered him.

''Here! Here! One at a time. I can't understand if you all shout at once. You tell me Jim Craig. What is it all about?''

A delicate looking, curly headed boy, with very flushed cheeks, stepped forward.

''Mr. Gould has given me the courage verse to recite on Friday, when General Flushing is to visit the school.''

''Yes,'' broke in the mocking voice again, ''James Collins Craig has been selected, if you please. 'Sissy Jim,' who everyone knows is the greatest coward **out**, who fainted like a girl, when he was vaccinated—''

''And is afraid of thunderstorms, and—and—everything—,'' chimed in a freckle-faced, red-headed lad.

''A fine monument of Courage he is. A mean shame, that's what I call it,'' added Bob.

''That's enough,'' said the new-comer. ''Now, boys, Mr. Gould does not need you to tell him what to do, and as for you, Bob Barry, you are only mad that you were not chosen. Had the subject been Cheek—you would have had a jolly good chance. Now scatter—all of you, and don't let me hear any more of this.''

Obediently the crowd dispersed and the youth laid a hand on Jim's shoulder.

''Make good, Jim,'' he said kindly. ''Show them all that Mr. Gould chose wisely.''

Jim looked in his face gratefully. ''I am trying all I know how,'' he said sadly. ''I think Mr. Gould knows it, and that is why he chose me.''

With a nod his companion walked away, and Jim started for home, thinking over the events of the day. This constitutional nervousness was his ''rock ahead.'' The doctors said it was largely due to a severe shock. When he was but four years old, an ignorant nurse had locked him up in a dark closet for some small fault. The result was a sharp attack of brain fever, that left his nervous system in a shattered condition. His great desire was to overcome this weakness, and to accomplish this, frequently subjected himself to tests and ordeals designed to strengthen his powers of endurance.

Arriving home, he immediately sought his older brother George, always his aid and confident, and told him the whole story.

''Old Gould is a brick,'' he said, ''and so was Jack Marsden to back you up. Don't you care. You are going on in great shape, and you'll win out yet. I'm going to try out my new fishing rod at the creek. Want to come along?''

Off they started down the long country road, busily talking as they went.

''What a crowd there seems to be at the station,'' remarked Jim, as it came in sight.

''Yes,'' answered George, ''There is an excursion for the Girls' Primary to Bailey's Beach today, and there comes the train.''

The sound of the puffing engine echoed around them, as they joined the crowd at the station, and Jim saw many of his schoolmates there, among them Bob Barry.

All necks were craned watching for the coming of the train. As it swept towards them, a small girl in a pink sunbonnet stumbled and with a piercing shriek fell to the track, right in the pathway of the swiftly approaching engine.

A shout of horror went up, and all seemed as if paralyzed.

Jim was a little ahead of George and immediately saw there was no time to be lost. Rushing to the edge of the platform, he leaped down, and catching the child in his arms, gave a quick jump to the other track, closing his eyes, as he felt the rush of the train as it passed, and stopped at the station.

Eager and willing hands lifted Jim and the rescued child to the platform, the child unharmed, but Jim with a sharp pain shooting through his ankle, for as he landed on the other track, after the jump, his foot had turned under him.

''Three cheers for the little hero?'' cried someone, and a mighty chorus responded.

''Do they mean me?'' asked Jim as he leaned against George's shoulder.

''They sure do,'' answered George, ''And I'm right proud of you.''

They placed him carefully in an automobile, drove him swiftly home, and telephoned to the doctor.

''Just a sprain,'' he said cheerfully, ''You'll be racing around again in a few days, rescuing more young ladies from the iron horse.''

''My brave boy, you might have been killed,'' murmured his mother, as she clasped him in her arms. ''I am proud of my son.''

''I was dreadfully frightened,'' he said, ''but I did it all the same.''

''That is true courage, Jim my boy,'' said his father. ''To be brave in spite of fear.''

''I can say that verse now without Bob laughing at me,'' he said to George.

''You sure can,'' said George, heartily. The laugh is on Bob now. Why didn't he jump. He was there, and it was his sister.''

But Bob came around presently, repentant and grateful, anxious and willing to swear eternal friendship with the hero of the hour.

''It is a great pleasure,'' said General Flushing, on the great and eventful day, ''to meet this young hero, who carries out in his every-day life, the great ideals he has just spoken of. It is my privilege to present to him this medal only bestowed on the most admirable deeds of courage. You are indeed to be congratulated in numbering among your classmates such a member as James Collins Craig. Three cheers for him.

And no one in that great chorus cheered more heartily than Bob Barry. —*Selected.*

MY RESOLVE

To live as gently as I can;
To be, no matter where, a man,
To take what comes of good or ill
And cling to faith and honor still;
To do my best and let that stand,
The record of my brain and hand.
And then, should failure come to me,
Still work and hope for victory.

To have no secret place wherein
I stoop unseen to shame and sin;
To be the same when I'm alone,
As when my every deed is known;
To live undaunted, unafraid
Of any step that I have made;
To be without pretense or sham
Exactly what men think I am.

—*Edgar A. Guest.*

Our Task and Our Privilege

Paid All Budgets in Full

Spencer.

Paid A. C. B. in Full

Mocksville.
Porter.
State Street.
Liberty-Siler City.
English Street.
Haw River Mission.

Churches:

Palestine, on Flat Rock.
Speights Chapel, on Whitakers.
Mt. Carmel, South Lexington Charge.
Glen Raven on Fairview-Glen Raven.

Paid on A. C. B.

Burlington	$250.00
Forsyth	245.51
Winston First	200.00
Mt. Pleasant	150.00
Anderson	140.00
Fairview, Glen Raven	130.00
Davidson	123.67
Concord	112.00
Flat Rock	92.13
Whitakers	77.25
Pleasant Grove	75.00
Charlotte, First	71.59
Why Not	58.55
West End	55.00
Granville	55.00
West Forsythe	52.37
Fountain Place	50.00
Mebane	50.00
Tabernacle	50.00
Randolph	48.00
Mount Hermon	43.48
Welch	40.00
Friendship	38.06
Weaverville	36.09
Fallston	32.00
Halifax	28.00
Cleveland	26.65
Rockingham	26.00
Pinnacle	25.25
Grace	25.00
Lexington, South	25.00
Gibsonville	25.00
St. Paul	25.00
Vance	24.00
Denton	23.60
Alamance	22.00
Mecklenburg	21.46
Asheville	20.00
Saxapahaw	19.35
Littleton	18.50
Yadkin	17.12
Spring Church	16.00
Democrat	12.56
Midland	11.20
Richland	10.14
Thomasville, West	10.10
Randleman	10.00
Lincolnton	9.55
Bess Chapel	8.35
Lebanon	6.41
Kernersville	5.20
Yarborough	5.00
Melton's Grove	5.00
Orange	5.00
Pageland	3.06
Union Grove	2.95

	Paid on G.C.B.	W.H.M.S.	W.F.M.S.
Winston, First	$207.47	$211.30	$133.60
H. Point, 1st	184.21	262.20	558.40
Concord	184.01	.....	.....
Th'ville Com.	175.00	92.00	123.25
Asheville	130.16	27.25	86.95
Liberty-S. City	128.05	10.13	2.00
Forsyth	119.20	56.25	53.39
Orange	119.18	101.55	35.15
Henderson	112.50	206.75	301.16
Granville	105.00	189.71	168.72
Mt. Pleasant	89.00	59.11	97.66
West End	86.00	90.90	106.86
Tabernacle	83.71	62.49	77.50
Whitakers	79.12	.....	101.15
Vance	67.14	69.50	10.63
Spring Church	66.69	.....	.....
Mt. Hermon	65.86	61.01	1.20
Calvary	61.43	55.00	140.75
Asheboro	60.82	127.14	133.01
Charlotte 1st	59.01	27.84	107.22
Graham	56.69	.....	46.87
Pleasant Grove	56.40	.....	.....
State Sreet	93.90	.....	48.86
Randolph	49.21	15.47	29.84
Gibsonville	46.75	60.00	7.70
Alamance	44.64	37.05	57.97
Moriah	44.04	37.05	57.97
Reidsville	42.00	52.10	71.07
Mocksville	39.02	.....	.....
Randleman	38.77	30.70	10.63
Friendship	37.49	.....	.....
W. Forsythe	37.29	25.60	49.70
F't'n Place	37.28	20.00	.....
H. River Ct.	36.50	.....	100.80
Kernersville	35.94	1.80	.....
Pinnacle	35.42	14.65	14.05
Halifax	35.00	24.85	40.00
Midland	33.23	.....	.....
Burlington 1st	31.84	304.00	447.92
Yarborough	30.00	.....	15.00
Flat Rock	29.32	.....	.....
Saxapahaw	29.23	10.45	67.10
Albemarle	29.21	.....	.....
Davidson	27.75	.....	.....
W. Thomasville	26.56	.....	.....
Littleton	26.50	.....	.....
N. Davidson	25.65	.....	74.87
Mecklenburg	25.45	.....	.....
F'view-G. R.	25.31	.....	.....
Enfield	25.00	59.73	.....
Haw River Mis.	22.34	.....	.....
Mebane	21.90	131.63	122.01
Guilford	21.76	.....	.....
Richland	20.38	.....	.....
Why Not	19.00	30.10	34.12
English St.	17.65	.....	.....
Lebanon	16.75	.....	72.20
St. Paul	15.80	.....	.....
Fallston	15.40	.....	.....
Lexington, S.	14.00	.....	.....
Lincolnton	12.10	.....	.....
Chase City	11.25	.....	.....
Yadkin	9.33	.....	.....
Anderson	8.00	2.70	.....
Bess Chapel	6.80	34.85	.....
Rockingham	5.65	.....	.....
Connelly Spgs.	5.00	.....	.....
Roberta	5.00	.....	.....
Shelby	4.00	.....	.....
Pageland	2.00	.....	.....
Melton's Gr.	1.50	.....	.....
Grace	1.00	280.00	797.18
Th'ville 1st	.....	.....	30.00
Creswell	5.45	.....	.....
Welch Memorial	9.10	27.20	.....
Spencer O. T.	15.60	.....	.....
Weaverville	31.01	.....	.....

Paid College Assessment in Full

Tabernacle.
Liberty-Siler City.
Grace.
Asheboro.
Burlington.
Concord.
Henderson.
High Point 1st.
Gibsonville.
Reidsville.
Fountain Place.
Mebane.
Albemarle.
State Street.
Haw River Mission.
Mt. Hermon.
Winston-Salem.
South Winston.
Yadkin College.
Charlotte, 1st.
Connelly Springs.
Chatham.
Union Grove.
Friendship.
Jerusalem.
Lebanon.
Mount Pleasant.
Spring Church.

Churches:

Bethel, Alamance Charge.
Glen Raven on Fairview-Glen Raven.
Hickory Ridge on Forsythe.
Bethel on Randolph.
Orange Chapel Saxapahaw Circuit.

Paid on College Assessment

Granville	$80.50
Saxapahaw	52.63
Mt. Pleasant	50.00
Alamance	43.25
Halifax	40.00
West End	40.00
Orange	38.00
Cleveland	38.00
West Forsythe	36.00
Davidson	32.44
Fairview-Glen Raven	30.00
Guilford	29.50
Forsythe	27.00
Welch Memorial	25.00
Lincolnton	22.75
Randolph	22.00
Flat Rock	21.51
Calvary	20.00
Spring Church	18.75
Bess Chapel	17.39
Mecklenburg	13.27
Asheville	13.00
Weaverville	12.00
St. Paul	10.00
Littleton	10.00
Whitakers	10.00
Enfield	7.00
English St.	6.75
Lexington, South	6.25
Randleman	5.50
Rockingham	4.00

1 Per Cent on Budgets For Superannuates

English Street	$ .50

These figures have not been published for three weeks, so it has been a bit difficult

to get absolutely correct. If you find a mistake in it anywhere please let us know, and after conference with Mr. Idol will try to straighten out all kinks. Let us see how fast we can make the figures in these columns grow during the coming weeks.

Yours in His service,

A. G. DIXON.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$177,815.80
Miss Bertha Mock	5.00
Mrs. E. A. Perry	5.00
	$177,825.80

Endowment Insurance Fund

Amount previously reported	$8,062.11
Miss Annye Hull	5.00
H. A. Moffitt	50.00
C. C. Robbins	50.00
F. R. Auman	10.00
E. L. Auman	10.00
J. A. Gray	10.00
A. M. Rankin	50.00
H. N. Blackwood	5.00
Mrs. John W. Ray	5.00
	$8,257.11

J. NORMAN WILLS, Treasurer.

SUNDAY SCHOOL

Lesson for July 24.—David and Goliath. 1 Sam. 17.

Lesson for July 31.—David and Jonathan. 1 Sam. 18:1-4; 19:1-7; 20:1-42; 23:15-18; 2 Sam. 1:17-27.

CHRISTIAN ENDEAVOR

Topic for July 24.——What are Causes and Cures of Unrest? Ps. 43:1-5; Matt. 11; 28-30.

Topic for July 31.—Great Missionary Characters. 2 Cor. 11:23-28.

FEAR OF SNAKES NOT INBORN

The fear of snakes is not inborn in human beings, as many people suppose, according to Mrs. G. O. Wiley, of the Minnesota Academy of Sciences. Kindergarten children, says Mrs. Wiley, show no shrinking from snakes until their elders teach them to be afraid. "Unfortunately the snake was chosen as the symbol for evil and consequently we shudder at it and it seems repulsive to us," the scientist asserts. Many of the best friends farmers have are killed every year because the average person is ignorant of snakes and their habits. They are really the allies of the farmer. One snake will eat 150 field mice in a single season.

Researches made by Mrs. Wiley, who is in charge of the reptile division of the museum, show that a snake will shed its fangs as often as every 20 days. The fangs are used in killing prey and nature has made provision to keep the fangs very sharp. The skin is shed from time to time, depending upon the physical condition of the individual snake and the species. Contrary to the popular notion, the tongue of a snake is perfectly harmless. Mrs. Wiley says that of the 1800 or so species of snakes there are only four poisonous kinds that we need be afraid of. They are the rattlesnakes, the copperheads, the water-moccasins and the coral snakes. The venom of a snake is provided primarily for killing prey, not for defense, according to Mrs. Wiley. —Current Events.

REGISTRATION CAMPAIGN FOR YOUNG PEOPLES' CONFERENCE

It seems to be impossible to close my books in the registration campaign. Every mail brings new lists. Several of the agents, in their last communication, said "I will see you at High Point and give you some more names." For this reason, and further, because a list sent from the Asheville church to the wrong address has not yet been received. I will not make my final report until next week. As in my last report, because of the lack of time, I will omit the names of those who registered and give only the standing of the churches. These names will be in final report on the campaign.

Registration by Churches

Burlington, 118; Albemarle, 107; Concord, 104; West End, 70; Bethesda, 51; High Point, 51; State Street, 39; Charlotte, 39; Asheboro, 33; Whitaker, 30; Fountain Place, 24; Calvary, 24; Reidsville, 24; Spencer, 21; Graham, 20; Gibsonville, 18; Weaverville, 16; Liberty Hill, 16; Grace, 15; Glen Raven, 13; St. Paul, 13; Siler City, 13; Mt. Lebanon, 12; Hollister, 12; Baltimore, W. Forsyth, 12; Welch Memorial, 11; Eden, Halifax, 11; Liberty, 11; Bellemont, Mt. Hermon, 11; Saxapahaw, 10; Henderson, 10; Winston-Salem, 10; Mt. Hermon, 9; Mt. Pleasant, 9; Maple Springs, Forsyth, 8; Spring Church, 8; Flat Rock, Vance, 7; Enfield, 7; Littleton, 7; Whitakers Chapel, 7; Mt. Carmel, 6; Corinth, 6; Kernersville, 6; S. Lexington, 6; Mizpah, Haw River, 5; Pleasant Union, 5; Creswell, 5; Union Grove, Orange, 5; Friendship, Haw River, 5; Ringwood, Halifax, 5; Friendship, Albemarle, 5; Union Chapel, 4; Gillburg, Vance, 4; Friendship, Fallston, 4; Hobbs Chapel, Greenville, 4; Salem, Saxapahaw, 4; Union, Halifax, 3; Mebane, 3; Speight's Chapel, 3; Denton, 3; Union Grove, Forsyth, 3; Pleasant Grove Station, 3; Caroleen, 3; Bethel, Flat Rock, 3; Tabernacle, 3; Hawkins Chapel, Littleton, 3; Bethel, Alamance, 2; Asheville, 2; Pine Bluff, Midland, 2; Pinnacle, 2; Harmony, Yarborough, 2; Julian, 2; Davidson, 2; Bess Chapel, 2; Oak Grove, Cleveland, 2; Hebron, 2; Tabernacle, W. Forsyth, 2; Pine Grove, Kernersville, 2; Efland, 2; Vaughn, 1; Lebanon, Spring Church; W. Thomasville, 1; Bethel, Randolph, 1; Jerusalem, 1; Cross Anchor, Yarborough, 1; total registrations, 1172.

The total of 1172 registrations averages nearly fourteen registrations for each church which entered the campaign. Registrations were sent in from eighty-five churches. There were a hundred and thirty-nine agents appointed. Fifty-seven pastors responded to my request in appointing agents. Fifty-seven pastors registered. Since I did not know the names of the Sunday school superintendents, and the agents but seldom designated them in sending in their reports, if I would give the number which I have it would not be correct.

We are now off for the Conference, here is hoping we will see you there. Remember to pray for us all during the conference session, and even after it closes that the impressions made upon the hearts of our young people may remain with them.

Fraternally yours,

N. M. HARRISON, JR.,

Registration Campaign Director.

Littleton, N. C.

WOMAN'S MISSIONARY DEPARTMENT

MISS ESTHER ROSS, *Editor*

MISS MARY C. MCCULLOCH, *Assistant*

Address matter for immediate publication in this department to Miss Mary C. McCulloch, 1705 Asheboro Street, Greensboro, N. C.

GRACE CHURCH PEOPLE HEAR DR. FLEAGLE

For seven years the members of Grace church, Greensboro, N. C., have had the high privilege of being represented in the foreign field by Dr. Roberta Fleagle, Kalgan, China. No work that the church has undertaken has brought more inspiration or been of greater interest.

Dr. Fleagle is now at home on furlough, and spent last Sunday and Monday in Greensboro. Sunday morning she spoke at the eleven o'clock service, telling in a most interesting way of her work in China. As a physician many doors were open to her which would have been closed to other workers, and as she ministered to their bodies she had opportunity to tell them of the Great Physician who could heal their souls.

Kalgan, the gateway between Mongolia and China, was in a state of siege for four months prior to Dr. Fleagle's departure, and during this time the missionary compound was filled with refugees, who were cared for by Dr. Fleagle and her co-workers. Since she left the schools have been closed and the other missionaries have gone to Tientsin.

On Monday afternoon the Woman's Foreign Missionary society of Grace church invited the women of all the Methodist Protestant churches in Greensboro to meet with them, and hear Dr. Fleagle. In spite of a downpour of rain just at the hour of meeting, about fifty women were present, and heard her most eagerly as she told more of her work.

Dr. Fleagle is thoroughly in love with her work, and no one can listen as she tells of her experiences without feeling a deep sympathy for the Chinese, and realizing that it was a wonderful friend they found in her.

At the close of the meeting everybody had an opportunity to meet Dr. Fleagle while the ladies of Grace church served tea and sandwiches.

REPORTER.

HERALD SUBSCRIPTION RECEIPTS

Rev. J. E. Carroll, 38 cents; Rev. W. H. Neese, $1.50; Rev. H. L. Powell, $1.50; Rev. A. L. Hunter, $3.00.

—The government at Jerusalem gave a permit to President Futterer of the American-Jewish Institute of Los Angeles to make a search for the ark of the covenant on Mt. Nebo. Mr. Futterer believes the Ark is on this mountain.

—One of our modest Greensboro subscribers asks us to make a change in her name. Heretofore she has borne the good name of Miss C. C. Coble. Henceforth she will be known as Mrs. Joe C. Phillips, of Springfield, S. C.

FROM PASTORS *and* PEOPLE

THE POSTAL CARD, W. F. KENNETT, EDITOR

"A Stormy Day"

Dear Doctor McCulloch:

You have been so very good in proof reading The Postal Card, that it pains the Editor to have to call attention to an error; but in the last Postal Card we are made to say "After this stormy day" when we meant to say "after this strenous day."

There was nothing stormy about the day; but it was a full day and we enjoyed it and we believe the people and the pastor enjoyed it. We are not blaming anybody; but we must disclaim there being anything stormy or unpleasant about the day—on the contrary it was an "ideal June day," so let it go down in history that way.

(The Herald editor was caught napping this time and begs pardon.)

FROM REV. D. A. BRASWELL

I am back at home. I am not well but I can sit up a part of the time. My expense was very great at the hospital. It cost me $10.50 per day. I can be treated at home for much less. But what ever the cost has been is the price of my life. I would have died in a few hours if I could not have found relief. I want my friends to continue to pray for me and write at 83 Anne St., Concord, N. C. My son came up from Rockingham and brought us home to Concord. I had been gone 40 days. While I was so sick I could hardly raise my head, yet when they said, "We are at your home in Concord," I raised my head and said, Thank God, I am under the shade of the maple trees in my own yard once more. The tears of joy mingled with sorrow just would flow. It was about bed time and we drove up and took our seat on the porch. The first man to make his way to our porch was a dear old preacher on two shining crutches to extend us his sympathy. After spending a short time in social conversation, my son and his wife left for Rockingham.

God bless all those that have helped us in any way. Pray for us.

Yours in His name,

D. A. BRASWELL.

Graham Church.—Our Children's Day program was given Sunday evening, July 10, and it was one of the most interesting programs we have ever had. The children's part of the program was directed by Mesdames A. P. Williams, J. H. McPherson, and Norman Sykes, and the pageant rendered by the young people was under the direction of Misses Blanche Fuller and Clara Hughes. Everyone enjoyed the program very much and the offering amounted to $21.

The Young Ladies' Sunday school class had an ice-cream supper on the church lawn Saturday evening, July 9. Due to the inclement weather, the attendance was small, but it was very successful from a financial standpoint.

Our Sunday school and Christian Endeavor societies are doing very good work although the attendance has dropped off some during the summer. However, when summer vacations are over we expect to have our usual number again.

Brother Williams has been bringing to us some very interesting and inspiring sermons and we feel greatly benefited by them.

Misses Adele Cheek and Larona Black are attending the Young People's Summer Conference at High Point as representatives from our church. M. T. H., Reporter.

Chestnut Ridge, Orange Circuit.—We feel that we are receiving many blessings. The work of the church and Sunday school has been moving along nicely.

Children's Day service was observed last Sunday morning and a splendid program was given; the children did their part well.

In the afternoon our pastor, Mr. B. M. Williams, filled the pulpit and delivered a splendid sermon. At the close of the service the Lord's Supper was observed; quite a large number of the congregation joined in a delightful communion. Our next preaching service will be held the fifth Sunday in July at 3 o'clock.

Best wishes to the Herald and its many readers. ANNIE SQUIRES, Reporter.

Moriah Church.—Our Sunday school is moving along nicely. We had an attendance of 108 Sunday and one year ago there were only 55. We are always glad to have visitors with us. A good crowd attended the church service Sunday at 11 o'clock.

By the carelessnes of the reporter wo missed having anything in the Herald last week.

The Auxiliary of Calvary church and also of ours met together at the home of Mrs. Frank Coble on July 7, and held an interesting meeting.

We are glad to hear that Mrs. A. T. Curtis who has been ill at the Clinic Hospital has returned to her home.

Mr. Ed Kirkman was received into our church Sunday morning at the 11 o'clock service. He was formerly a member of Tabernacle.

A quarterly conference will be held at Shady Grove on Thursday night, July 14.

Mrs. Leroy Parker of Charlotte, spent a few days this past week with her mother, Mrs. A. T. Curtis.

A lawn party will be given at the church Saturday night, July 16. The beginners which are to be known as the banner class for the coming quarter will be "set up" by the class that lost the banner the past quarter which was the men's class. The public is cordially invited. It is being given for the benefit of the new parsonage.

Our Christian Endeavor Societies are doing fine work. We had a good attendance Sunday night in all three societies. The pastor made an interesting talk in the Senior Society.

Remember our meeting is to begin the fourth Sunday in August.

MARY MOSER, Reporter.

Rehoboth Church, Granville Circuit.—The Rehoboth revival meeting began the first Sunday in July and closed the following Thursday night. The Rev. Mr. Compher of Winston-Salem assisted our pastor in this meeting. We indeed feel that Mr. Compher was directed to us with a special message. He preached to us Jesus and him crucified. The Gospel truths old, yet ever new fell on our ears with an awakening newness; which put a revival into many of our hearts and brought us into a closer fellowship with the Divine Master. We thank Mr. Compher that he so ably discharged the Master's business. As a result of our meeting ten children were baptised and received into the fellowship of the church on the third Sunday morning at the regular preaching service by the pastor, Mr. Fogleman. We wish to thank Mr. Polk Garrett of Mt. Carmel, who so ably assisted us with the music at the evening services during the meeting.

The men with the aid of the women have pledged money enough to have the church re-painted. Since the good work has begun we may find other means of beautifying our place of worship.

The Woman's Missionary auxiliaries will meet with Miss Crystal Bobbitt Wednesday afternoon.

We are planning to make a special effort toward our budget during the next quarter.

Little Janice, daughter of Mr. and Mrs. Carey Cheatham, is very sick at this time. We hope for her an early recovery.

Mr. S. R. Harris of Henderson, worshipped with us today. We are always glad to have Mr. Harris.

Miss Delphie Harris leaves this week for High Point College where she will attend the Young People's Conference. We truly hope that more of our young people will be able to attend the conference in 1928.

REPORTER.

Democrat Circuit.—The first Sunday in July our revival meeting started. Rev. J. D. Cranford, from Weaverville, came to do the preaching. The attendance was good and Mr. Cranford preached good sermons. His last sermon was on "The Second Coming of Christ."

Although we didn't have the success we had hoped for we feel that we have been helped. Our mid-week prayer meeting will still continue.

Our pastor, Rev. Mr. Bell, will fill his appointment on the second Sunday as usual.

We want to thank the people of the other churches for their help during the meeting. We will gladly help them at any time they need us.

May God's work go on and have more workers than before.

Best wishes to the Herald.

JESSIE WILLIAMS, Reporter.

Concord.—Since the last report we have been having some very interesting services. On the last Sunday in June the District Rally was held in our church at the eleven o'clock service. Dr. R. M. Andrews, president of High Point College, delivered a very helpful and inspiring address on "The Church—The Greatest Asset to a Community." In his address the speaker made very plain why the church is the greatest asset to a community and what a community owes to the church. Rev. H. F. Surratt, president of this district and pastor of First church, Charlotte, read for the scripture lesson Romans 12. At the three o'clock service several interesting talks were made. At this service everyone enjoyed the visiting quartette immediately. Many visitors from Charlotte, Burlington, and other places were present. We are al-

ways glad to welcome visitors to worship with us.

We held the first Daily Vacation Bible School in our church this year with an amazing success. About one hundred and fifty enrolled for the school with over a hundred certificates awarded. The graduation services was held July 3. The children rendered a very interesting program. The kindergarten department, with an enrollment of over fifty, entertained the audience with a number of little songs and a dramatization of the Story of Baby Moses. Then the Primary and Junior Departments had charge of the remaining part of the program. They gave several numbers, including a pageant. We hope to be able to hold a Bible School, every summer now, because we enjoyed the first one so much.

We always look forward with eagerness every year to the coming of the children from our Children's Home to render a program. We were delighted to have them with us last Saturday a week to give their program. The program was just fine, everyone enjoyed hearing the boys and girls to the greatest extent. We were glad to have them spend the night in the different homes here.

The pastor preached a very helpful sermon at the morning service Sunday. Everyone enjoyed it very much. At the evening service another fine sermon was heard. Mr. Hendry used as his theme, "Building for Eternity." We were delighted to have with us in this service Rev. Mr. Cowen, and his daughter, Mis Irene, also, Miss Allgood and her sister, from the Georgia conference. They were enroute to the Summer Conference in High Point.

We are to have four representatives at the Young People's Summer Conference this year. They are: Miss Maggie Mann, from the Senior Christian Endeavor Society, Misses Dessie Lea Little and Grace Mae Beaver, from the Sunday school and Miss Nina Little who won a free trip for registering one hundred people. BERNICE NASH, Reporter.

Fairview and Glen Raven Charge.—Our special meeting will convene at Fairview the second Sunday in August, Rev. Joel B. Trogdon as pulpit help. Also home coming day. All that ever worshipped there, laymen or preachers, are invited to be with us on that day. Some will be written to, but this is an invitation to all. There will be preaching at 11 a.m. and 8 p.m., and talks by many in the afternoon. Brother Trogdon will be with us on Sunday. T. A. WILLIAMS.

Orange Charge.—Children's Day services have been held at each church. The exercises were good at each place. Much thanks is due those who prepared the programs and those who trained the children. The offerings were the best during the history of this charge. Union Grove led by raising their full amount for Foreign Missions at this service. The other churches did not come up to this standard.

The revival meeting began at Efland church Sunday night, July 10th, and closed last night, July 17th. Rev. R. A. Hunter did all the preaching except two sermons by the pastor. Brother Hunter's work was greatly appreciated by both pastor and people. His plain, practical gospel messages made a profound impression upon the congregation.

Ten decisions were made for Christ. Two new members were received. Others to join later. Offering for Brother Hunter, $40.00.

The third suarterly conference will meet with the Efland church Saturday before fifth Sunday in July, 2:00 p.m. Please be on hand promptly.

Revival services to begin at Union Grove first Sunday in August. Rev. C. E. Ridge to lead singing. Pastor to preach. At Hebron second Sunday in August, Rev. H. F. Surratt to do the preaching. Pageant at Union Grove fifth Sunday, 8:00 p.m.

B. M. WILLIAMS.

Shiloh, Randolph Circuit.—Under the pastorship of Rev. A. O. Lindley our church work is progressing rapidly. For some time the attendance has not been what it should be but much good is being accomplished in efforts to enlarge the attendance and before long we hope to have the whole community standing for the church and Christ. We need some thing to make the people less unconcerned about an A grade Christian community.

The annual Children's Day exercise was held July 10 at eleven o'clock. The children did well in rendering their parts, regardless of the lack of practice. The measles epidemic and the thunder showers hindered practices.

Rev. Pike filled the pastor's place at this service.

The following program was given:

Opening Hymn: Holy, Holy.
Song: Children Come—Choir.
Scripture Reading—Superintendent J. S. Pickett.
Prayer—Rev. Mr. Pike.
Song: Joy Everywhere—Choir.
Thrice Welcome—Annie Lois Capps.
Two Flowers—Mary Etta Kime, Richard Garrett.
The First Children's Day—Annie Glasgow.
I'm Glad—Hoyt Hinshaw.
Song: Golden Sunbeams—Children.
Sometimes—Alfred Cox.
What We Will Do—Ruby Mae Coble.
The Volunteer—Clarice Whitaker and others.
Her Prayer Answered—Lucy Evelyn Whitaker.
Song: Let the Strains Swell Out—Choir.
Little Things—Ada Brown.
Our Children's Day—Helen Henderson.
Little Workers—Class.
Solo: My Little Prayer—Fern Garrett.
A Little Child Shall Lead Them—Josephine McDonald.
She Changed Her Mind—Francis Jones.
The Children's Pledge—Frank Brown.
Song: Rainbow Fairies—Seven girls.
Little Things—Class of boys.
A Missionary's Son—Edward Kime.
A Waiting Harvest—Fern Garrett.
Song: Hear the Blessed Master—Choir.
Somebody Pledged—Rosa Staley.
If You Were—Ima Blackard.
What Are You Going to Give?—Class of boys.
Offering.
Pastor's remarks—Rev. Pike.
Closing song: Eternal Praises—Choir.

Much credit is due Miss Pauline Whitaker, Mrs. A. L. Kime, and Mrs. Clyde Jones for the training of the children. F. R. Garrett arranged the music. The offering amounted to $23.60.

Our church and Sunday school seems to be strengthened greatly by the Christian Endeavor society. All of the present young church workers have been or are now Christian Endeavorers. One present Christian Endeavor member has had working experience at East Carolina Teacher's Training College, and three endeavors experience at High Point College.

Miss Ila Burrow, the newly elected president, is doing fine work with Christian Endeavor organization. Miss Burrow is a capable leader and we hope her efforts will be carried to the front by the enthusiastic following her as their captain.

The society will hold its next monthly business meeting and social at the home of the president Friday evening from eight to ten o'clock.

Our church is in great need for two Sunday school rooms. No action has yet been taken towards their erection, but there has been much discussion. We hope to be able to build them in the near future.

The annual meeting will begin the second Sunday in August.

Randleman Charge.—Our revival at Worthville closed last Saturday night. There were six professions, and four united with the church. Brother Pierce preached and toiled hard throughout the meeting. Everybody was pleased with, and helped by, his labors among us.

At our recent third quarterly conference Brother W. A. Wood of New Salem, was declared delegate elect to the ensuing annual conference.

Superintendent Allman, Mrs. Allman and children from Our Home, presented a fine program Sunday night at Worthville. The church was well filled and all seemed to enjoy the exercises. W. H. NEESE.

Dulin's, Mocksville Charge.—We were indeed glad to have with us Sunday our pastor's father, Rev. J. B. Sisk, from Caroleen. He filled his son's regular appointment here with a splendid gospel sermon. Our pastor, Rev. J. T. Sisk, was conducting a revival meeting at Union Chapel. The congregation was smaller than usual. I suppose it was on account of a revival meeting at the Baptist church near here. The Sunday schools is planning to have their Children's Day service. Our people would like to have Brother Sisk's father to worship with us as often as he can. REPORTER.

Bethel, Flat Rock.—On the third Sunday in June we had all-day children's services. There is much praise due Mrs. Trogdon, Miss Inez Trogdon, and Mrs. A. A. Jones and several others for the splendid program rendered by the children. Also we are always glad to have Mr. Webster Pope and sister, Miss Vassie, sing for us. We had several of our one-time members present and we were very glad to have them. It seems like old times to have Mr. and Mrs. W. N. Pegram of Winston-Salem worship with us, he having one time been our superintendent of the Sunday school, and Mrs. Pegram one of the teachers. We were also glad to have Mrs. C. W. Vance and children of High Point with us. Our Sunday school is doing nicely and Mr. Trogdon has been preaching us some unusually strong sermons, so plain and true.

Measles and whooping-cough have been keeping some of our children away from church, but we hope they can soon come back. Our special meeting begins the first Sunday in August as usual. Pray for us that there may be many souls saved.

Prayer meetings are still going on and we trust that many are being drawn closer to the church and its cause through them and the inspiring messages brought us by our pastor.

Best wishes to all. REPORTER.

Mt. Zion, Pinnacle Charge.—On the evening of the fourth Sunday in June we held our children's day exercise; it proved quite successful followed with a right liberal offering.

On Monday following, Brother Hunter started revival at Mt. Zion, he failed to get any help, however, he preached strong sermons each night and morning to and including Friday night. While there wasn't as much interest as we have seen at Mt. Zion in previous meetings we feel sure that we have had in our hearts a true revival and truly expect much good to come from the meeting.

On last Saturday our Township Sunday School Convention was held with Pinnacle M. P. church. Every Sunday school in the township, (seven in all), was represented with prepared programs rendered same in such a way that we know Sunday school work is on the increase all about us.

Next third Sunday Brother Hunter will fill his regular appointment and also hold election for delegates to annual conference.

Reunions seem to be in order just now. The fourth Sunday in June was a great day for the Stones of our church.

At the old Squire Stone home place now owned by his youngest son, E. S. Stone, over two hundred Stones gathered with several friends and Pastor Hunter and wife and had one of those old time out door spreads—something to eat on the ground. This was indeed an enjoyable occasion.

On the fourth day of July over under those mammoth oak trees at the Dr. Wolff place on Grassy Creek the Wolffs and their kin and a goodly number of friends held a reunion, this too was very much enjoyed by all present.

On the fourth Sunday in July the Browns will hold a reunion at the Logan Brown home place—home of O. F. Brown.

The weather has got warm enough that farm crops are growing fine in this section at present.

Best regards from Mt. Zion to the Methodist Protestant world.

C. W. ALLEN, Reporter.

Mt. Carmel, South Lexington Charge.—Our Christian Endeavor met July 7th at the home of Mr. and Mrs. Jesse Haywood with Miss Zula Swicegood as leader. The topic was, Christ's Teachings That Are Too Seldom Practised. And met July 14th at the home of Mr. J. T. Helmitler with Miss Bessie Lambeth as leader. The topic was, Applying Christian Standards in Amusements. A large crowd was present at both meetings and a good program was rendered at both homes.

Brother Ridge filled his appointment July 17th at 3:00 p.m. His sermon was enjoyed by all. We were glad to have Rev. and Mrs. C. B. Way to worship with us in Sunday school and preaching service Sunday. We were glad also to have Mr. and Mrs. C. L. Hedrick of South Lexington with us also.

We are planning to hold our Children's Day August 7th at 11 o'clock which is time set for the beginning of our revival meeting. There will be all day service and lunch on the ground. Come and enjoy the day and the revival with us. Brethren, pray for us that there may be great and good work done for our blessed Lord and Master during our revival. H. V. SWICEGOOD, Reporter.

Kernersville Charge, Sandy Ridge Church.—We just closed our special meeting. Mr. Lowdermilk did the preaching and we thought we had never heard any that was better. We didn't have the results that we hoped to have had but we feel that much good was done that we perhaps can never know until we reach the better world. The meeting closed on last Sunday morning. Mr. Lowdermilk preached to the children and gave an invitation. Eleven of our children and young boys and girls were saved and seven members were received into the church. We hated for the meeting to close. It seemed that we were just getting started.

I haven't got to attend Sunday school very much lately but think we are having a right good Sunday school.

There is some sickness in our community. Mrs. A. H. Shields doesn't seem to improve much.

Mr. and Mrs. Ray Clark buried twin babies recently. One dying at a few days old and the other about two weeks. May the Lord bless and comfort the parents. We know it was hard to part with them and especially so as there are no other children in the home, but the Lord knows best and he doeth all things well.

Mr. Bud Idol started to Winston to see his son who was in the hospital at that place suffering from bruises which he received in a car wreck, and some one ran into his car breaking his nose and bruising his body some, but we are glad to know he is improving.

Our next quarterly meeting will be held at Ai church Saturday, July 23. We want a large representation from our church present.

With best wishes to the Herald and all of its readers. (Mrs.) ANDERSON.

Charlotte Church, Richland Circuit.—A large congregation enjoyed the Children's Day program, Sunday, July 17. It was good from the beginning to the end. The children showed much interest and were very faithful to practice. Mr. and Mrs. Love and Mrs. Walker trained the children.

Our Sunday school is progressing nicely. There were 72 present last Sunday.

Much interest has been shown in our weekly Bible class, which our pastor, Rev. Fred Love, is conducting. We are studying the Book of Romans.

We are all looking forward to our revival meeting. It begins the first Sunday in September. Rev. B. H. Vestal of Winston-Salem will assist in the services.

SALLIE McCAIN, Reporter.

Cid, Denton Charge.—Our special meeting began on the 10th and closed on the 16th night. A large congregation was present, a bountiful dinner was spread on the table for all. Rev. C. O. Leonard preached a soul-stirring sermon to begin with; then he assisted Brother Henderson. Some powerful gospel was heard from time to time. And Prof. Rudd Newsom acted as organist and did some fine singing. The Billy Sunday Evangelistic band from Winston came down Wednesday night and gave us some excellent talks and singing and did much good, I believe. We had a real good meeting. We had four converts, two reclaimed, and two joined the church and more may join later. The church was revived, but the cottage prayer meetings sure kept the ball rolling fine. The latter will be at Mrs. Sarah Hughes next Saturday night, then at Mr. Webb Kepley. We had real large attendance all the time. The people showed great interest all the time, even in the day time. There was a lot of people came to hear Brother Henderson for the first time, and their presence was repeated. We had the pleasure of having Brother Love from Richland circuit one night. We were sorry that Mrs. M. C. Henderson could not come to enjoy the meeting owing to sickness in the home.

The special meeting begins at Fairview next Sunday.

The third quarterly conference will be at Cid at 2:30 on Saturday before the first Sunday in August.

We were glad to have our friends from Piney Grove and Canaan to worship with us. Space will not allow the number of names, but God knows the faithful one. He looketh not on the outside, but the heart is his will delight. Brother C. B. Way was with us and gave us a splendid talk.

Stallings, Mecklenburg Charge.—The Children's Day exercise was given on the night of July 3. The program was well carried out considering the amount of training the little ones had received. For various good reasons a large number of them were for the most part unable to attend the rehearsals; making it difficult to accomplish all that was desired. However, the children are to be congratulated on the results. We had a large crowd and we hope that the seed scattered by these little ones will continue to grow and do a good part toward carrying out God's plan for his kingdom.

We were more than delighted to have our former pastor, Rev. Robert Short, (now of Roberta) and his family with us at this exercise. He gave an interesting talk on Foreign Missions. We hope they will come again soon.

The regular monthly business meeting of the Ladies' Aid Society was held on Thursday, July 7, at the home of the writer who was more than delighted to have them. The meeting for the past month was held with Mrs. P. D. Drye. Two new members were added and interesting topics discussed. Afterward delicious refreshments were served.

On Sunday, July 10, the Aid Society held its regular devotional meeting in connection with the Christian Endeavor program. We enjoy worshipping with these young people, and we pray God's blessings upon them.

Our pastor, Rev. W. T. Totten, is still a faithful shepherd, ever watching over his flock and striving to lead them to the best of his God-given ability. May God bless him in his efforts.

We are certainly glad that Mrs. Totten, who has been indisposed for the past two

weeks, is very much improved. She was able to be out Sunday and worship with us in Sunday school and Christian Endeavor. She is a great help to both.

MRS. P. L. GARMON, Reporter.

Efland, Orange Charge.—Sunday night, the 17th, brought to a close our revival meeting. Rev. R. A. Hunter who was our pulpit help brought to us splendid sermons. His last sermon was taken from John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." This was indeed a touching message. He labored faithfully with us through the week. We appreciated this very much and welcome Brother Hunter back to Efland anytime he has a chance to come. There were eight conversions and two additions to the church. The church was greatly revived and much good accomplished.

We had 90 at Sunday school Sunday. This is a very good attendance for our church. Everyone seems to be taking greater interest.

Pray for us that we may push forward in all our church work.

MRS. E. S. TAYLOR, Reporter.

Chestnut Ridge, Orange Charge.—Children's Day was observed here Sunday morning, July 10. A splendid program was given to a large audience. Each child rendered his part well, and much credit is due the program committee. Our offering was $30.

After dinner, our pastor, Rev. B. M. Williams, delivered a very helpful and interesting sermon, which was enjoyed by all. After which the Lord's Supper was observed. A good number partook.

We are glad to say that our Sunday school attendance is very good, but could be lots better if every member would try hard to make it so.

We ask the prayers of all Christian people, that we may do a greater work for our Master in the future than we have in the past.

Best wishes to the Herald and its many readers. J. T. HOBBS, Superintendent.

Harris Chapel, Vance Circuit.—Just a few words to the Herald, although I am not the reporter. But hope you will allow me to say a few words. Our revival meeting came to a close Friday night, July 15th. We had a real good revival. Rev. R. S. Troxler was our pulpit help, he sure gave us some fine sermons. I think they were enjoyed by all. We had twenty-one additions to the church, all uniting with this church I think. We all missed Brother Troxler as he left us, but we pray that he can be with us again in the near future. I feel that much good was accomplished through his services. Our Sunday school is very good but we are looking forward to a better one since all have been touched more deeply with the Holy Spirit. We also have prayer services every Sunday night at 8 o'clock, with different ones leading. We are glad for each one to take part in these services to help carry on the work. The harvest truly is plenteous, but the laborers are few. M. V. N.

Love Joy, Why Not Circuit.—Last Sunday, July 17, was a good day for the people of our church, it being the time appointed for our Children's Day service. The entire morning service was given over to the children which rendered their program well to a large audience. After the program dinner was served on the ground and a social hour enjoyed by all present. The afternoon service was in charge of The patriotic order, sons of America who made short speeches and talks to suit the occasion, also some fine music which was enjoyed by everyone present. It really seemed more like a revival meeting than a children's day service. The Lord poured out his Spirit so that one good lady just shouted His praises all over the campus. As we stated in our last report about our church being burned and destroyed we decided to take an offering for the Foreign Mission work and also for the rebuilding of our church. The total amount in money paid in and pledges in both collections was about one thousand dollars.

Mr. Frank Hulin has been appointed Secretary of the building committee and if anyone reads this that would like to help us in rebuilding our church we assure you it would be gladly received. Mr. Hulin's address is Martin's Mill, N. C.

Best wishes. HOBART REYNOLDS.

Mill Grove.—We are getting along fairly well now. We are having some very forceful sermons from Brother Hulin. It seems that everyone loves our pastor. He is not only a preacher but a pastor, also a good advising friend to all. His counsel is always of the very best. Our church has been doing fairly well this year. There are always those in the church who do not see anything to do and consequently never do anything. If it was not for the faithful few the church would not do much. Brother Hulin had an idea that a revival meeting would do good here. And he went to talking it and his friends and the good people went to work and set a time and all the preachers met and they had a good meeting; there was some good preaching done. The Baptist, Presbyterians, and Methodist all worked together, each one their time to preach. We are looking forward to our annual meetings.

We are delighted to know that Brother Dixon is to help at Love's Grove this year in the protracted meeting. We are expecting to have a good meeting.

CHAS. W. MEISHEIMER, Reporter.

Asheville.—Our work in these parts was greatly blessed by the presence of the Women's Missionary Executives in their annual meeting at Bethel Home two weeks ago. The visitors from down the state were Mrs. W. C. Hammer, Mrs. George R. Brown, Mrs. S. W. Taylor, Mrs. H. A. Garrett, Mrs. H. C. Nilholson, Misses Velna and Mary McCulloch, Mrs. D. S. Coultrane, Mrs. T. L. Speas, Mrs. C. L. Whitaker, Dr. J. F. McCulloch, and Miss Fawcett of Ohio.

The Asheville society, Mrs. C. C. McNeil president, served luncheon at Bethel Home Wednesday. The committee in charge of the luncheon were Mrs. L. M. Joyner, Mrs. C. W. Bates and Mrs. J. S. Williams. These were aided by Mrs. Ed Winslow and Mrs. Ralph Beacham. Miss Eula Taylor kindly helped with her car. Pastor Bates also aided with his car. Other Asheville people present were Mrs. Nell Ward, Mrs. E. C. Fawcett. The meeting was indeed a mountain top affair. It was good to have the meeting. Pastor and Mrs. Bates entertained the visitors in their hospitable hut in Weaverville. Our Brotherhood was blessed by a fine address by Herbert Casky of China. President and Mrs. E. C. Fawcett were our gracious host and hostess.

Dr. T. C. Amick is teaching in the Asheville Summer school.

Our Woman's Home and Foreign Missionary Society will meet with Mrs. E. C. Fawcet on Rosewood avenue on this Thursday afternoon, July 21st, at 2:30. The second chapter in our study book will be discussed. There will also be a special study of Japan. Mrs. E. Winslow is acting Chairman of the program committee in the absence of Mrs. Bates. REPORTER.

Harmony, Yarborough Chapel Charge.—The work here is doing nicely especially in the attendance of the young people, both in the Sunday school and the Christian Endeavor Society, and great numbers of them always stay for the church service. This is very gratifying to the pastor, for it is seldom that we see so many young people in the church service. These fine young people are to be commended for their good work; may God bless them is my prayer. Indeed, folks, I doubt very much if the attendance of young people at this church can be beat in any of the rural churches anywhere.

Brother Green Taylor is confined to his home, has been sick for about seven years, and his condition is not so favorable just at the present time. Brother James A. Hughes has been unwell for some time but is able to be out again, and to take his accustomed place as the superintendent of the Sunday school here.

Oh! How we miss Grandmother Medlock in our visits to Harmony now. Brethren, 'tis indeed sad to see these older ones go, we miss them so much, but the glorious thought is that they are better off, and we know that they are at rest, and that they are waiting for us over there.

On next Sunday, fourth Sunday, we have a union or all day service for both churches, with dinner on the ground, and we hope to get all of our folks from both churches together at this time, and derive a special blessing from the Christian fellowship of this meeting.

Children's day service has not been held here yet, but will be held possibly next Sunday night, (fourth Sunday night) and we are expecting a splendid service, and a large crowd, for we always have both at Harmony.

The roads are very good indeed in spite of the wet weather of the past week; we have had some very hard rains for the past few weeks, and such severe wind, and electrical storms. The ground has been and is now so very wet, but we are so glad to see it, it is so much better than at this time last year when it was so dry.

Brethren, pray for us here in our meeting, at both of the churches which are to be held very shortly, for there is much to be done, and the time is short. Brother W. F. Ashburn of Greensboro, will help me in both of our meetings, Yarborough Chapel first, then coming right on here to Harmony, pray for us that we may have a genuine revival.

With best wishes to the Herald and all of its readers, and to all of the pastors and

young people who may be in the summer conference this week, I remain,

Faithfully yours in His dear name,

E. G. COWAN, Pastor.

High Point.—We were delighted to hear Dr. A. G. Dixon on Sunday morning. He was pastor of this church for nine years, and is a great favorite with our congregation. He accomplished a great work while here, and will always share in the credit for whatever success the First church may attain. On Sunday morning he brought a splendid message on The Great Question and The Great Answer, "Whom say ye that I the son of man, am?" At the evening service the pulpit was occupied by Rev. Tom A. Sykes, pastor Central Friends church, who exchanged pulpits with Rev. E. Lester Ballard according to the plan for Sunday evening services during July. There was a good congregation to greet the visiting minister.

We are pained to announce the death of Mr. Alphonso L. Ellison in High Point Hospital on Sunday morning at 6 o'clock after an illness of several weeks. A few weeks ago he underwent a very serious operation, from which he rallied, grew better, and was taken to his home on Thurston street. His condition became grave again; and he returned to the Hospital for treatment. His death was caused by uraemic poison. Mr. Ellison was a native of Randolph county, but his parents, Albert H. and Mary H. Ellison, brought him when a small boy to High Point to live, so he was a citizen of this city practically all his life. He was almost 72 years of age, having been born August 20, 1855. He was one of the pioneer manufacturers of High Point having been associated with his uncle, Joseph Ellison, as early as 1870 in the manufacture of furniture and coffins, the factory having been located on Washington street where now stands the Wilson Motor Co. He was instrumental in organizing a number of industries including the Ellison Furniture Co., now known as the Premier. At one time he operated a furniture factory in Toccoa, Ga. In 1882 he was happily married to Miss Octavia Horney of this county, who survives him with the following five children: Messrs. Chas. Edwin, Carl, and Oscar, and Misses Myrtle and Moselle, all of this city. There are also a brother, Julius F. Ellison of this city, and a twin sister, Mrs. J. W. Davis of Danville, Va., besides eight grandchildren. Funeral rites will be conducted from the residence on Thurston street Thursday morning at 10 o'clock, being conducted by Rev. Geo. R. Brown, of Reidsville, Rev. J. M. Hilliard, and Rev. E. Lester Ballard of this city. Mrs. Ellison and the two daughters are members of First church, and the sympathy of the entire congregation is extended to them in this great bereavement. Mr. Ellison was an upright and honorable citizen, having a large number of friends who esteemed him highly and grieve to hear of his passing.

Messrs. C. L. and J. A. Gray and their families and Mr. and Mrs. J. B. Spencer went to Fairfield, their old home church, last Sunday to attend Memorial and Home-coming service.

Misses Lucille Pickens and Blanche York left Saturday evening for a vacation trip to New York, Philadelphia, Boston, and Atlantic City, and they expect to be away for ten days.

Dr. and Mrs. Geo. R. Brown of Reidsville are attending Summer Conference and their hosts of friends in the city are pleased to see them again.

Rev. Paul S. Kennett has gone to New York to take special work at Columbia University Summer School.

Dr. L. B. Smith, who is most pleasantly remembered here, having conducted a series of meetings in the old church a few years ago, is a guest of his friend, Rev. E. Lester Ballard at the parsonage.

Miss Lillian McCormick of Balto., was a guest over Sunday of Rev. and Mrs. E. L. Ballard.

All the members of the two Missionary Societies are invited to the home of Mrs. R. M. Andrews on Thursday afternoon at 3:30 o'clock to hear and to meet Dr. Roberta Fleagle, returned missionary to Kalgan, China.

Mrs. W. C. Petty and two sons of Charlotte, and Mrs. Gertrude Britt Onstrott of Nashville, Tenn., spent Tuesday as guest of their cousin, Mrs. R. T. Pickens.

Clifton L. Whitaker of Gastonia spent Sunday with his mother, Mrs. C. L. Whitaker.

Yarborough.—There has been much sickness and sorrow in our midst for a while. Notices of our loss of three members will appear. How it grieves us to part with those, so long faithful to the cause.

At Yarborough Chapel the work is going along as usual, despite the extreme heat and frequent electrical storms. The five acres of cotton (God's acres) are doing very fine indeed and we hope to bring in much for the Master.

Our children's day service held last Sunday evening, was very good, the young people did splendidly. (We had to give up the pageant on account of so much sickness in the community). The offering being something over six dollars; the congregation was a large one.

Our faithful Sunday school superintendent, Brother E. M. Hipp, is back with us again after an absence of a few weeks ministering to a mother, who was ill, and who was called home recently. Brother Hipp was faithful to his trust, and tenderly we buried her two weeks ago. Our hearts go out to him, and may God bless and comfort him in his bereavement. We welcome him back to his accustomed place, in our midst.

Brother John T. Watson, (father of Mrs. Ophelia Bobo, the delegate to annual conference last fall) is confined to his home at present in a very bad condition. Let us pray for him and the loved ones who minister to him.

Brother L. B. Gosset has been suffering for some time with a broken rib or two, but is improving we are glad to note.

We were indeed glad to have had Brother M. Ivey Crutchfield visit us some time ago, and were very sorry that more could not have heard him the night he brought us the message.

I am quite sure that the people were glad to meet and welcome into our midst for a few days the oldest son of our beloved pastor, Robert Franklin Cowan of Greensboro, N. C., who was here for a few days with his parents, wish that he could stay longer.

Mrs. Cowan and son Ernest G., Jr., have both been confined to bed for several days from the effects of Typhoid Inoculation; both are better now and are out again.

Our pastor, Brother Cowan, is out again after nursing a very badly sprained ankle, caused by being tripped and falling, by the faithful collie dog, Bimbo, of the parsonage.

From the looks of the ground around the parsonage some one will soon be enjoying, roasting ears, sweet potatoes, and peanuts; the irish potato crop at the parsonage, I understand, is fine, we really believe our pastor is a farmer as well as a preacher.

Plans are on foot for a Sunday school picnic to be held in the near future, and the young people, (and old ones too) are looking forward with great pleasure to this picnic; we hereby invite the editor of the Herald to come with us on this occasion, and enjoy a good dip in Enoree river, and then some good eats on the bank later on in the afternoon.

Best wishes to the Herald and all its readers. Pray for us in our meeting, which begins the 17th of August with Brother Ashburn as pulpit help for Brother Cowan.

MRS. OPHELIA BOBO, Reporter.

NO-TOBACCO LEAGUE

The No-Tobacco League of America will hold its twelfth annual convention at Winona Lake, Indiana, August 15 and 16. It is a nationally incorporated institution devoted to a thorough study of the tobacco problem with the purpose of finding a sane, practical solution of it.

Any one interested in this question is invited to attend the convention and freely participate in its deliberations. Churches, Sunday schools, Young People's Religious Societies, Parent-Teacher Associations, W. C. T. U.'s and all organizations standing for human welfare are asked to appoint representatives.

The work of the No-Tobacco League is not primarily one of reformation nor of legislation, but of education. Its motto is: "Let us keep the young folks clean from the blight of nicotine; let us teach the youth the truth about tobacco."

The League is building up a great nation-wide organization with subsidiary organizations in every state. States form county organizations to carry the program of education into every school district.

The League prints and distributes hundreds of thousand of pages of literature dealing with the various phases of the tobacco problem.

The League would like to enroll in its membership all those who have a conviction that the tobacco habit is a bad one—particularly for young folks. It is especially anxious to find men and women who are proficient and efficient to take charge of organizational and educational work in various states.

Any one who is interested and desires further information can obtain it by writing Charles M. Fillmore, General Secretary, The No-Tobacco League of America, 821 Occidental Building, Indianapolis, Ind.

—The British Cabinet has voted in favor of breaking off all relations between the British government and the government of Soviet Russia. Before the break becomes effective, however, the House of Commons must ratify the action of the Cabinet. Prime Minister Baldwin announced that documents found in the raid on Soviet House showed clearly that the Russian bolshevists were trying to start a revolution not only in England, but throughout the world.

IN HONOR OF THE DEAD

Hubert Gray Guthrie

Hubert Gray Guthrie, the nine months old son of Mr. and Mrs. J. C. Guthrie, died May 5 and was buried at Concord church the following day, the writer conducting the funeral service. This little son was loved so much in the home by his parents and brothers and sisters, but God makes no mistakes. Heaven will seem nearer to Brother and Sister Guthrie since the passing of this little son. The Lord bind up their broken hearts.

H. L. ISLEY.

Wilson

June 25th, 1927, Mr. R. D. Wilson of Weavers Chapel church passed away, at the age of about 64 years. He had been sick for more than a year. He was one of Weaver Chapel's most substantial members. He joined the church there in the early days of that church. We heard him say that he hauled the first log to the saw mill for the building of the church that stands there now.

Funeral services were held in shade of the trees at old family burying ground near his home, and his body laid to rest. The crowd of people that attended the funeral is evidence of the high esteem in which Brother Wilson was held.

He leaves behind three brothers, three sisters, his wife and four girls, and 20 grandchildren. These have the sympathy of all the church and community.

J. B. O'BRIANT.

Mrs Martha Medlock

On Thursday evening, June 2, 1927, at 11:20 o'clock the sweet spirit of our dear friend, Mre. Martha Medlock, was called fom its earthly abode to dwell in that beautiful home which had been prepared for it. Although Mrs. Medlock had been in declining health for two ro three years and although she had been privilged to live on this earth to the ripe age of almost ninety years her death came as a ery sad shock to her relatives and host of friends.

"Grandmother Medlock," as she was best known by those who knew her, was a great treasure to her community as well as to her church because her daily life was an example worthy to be followed by all who were younger than she. Her sweet Christian life and cheerful disposition made many friends for her and all enjoyed very much calling to see her and carrying her some little token, if nothing more than a flower, because she showd such a deep appreciation of both the giver and the token also. She loved flowers very much and during her declining years her room was filled with them to cheer her. It seemed that the pot plants in her home bloomed especially for her pleasure as they bloomed continuously in season and out of season. She often remarked that the flowers bloomed because she loved them so dearly.

In the passing of "Grandmother Medlock" Harmony Methodist Protestant church of which she was a faithful member will feel a keen loss. As long as her physical strength permitted she attended every service of her church and enjoyed each one so much. She always had a pleasant word for each person present even to the youngest.

Even though her pew has been vacant for three years we know that her heart and prayers were with us each Sunday as we met for Sunday school.

As Grandmother Medlock's physical strength waned her spiritual strength greatly increased as was shown by her gentleness and patience during her illness. She eagerly watched each step taken by those who so tenderly cared for her and begged that they go to less trouble for her. She always expressed her appreciation for each deed done for her and was especially appreciative of all that her faithful physician, Dr. Joseph B. Workman, did for her.

Her body is resting in the Harmony church cemetery and beautiful flowers are blooming over her. On the Resurrection morn she will be caught up to meet with those whom she loved for a great reunion where separation will be no more.

"Grandmother" leaves five daughters, three sons, two step-daughters and a number of grandchildren and great-grandchildren, also a host of relatives and friends to mourn her loss.

The little poem expresses her life beautifully:

We are but small in this great world,
An atom in His sight,
And yet He loves, He keeps, He saves,
E'en us from endless night.

In me the life of God is felt;
It makes my soul rejoice,
To know that He, the great "I am,"
Has called me by His voice.

He is my God; I am His child,
And I His name shall bear,
And when I see Him on His throne
My soul shall know no fear.

While winter is upon my head,
And life is near its end,
Eternal spring is in my heart,
For God is still my friend.

May God's richest blessings abide with each member of the bereaved family to sustain, comfort, and keep each one close to Him.

A SINCERE FRIEND.

ORIGIN OF SOAP

It is believed that soap was originally made by the Phoenicians from whom the art was learned by the Gauls. Pliny thought soap was a Gallic invention, although he preferred the soap made by the Germans. There is reason for believing that the Romans learned of the use of soap from the Germans rather than the Gauls. The original method of soap making was very crude. Tallow was treated with wood ashes, goat's fat and the ashes of beech trees being preferred. The method was improved somewhat by the Romans. A complete soap factory was found among the ruins of Pompeii Although soap is mentioned in the Old Testament, it is believed that the word translated as "soap" refers simply to the ashes of plants and other similar simple purifying agents. Before the invention of soap the inhabitants of Europe used the common plant known as soapwort to wash with. The Romans used fuller's earth.

A HELPFUL SUGGESTION

William Shaw

We are constantly reminded by those who are in a position to know that the members of the Methodist Episcopal Church lack adequate training in the meaning and value of the communion service.

I suspect that many pastors use the regular prayer-meeting preceding the day for the celebration of Holy Communion as a preparatory service. In connection with that meeting I have found the responsive service which follows not only helpful but valuable. I arranged it for the preparatory service, but find it also helpful during the administration of the Lord's Supper. It may be that the suggestion, if not the responsive service itself will be useful to those pastors who are seeking ways to deepen and enrich the lives of those committed to their care. The responsive reading follows:

When was the Lord's Supper or Holy Communion instituted?

On Thursday night of Passion Week—the night before the crucifixion of Jesus.

Where was it instituted and what were the circumstances?

It was instituted by Jesus Christ in the Upper Room at the close of the Passover meal.

What were the words of institution?

He brake the bread and said: This is my body which is broken for you. Likewise He took the cup and said: This is my blood of the New Covenant which is shed for you. Do this in remembrance of me.

What then does this "Holy Communion" commemorate?

The sacrificial death of Jesus.

Are the elements—bread and wine—changed into the actual body and blood of Jesus?

No, the bread and wine remain unchanged.

In what way then do we partake of Christ?

By faith, obedience, and love, we partake of the spirit, purpose, and power of Jesus.

When do we partake of this "Holy Communion" unworthily?

When we receive the bread and wine, but reject the spirit, purpose, and power of the Christ they represent.

What then does this "Holy Communion" mean to us?

It is a memorial of His death.

It is a confession of our faith in Him.

It is a pledge of our fidelity to Him.

It is a declaration of our unity in Him.

It is an acknowledgement of His Saviourhood.

This Holy Communion then is a sacrament, who should partake of it?

All who receive Jesus Christ as Saviour and acknowledge Him as Lord.

In what attitude of heart and mind should we come to this Holy Communion?

An attitude of penitence, reverence, and expectant faith that finds expression in prayer for divine grace.

Let us all repeat the Apostle's Creed.—Zion's Herald.

—Three and one-half acres of land in Forward township near Pittsburgh, Pa., together with a two-story brick building, were confiscated by the government because a distillery had been operated on the premises. The property is valued at $75,000. Federal Judge Schoonmaker ruled that though the owner of the land did not own the distillery he knew what was going on.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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Offerings by Churches and Individuals

Salem, Saxapahaw, $2.64; Shoals, Pinnacle, extra donation, $5.62; Shoals, Pinnacle, $3.60; Children's Recital, Concord, $8.32; Children's Recital, Roberta, $20.48; Children's Recital, First church, Charlotte, $59.10; Children's Recital, Shelby, $8.85; Children's Recital, Caroleen, $23.16; Children's Recital, Lincolnton, $18.30; Children's Recital, Bessemer City, $13.10; Children's Recital, Bess Chapel, $20.65; Children's Recital, Mt. Lebanon, Randleman charge, $42.92; Mrs. D. I. Gaster, Sunday Eggs, $2.39; Miss Mamie Johnston, Sunday Eggs, $1.50; Mt. Pleasant, charge not given, $11.30; Stallings, Mecklenburg, $1.25; Sapling Ridge, Alamance, $2.82.

Sunday School Offerings

Mizpah, Haw River, $5; Thomasville, First M. P., $5; Spring Valley, Vance, $4.45; Lebanon, High Point, R. F. D., $7.25; Haw River Mission Church, $4.70; Stony Knoll, West Forsyth, $1.09; First M. P. High Point, $19.54; Hickory Ridge, Forsyth, $6.54; Concord, $25; Creswell, Creswell, $2.91; Bethany, Randolph, $2.36; Fountain Place, $7.60; Glenn Raven, Glenn Raven, $5.70; Calvary, Greensboro, $13; Pleasant Union, Mt. Pleasant, $1.40; Whitakers, $5; Bethesda, North Davidson, $7.60.

We are truly grateful for each of the above contributions, we appreciate the way in which the people of the various churches are receiving and responding to the Children's program, we pray that in so doing each one may feel greatly blest. We visited a number of churches this week, and were very cordially received at each place. We feel that our coming together was profitable to us, as well as very pleasant, and we hope the people may be inspired to do greater things in the future for "Our Home."

E. F. ALLMAN, Superintendent.

—A new Zeppelin under construction at Friedrichshafen was reported nearly ready to undertake world trips. The big ship will be able to carry 50 passengers besides the crew, and 10 tons of baggage. The large restaurant can be quickly converted into a ballroom or music room during a flight.

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Correspondence solicited.

R. M. ANDREWS, *President*

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INVITATION

A cordial invitation is extended to all who are sincerely interested in the solution of the tobacco problem to attend the Annual Convention of The No-Tobacco League, participate in its public discussions of the various phases of the question and help determine the wisest courses to pursue.

The No-Tobacco League recognizes the fact that there are many institutions that are vitally interested in the solution of the tobacco problem. Tobacco has a sinister influence upon the work of the church, the public school, the home, business and social relationships, and in fact, all aspects of life.

For this reason we have consistently sought the sympathetic and active co-operation of the W. C. T. U., Y. M. C. A., Y. W. C. A., Parent-Teacher Associations, Women's Clubs and all societies interested in human welfare. Churches and religious organizations should especially give consideration to this question. Representatives of all such organizations will be cordially welcome to participate in our convention.

—Virgil Guire, for the last five years mayor of Lenoir, has resigned his office in the interest of his health.

—The World League Against Alcoholism will hold a congress at Winona Lake, Ind., August 17 to 23. Many delegates will be in attendance from foreign countries.

—Mrs. R. G. Vaughn of Greensboro died suddenly on Tuesday afternoon of heart failure. She was a daughter of Dr. J. Henry Smith, long pastor of the First Presbyterian church of Greensboro.

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Greensboro, N. C.

—Argentina has sent a delegation of agricultural experts to this country to study American farming methods in the West and South.

Methodist Protestant Herald.
ONE IS YOUR MASTER EVEN CHRIST ... ETHREN.
Pres Elderdice 5dec7
Westminster MD
VOLUME XXXIII. GREENSBORO, N. C., JULY 28, 1927 NUMBER 37

Wholesale Slander of Youth

The public has been distressed and alarmed by the serious charges that have been brought against the young people of our day. Some have accepted these charges at face value, and have wondered why the new generation should be worse than any generation gone before. The charges would have been less disturbing if people had paused to ask, Are they true? We believe these charges to be slanderous. They are made with an evil purpose.

There is the slander of the bootleggers, asserting that young people are drinking more than ever before. They must know that it is a lie, but they are interested in having people believe it true. And it is easy to see what their motive is. They wish to discredit the prohibitory law against strong drink in the eyes of the American people, hoping to secure its repeal. Of course there are some drinking young people, unfortunately for them; but to assert that drinking is common among young Americans is a base slander.

Then there is the slander of the atheists. They are trying to make the impression that atheism has a hold on the youth of the day far beyond the reality. Probably no generation of young people in the history of the world has had a more intelligent and well-grounded faith in God than the present generation. An ignoramus might easily be an atheist, but it is very difficult for a person that has received the revelations of modern science to resist the conclusion that God is. There may be a few atheists among the youth of the day, but they are wilfully so and are so exceptional as not to be considered in any generalization.

Then there is the slander that the youth of the day are more given to sins against chastity than any preceding generation. This is perhaps the basest slander of the three. In the nature of the case the slander is difficult to disprove. The burden of proof is upon those who make the charge, and they have never produced the convincing evidence. Individual offences occur, and these are multiplied in imagination and the impression is made that such offenses are common.

The world is not as bad as these revilers of youth would have us believe. The millennium has not come yet, but it is coming. The Gospel of Christ has not lost its power. Men have not ceased to appreciate the difference between virtue and vice. The judgment throne set at the end of days is still before us in all its momentous reality, and the young people of our day are thinking about the serious meaning of life. Only a small number have lost their reason in the mad revelry of the riotous livers.

Let Us Have Peace

Prophets of evil are predicting war, the worst war that ever was. This is the way to bring about war, the worst that ever was. The bringing on of war is more a matter of psychology than of economics. The spirit of war must be aroused before there can be any war. It is with nations as with individual men. In some individuals the fighting spirit may be aroused and when that has been done it does not require much more to bring on the battle. With other men it is very difficult to arouse the fighting spirit; they are by choice men of peace, they do not propose to fight or to be led into a fight. This talk about war is calculated to arouse the inflammable nations and precipitate war.

It is not necessary to have another war. Let us not think war up, but think it down. Let those interested in war and in bringing on war shout themselves hoarse. Let us hope for peace and cultivate the spirit of peace. Let us strive to live peaceably with all men and all nations. Let us talk peace.

"It Is a Grand Life"

These were the last audible words of Dr. Roger Ogburn after he received his mortal injury. He was lying on his bed in the hospital with anxious attendants gathered about him. His consciousness seemed to be returning and they heard him say these words. They hoped for further words, but those were the last. What did he mean?

We take it that these words came out of his sub-consciousness rather than his consciousness and that he was uttering what was in his mind near the surface before he received his injury. As he rode along in the ambulance thinking of the service he was rendering to men knocked out by disease and injury, he felt in his soul that the life of the true physician is a grand life.

Another supposition is possible but perhaps less probable. He had his eyes open to the realities that succeed this life, and in view of the splendid vision of the future to which this life rightly lived is the gateway, he exclaimed, "It is a grand life."

Whatever was his precise meaning, it is a splendid dying testimony. It seems to come from a soul that has high appreciation of God's good world.

"The Land and the Book"

Years ago a Bible scholar named Thompson traveled in Palestine and then wrote a book called "The Land and the Book," showing the correspondence between the features of Palestine and Bible references to it. He thus overturned the theory that the Bible is a book of European origin. It must have been written by men in the country it so accurately describes. The hypothesis that the book is a cunningly devised fable is not tenable. A fiction could not have been so true to fact. Nobody could have guessed so well. There could be no doubt that the men who wrote the Bible knew Palestine.

Recently Dr. W. T. Ellis, a prominent American newspaper correspondent, has traveled in Bible lands far more than Mr. Thompson did, and he confirms and corroborates the conclusions of Thompson. He says that new discoveries in these Bible lands frequently lend confirmation to Bible narratives. Instead of discrediting the Bible, they establish the truth of the Bible in its references to places.

Not only do Bible lands match the Bible accounts, but additional confirmation of the Bible story is found in the peoples of Bible lands. The Jews and the Arabs of today bear testimony to the correctness of Bible history. The man who tries to set the Bible aside as an untrustworthy witness has a very difficult task on his hand. The Book will not down. Its message is too valuable.

EACH YEAR ADDED SHOULD BRING BETTER PHILOSOPHY OF LIFE

Some Birthday Reflections

By LUTHER K. LONG

The anniversary of my birth has just recently come and gone. The repeated recurrence of this anniversary tends to make me thoughtful. Why should one live, how are the adversities and the successes of life to be met, what enjoyments are to be sought, what is the probable outcome of it all? These are some questions that force themselves on our minds.

A Pair of Cat-Birds

I am greatly interested in the house-hold affairs of a pair of cat birds. Early in the spring they came from their winter sojourn further south. In due time they decided to make a home in the lilac bush east of our house, at which we were very well pleased. They built a nest, four eggs were deposited, and they brought up a family—the whole performance being enlivened with almost constant singing.

With this first family out of the way these industrious songsters began another nest on a much lower limb of the same bush. I suggested to them that they were taking unnecessarily hazardous risks—for, while we do not keep a cat, the neighbor's felines are often seen prowling about—but the birds went on with their plans regardless. Four eggs were deposited, and Mrs. C. B. was brooding. One morning I noticed the nest was over-turned, the eggs were broken, but the absence of loose feathers indicated that the bird had escaped. After a day or two of quiet the pair began singing again and were soon at work on another nest in the lilac bush north of the house. This was on a higher limb, but I wished they had gone still further up. Only two eggs had been laid when a similar catastrophe over-took this nest and its contents.

I was quite sure these birds would now go to a grown-up fence-row, a few rods away, in which were some tall young locusts. They liked to be near human friends, however, and it was only a few days when they were singing as merrily as ever and building another nest, this time returning to the lilac east of the house. They went almost to the top of the bush. Four eggs are now in the nest, Mrs. C. B. is brooding again, and it looks as though their longing for another family will soon be gratified, and they will be happy feeding their young and teaching them something of the ways of life in this world of food, and fear, and song.

Living by Instinct

Some people take life very much as do these cat birds. They are guided and goverened almost entirely by native instincts and impulses. They do not use their heads very much. They mate, they build their homes, live more or less comfortably, bring up their families, teach their children what little they know concerning the good old ways of life, and expect them to repeat in large measure the experiences of their parents.

This would not be so bad were it not that something has happened to mankind that has not happened to the birds, at least not to any great extent. Men have developed a different sort of head-piece. Their reason, and judgment, and conscience are now supposed to control and to determine their conduct, thus superseding or even eradicating their instincts and impulses. There are advantages in leading the happy-go-lucky life—without responsibility and without guilt—but humans have passed that stage never to see it again in this world. They are condemned or commended according as they do ill or well.

Better to Die Than to Live?

Jonah announced that in forty days Nineveh would be overthrown, but the city still stood and the discredited prophet was in a pet. The gracious shade of the gourd no longer tempered the heat of the sun, for a worm had smitten the root of the rapidly growing plant, and he wished that he might die, saying, "It is better for me to die than to live." Jonah used his head here, but he used it to such poor purpose that the outcome in his time of trouble was not so good as following instinct in the case of the cat birds. They surmounted discouragement and adversity, he succumbed to it.

Certain boys and girls of high school age have decided that life is not worth living, and have cut short their careers. A noticeable number of college young people have found life so hard and unsatisfactory, or have thought their cup of happiness so thoroughly drained, and have applied their intelligence and conscience to the problems of living to such poor purpose that they have found themselves driven to the necessity of cutting the knot as the easiest way of untying it. A man with a wife and two or three children becomes infatuated with another man's wife or with a young girl. The heads of such people have been so poorly used that in many cases poisons and pistols have been called in to end trouble by ending life, doing away with future birth-days. One is led to question whether the restraints of instinct might even now be of more services to a considerable proportion of people than their inadequately developed and applied intelligence and moral sense. I have seen no indications that the cat birds ever contemplated committing suicide, and surely they have had trouble enough for a single season. But they have always come up singing and gone on with vigor.

Days Few and Evil?

One's attitude toward the passing days and years counts for much in estimating one's valuation of life. When Joseph brought his aged father into the presence of Pharaoh, that monarch, politely and properly enough in accordance with oriental usage, asked, "How old art thou?" Jacob's answer was significant: "The days of the years of my pilgrimage are a hundred and thirty years: *few and evil have been the days of the years of my life.*" Making all due allowance for the oriental custom of speaking deprecatingly of any thing connected with one's self, we still have in this a very bad way of looking at life and one's recurring birth-days.

"What's the use of being a farmer? The weather is against you all the time—too hot or too cold, too wet or too dry, insects and diseases are after you and your crops constantly, and if you do succeed in raising more than you must consume for yourself there is no market for it. Why should I bring up children, they will never show any profit or gratitude? Why should I do anything for the community, no one cares to do anything for me?"

A person with such a slant on life would hardly expect to be congratulated on his birth-day, and you would not look to him for congratulations and wishes for many happy returns of the anniversary of your own birth.

Be Merry, Tomorrow We May Die?

Any creature that fails to find pleasure in eating and drinking and in reproducing its kind will soon become extinct. It was not by accident but by necessity that pleasure in these things was carried over into the lives of humans. In a state of nature instincts and impulses so controlled the lower animals that they did not as a rule so indulge themselves as to bring on the sufferings due to excess, and their appetites and passions were not stimulated for commercial purposes. Men, using their limited powers of observation and reflection on certain facts of life, have many times failed rightly to proportion the elements concerned in making a worth-while life. So they have exhorted each other: "Let us eat, drink, and be merry, for tomorrow we die." Eating, drinking, and the indulgence of passion have been so commercialized and stimulated that there is need for the best use possible of one's head piece—good sense and conscience—in order not to de-

scend in these matters at least as low as the level of our savage ancestors. Not a good life, but a swift and sensuous life is what many people are after today—and that sort of program fails to give satisfaction.

Character, Service, Hope

When a friend reaches another anniversary of his birth what should we have in mind as we congratulate him? I think it should be something like this: May your character become more truly Christian, may your service in behalf of men become finer and more effective, and may your hope for the life to come grow clearer and stronger. Character, service, hope. I think that is about what Paul had in mind when he said: "For me to live is Christ, and to die is gain." Paul wanted to live the character of Christ and to serve in the spirit of Christ; and he believed that to die in that state of mind, and in that relation to Christ, would assure him the best things possible in Christ for the life beyond.

The person who lives in this spirit and looks forward with this hope is able to stand the hardships and misfortunes of life with steadiness and courage. I would not minify the difficulties that may come with age and infirmities, with failing strength and diminishing resources; but I do desire to greatly, though not unreasonably, magnify the good things to be had now and always by the person whose trust is in Christ. He enjoys his family and friends, he delights in the fellowship of the church and the community, he finds pleasure in children and flowers and birds—all nature speaks to him of the heavenly Father and his loving care. He endeavors to live here the best life possible for him, and dies in the hope of a richer experience of continued life beyond.

ANTI-NOISE CRUSADE

Dear Sir,

A letter I sent to Editors and Mayors of large cities, suggesting an Anti-Noise Week, has already produced good results.

Will you earnestly consider this matter.
Noise is a nerve destroyer.
Noise lessens efficiency.
Noise is the greatest menace of our times.
Noise is akin to vulgarity.
Noise can and should be largely eliminated.
Begin today. Stop needless noise in your office and home.
Discourage loud talking and the slamming of doors.
Suppress superfluous noise at every opportunity.
Advocate and promote an Anti-Noise Week in your City.
Offer a prize for an Anti-Noise poster and suggestions.
Help to arouse public opinion about this vital subject.

Think out other ways in which noise can be suppressed and put them into daily practice.

Yours sincerely,
GRENVILLE KLEISER.

YET THERE IS ROOM

Day is declining, and the sun is low;
The shadows lengthen, light makes haste to go.
The bridal hall is filling for the feast;
Pass in, pass in! and be the Bridegroom's guest.

It fills, it fills, that hall of jubilee;
Make haste, make haste; 'tis not too full for thee.
Pass in, pass in! the banquet is for thee;
That cup of everlasting love is free.

All heaven is there, all joy! Go in, go in;
The angels beckon thee the prize to win.
Louder and sweeter sounds the loving call:
Come, lingerer, come; enter this festal hall.

—*Horatius Bonar.*

CHILDREN'S SAYINGS

A small boy answered the door bell and met a lady at the door. "I see you have rooms to rent," said the lady. "Have you any rats and mice?" "No," said the boy, "but I think I could get you some."

A grocer put a new boy to work and gave him some instructions. Among other things he said, "Now if any one comes in and asks for something and we happen to be out of that particular article just think of something nearly like it and ask if that will do. Very soon a lady came in and asked: "Have you any fresh green stuff today?" "No," said the boy, "but we have some nice blueing."

A sign read "Boy wanted." A boy came along and took down the sign and handed it to the proprietor. "What did you bring that in here for?" said the man in astonishment. "You won't need it out there any more," replied the boy, "I am here to take the job." He got the job.

"Say, do you love sister Emma?" said a small boy to his sister's sweetheart. "Why do you ask that question?" said the young man, blushing. "She said the other day she would give five dollars to know. You tell me and I will get the five dollars and divide with you."

"Johnny," said the teacher. "Why are you sitting on that boy?" "He pasted me in the eye," said Johnny, in anger. "But didn't I tell you to count a hundred before you let your angry passions rise?" "Yes'm and I am doing it, but I am sitting on him so he will be here when I am done counting."

James called for some canary seed. "Is it for your mother?" asked the clerk. "No, of course not, it is for the bird."

"What are you crying that way for?" said a kind lady to a small girl who was crying. "Because it is the only way I can cry."

On a father's return in the evening the little four-year-old said, "There was a man here to see you today." "Did he have a bill?" "No, nothing but a nose just like you."

"Don't bring your dog in the house. It is full of fleas," said the lady to a boy at the door. "If that's the case of course I will not bring the dear thing in; I had no idea you kept your house in that fix."

The teacher said to the class, "Now name something of importance that did not exist a hundred years ago." Little Katie stood up and said, "Me."

"Why, Jackie, open the door and let sister in. Don't you see it is raining?" "Can't do it, mama; I'm Noah and Sallie is the sinner and she must stay out in the wet, don't you see?"

A little girl at school gave the following definition of a frog. "A frog is a great big green bug with its mouth always open, and it is always standing up in front and sitting down behind."

Will and Ned agreed to play being animals. Will said, "I'll be a pig and wallow in the mud and grunt." Ned said, "I'll be a calf and walk around on all fours and beller." Will found a pond of water nearby and got down in it and rolled and grunted until his clothes were in an awful plight and mud. Finally his part got tiresome, and he said to Ned, "I don't want to be a pig any longer, I want to be a calf and beller." Ned said, "It will be your time to beller when your mother sees your clothes.—*Texas Advocate.*

—Few things help more than hospitality in maintaining a successful church. Hospitable homes bring church members into contact with one another and with those that are not members of the church. Hospitality is one of the finest possible evidences of our Christianity. "I was a stranger," said Christ, "and ye took me in."—*C. E. World.*

The WORK *and the* WORKERS

We are just back from the Summer Conferences which were held in the High Point College. And many said to me, "It is the best conference I ever attended." It is indeed a good conference from beginning to end. I am supposing that some one else will make full report of both conferences to the Herald, so I will only say here—There were 72 of our ministers and preachers present during the conference. Not all of these were there through the conference, but that many were there at some time. Then Dr. T. M. Johnson came up on Monday morning just to look in on us, making the 73rd one who was there. He is very much improved in health, and is looking so much better than when I saw him last. A note from Brother Hulin also states that he is better. Then the president of the Young People's Summer Conference reported that 108 registered for the course, and of that number 102 received certificates for work completed. This was indeed a splendid showing.

The Rural Church

The pastor's conference was largely devoted to a study of the rural church, and the discussions, we believe, were helpful. It is the purpose of Rev. C. W. Bates, to ask Dr. McCulloch to give us a rural church number of the Herald soon, and in that number publish the papers presented during the Summer Conference, so I will not anticipate these papers by reporting here what was said.

Evangelism

Evangelism is the key-note of all church work, and this note was certainly sounded loudly and splendidly in our Pastors' Summer Conference. Our souls were strangely stirred as we listened to these thrilling messages on evangelism. Just now many of our rural churches, especially, are in the midst of their revival services, and from now until the middle of October many more meetings will be held.

Once more let me suggest that all praying people, who read these notes, join very earnestly in prayer that God's richest blessings may be upon these meetings, and that there may be a splendid ingathering in all our churches. We believe it is not too great to expect of the Lord that He will give us a ten per cent increase in membership this year provided we will trust, and pray, and work properly. This is the chief end of all our work as church people, to win the unsaved and lead them into the fold.

Dr. Roger Ogburn

Almost every day we read of tragic deaths brought about by automobile accidents.

As we write these notes our hearts are grieved and saddened at the tragic death of Dr. Roger Ogburn, a young man of only 27 years, and a son of Rev. and Mrs. T. J. Ogburn. He was a bright, interesting and promising young physician. He had just completed his medical course at Cornell University, and was an interne at Bellevue hospital in New York when he was assigned to ambulance duty. It was while answering an emergency call to attend a gased soldier of the recent war that the fatal crash came between the ambulance and a taxi that snuffed out the life of this noble young man, and thus he died in service, a direct result of that all too cruel war.

He is survived by his mother; two brothers, Mr. Thomas Ogburn of Richmond, Va., and Dr. H. H. Ogburn of Greensboro; and four sisters, Mrs. W. C. Jones of High Point, Mrs. L. L. Gaskill of New Mexico, Mrs. Bascomb Whitaker of Oak Ridge, and Miss Hilda Ogburn of Columbia University. These, together with many relatives and friends, are grief stricken of this sudden and tragic going away of their loved one. We deeply, prayerfully and tearfully sympathize with them. May God bless and keep.

Appointments

August 1st to 5—Alabama Young People's Summer Conference.

August 7—P. M. Methodist Protestant Church, Atlanta.

August 14—Midland.

August 21—Guilford.

Yours in the Master's service,

A. G. Dixon.

CHRIST A POWER IN MODERN BUSINESS

Twenty-five hundred Bibles were given this Christmas by John H. Kirby to the heads of the families of all his employes. Mr. Kirby, president of the Kirby Lumber Company of East Texas, is one of the greatest business men of the country. As an executive of conspicuous practical ability his opinion on the value of the Bible, expressed in a foreword signed by him and placed in every Bible of the 2,500, will carry weight, not only with the men who receive them but with many other business men also. Mr. Kirby's splendid tribute to the vital power of the Bible follows:

"The general diffusion of the Bible is the most effectual way to humanize mankind; to purify and exalt the general system of public morals; to give efficiency to the just precepts of all law; to emphasize the wisdom of prudence, honesty and fortitude, and to improve all the relations of international, social and domestic life.

"To the Bible we are indebted for progress made in true civilization and to its influence we must look for guidance in the future.

"The Bible is the light of understanding; the joy of the heart, the fullness of hope; the clarifier of affections; the consoler of sorrow, the guide of the soul; the lamp of the feet; the light of the pathway; the telescope sent from Heaven to reveal to the eye of man the way of life here and the amazing glories of the hereafter.

"I speak as a man of the world to men of the world when I say the Bible is the Book of books, and needs to be read at all ages and in all conditions of human life.

"I gladly subscribe my sincere faith in and love for the Holy Bible, and would commend it to the earnest perusal and affectionate regard of all my friends. In keeping with the sentiments herein expressed, it affords me great pleasure to present to you this volume of the Holy Scripture, with expressions of my good wishes and enduring love."

It is probably true that ours is a grossly materialistic age; yet so long as such incidents as this can occur—and they do happen on all sides—we are not wholly materialistic. Such an act as this does not represent merely the conviction of a single man. It represents the estimate that a practical leader of men places upon the symbolic power of the Bible in the minds of most men, whether they read it or not—a symbol for the best of such creed as every man, consciously or unconsciously, formulates for himself. Take away the symbol on which that creed is founded, and the very standard of honest living and fair dealing must vanish. Glorify that symbol, as John Kirby has done with all the force of his prestige as a great business leader, and the foundation of decent living is strengthened; the level of morality and of integrity is elevated. The spiritual values of life for all of us are enhanced. It was a splendid thing that John H. Kirby did.—*Manufacturers' Record.*

—The total income taxes for the nation for the fiscal year 1927, the Internal Revenue Bureau reports, amount to $2,219,831,014.41, miscellaneous Federal taxes, $645,864,495.45, bringing the total revenue up to $2,865,695,509.86.

Denominational Enterprises

FOREIGN MISSIONS

A Fine Vacation Trip

Rev. Paul F. Warner is in America. No, not on a furlough. On a vacation trip. Paul gives the explanation that has made such an exceptional vacation trip for a missionary possible in the following words: "Gifts from friends, and the fact that a single man free (?) of domestic responsibilities can travel quite cheaply, have made this trip possible." Isn't it fine to have thoughtful, kind and generous friends to make such a vacation trip as that possible, to make the term of service in Japan seem just a little shorter to him and to gladden and cheer the hearts of the home folk to have him in the home with them for a few days? Such is the rare privilege of few missionaries. This trip is longer, of course, but he will not be absent from his post of duty any longer than if he would have taken his vacation in Karuizawa, Japan, as he had planned before the opportunity for the trip home came to him. He will be in America from about July 15 to August 8.

Rev. Warner Honored

At the last election of officers of our Japan Mission Rev. Mr. Warner was honored by being elected Chairman of the Mission. Relative to his work he writes, "I have been quite happy in the work here in Japan. God has blessed me with perfect health. I have made many friends among Japanese, some of whom will be life-long friends, I am sure. I have felt quite at home among these people. I have been doing some preaching lately and that has been most rewarding. After all, there is nothing to be compared with the joy of preaching the Gospel. I wish I might have more time for language study and preaching. It seems so much more effective and is far more rewarding than routine school work. Pray for me that God may use me largely as He sees best." Would that we had scores of our fine young men who might have the vision that Paul has, and willing to make the full and complete dedication of their lives as he has made of his!

Klein-Coulbourn Memorial Church Dedicated

In his letter he brings this other encouraging information. "Today"—June 26, 1927—"the new Klein-Coulbourn Memorial Church is being dedicated. What a beautiful building it is! I wish you all might see it. Fuller detail of the building and dedication will be given later. I just want to take this opportunity to mention how proud and happy and grateful we are for this splendid edifice. May God make this church a mighty power in winning many souls for the Kingdom!"

This fuller description of this new Memorial Church and dedication will be given by Rev. Mr. Warner in the near future, and will appear in these columns of our Church papers. We hope, also, to have a picture of the church to appear with these articles so that you can see how beautiful it is.

Have YOU made YOUR investment in this great enterprise yet? I received a nice letter just the other day containing a check for this Memorial Church to be credited to the budget of the Attica (O) Church. This check came from one of the superannuates of the Ohio Conference and his estimable wife, Rev. and Mrs. J. H. Gray. For years Rev. Mr. Gray has been an invalid, unable to preach or to do any physical labor. But his and Mrs. Gray's hearts are in the work and they wanted to make their investment in this new church. Are there not many others that want to make a like investment? Credit to your local church will be gladly given. Some have promised an investment by subscription but have not yet paid the subscription. Why not make this the time when you will make your word good and help to liquidate the debt on this fine church?

Your Executive Secretary knows of one church that has just passed through an extensive and costly building program. At the time of the Children's Day service the General Conference budget was nearly paid, so that an appeal for a large offering to meet the budget in full could not be made. At the request of the pastor this church agreed to give, in its Children's Day offering, one hundred dollars as a special contribution for the Klein-Coulbourn Memorial Church. It made good its agreement. Other churches can make similar contributions if they will. The way is still open for such contributions. Who will be the next?

S. W. Rosenberger, *Executive Secretary.*

A RUNNING START

That is the object of the Rally Day idea, to enable the church to begin the work of the fall and winter with revived enthusiasm and consecration. By means of a suitable and inspiring program every department of the church is quickened into new life and zeal.

Of the four special days observed in the Methodist Protestant Church, Rally Day has been given to the Board of Education. It is the one opportunity we have of going directly to the churches in behalf of our work. It is very gratifying to know that, judged by the gradual increase in the offerings, the denomination is trying to give the cause of Christian education a chance to breathe and to grow.

Since about two thirds of the income from the General Conference Budget came last year from the Rally Day offerings our friends will realize how much depends upon generous contributions at that time. We are anxious to make the program prepared for Rally Day helpful to the local church. We are equally anxious that they shall appreciate how much our usefulness as a Board depends upon the financial returns from Rally Day.

The Rally Day programs will be ready for distribution early in August. Sample copies will then be sent to every pastor and Sunday school superintendent whose address we have been able to secure. An order card is enclosed which should be filled out immediately so there will be no delay in receiving all the programs that are necessary. No charge is made for these programs. The only condition stipulated is that an earnest effort will be made to secure as large an offering as possible for the Board of Education.

Frank W. Stephenson, *Exec. Sec., Board of Education.*

MONEY

"Money is not 'filthy lucre' in itself, but only in its use. Let not the preacher say that it is evil, for men will not believe him. Conflagration and flood may carry devastation, yet no man will believe that fire and water are other than human benison. Money is power. If evil men seek after power, by how much more ought righteous men to covet it! It is therefore less than intelligent to cry down the race for riches; and because it is, unintelligent men will not heed the preaching that warns them of their wealth. If a saving gospel shall find the rich men of today, and reach the men who shall be rich tomorrow, it must recognize material values as they actually exist, and then exalt those values into spiritual potency. It must be the preacher and not the promoter who calls men to be rich. The subtle currents that lift and depress value must be recognized as spiritual forces. Money must not be left a sordid thing in the alleys of avarice; it must be enthroned among the spiritual gifts which good men covet."—*Harvey Reeves Calkins.*

YOUR VIRTUES

Mary was so discouraged; she said to her mother: "Mother, I did try to do right today, but I was ill-natured and I did not feel real happy when with Ada because she was so slow, I had to help you so much this morning when you were ill—and I know you are the very best mother in all this big world!"

Her mother smiled as she replied: "Mary, did you ever go to bed at night when the earth was bare and brown, and then wake up when the sun said 'Good morning,' to you, to find the earth all covered with green, every tree in bud and blossom and leaf, and every flower in bloom? Have you not noticed that the flowers and plants come gradually, one following the other? Little by little they come in the springtime until we exclaim: "How beautiful!"

"Now there is Granny Carpenter, who lives in the little house on the corner. It almost seems as if she had no failings —and yet none of us are perfect—but she has been adding virtues to her life for seventy years. When I said to her: 'Granny, how can you be so good?' she said, 'Don't you remember what Paul said, 'Yet not I but Christ liveth in me?' "

"I have a bit of encouragement for you; let me tell what Granny said about you only yesterday; she said, 'Mrs. Conway, I do so enjoy your Mary; it seems to me the dear girl is growing more helpful and unselfish every day. I am sure that I was a very selfish and thoughtless girl at her age. She will keep right on adding virtues because she loves the Lord Jesus Christ.' "

Surely the grasses and the flowers and the trees never say: "All together, now, and then spring up in a moment. They come one by one. Do your virtues not come that way—and no other way? You do not add them all in a moment.

Why, if your life became absolutely perfect in a moment, your father might say: "Mother, is our Mary ailing; she does not seem like herself of late?" Or again your mother might say: "Father, I think I must feel Mary, when she is sound asleep, to see if she is developing wings."

Do you remember to thank your Master for every victory, for every little added virtue? Alexander is said to have wept because he had no more worlds to conquer, but you will never have any need of following his example. Possibly you kept sweet only today when a chum was mean and provoking. Your lip-guard was on duty, and your tongue was fast-locked when impatient words seemed to say, "Let me out."—*Selected.*

"WE WALK BY FAITH"

Lost in a London fog—hopelessly lost and bewildered, and clinging to a lamp post, not knowing how to take the next step. He heard a firm step approaching. He said to himself, "That man steps out as if he knew his way," and called out for help. The man who was passing stopped and said, "Are you in trouble? Can I help you?" The man who had lost his way replied, "I cannot see my way and wish to go to Russell Square."

"Very well, take my arm and I will lead you there."

So the two started out in the thick fog and swiftly and surely without so much as a misstep, the leader guided his companion to his home.

"How did you do it?" cried the man who had lost his way; "How could you see your way?"

"I didn't see it," was the answer. "I am blind. I felt my way."

If we as Christians, feel lost in the fog, let us cease trying to see the way and content ourselves with feeling it, step by step, in company with a Guide who knows the way. Let us "feel our way through daily and hourly experiences of His wisdom, His faithfulness, His love. Never through life shall we see a long, straight path. But always, always if we are lost in the fog of doubt, of perplexity, of fear, let us step forth bravely, and feel our way with God."—*Selected.*

"DELIVER US FROM EVIL"

Our Father which art in heaven . . . "Lead us not into temptation, but deliver us from evil." Deliver us from the almost unbelievable thing of which we are in constant danger, forgetting Thee. Forgetting Thy holiness while we follow some earthly desire. Forgetting Thy omniscence. Thy transcendent wisdom, while we set up our own childish opinions. Forgetting the essence of Thy nature, love, while we trample on and wound others. Oh, deliver us hour by hour, and moment by moment from the supreme folly of forgetting God.

"Deliver us from evil." Deliver us from the presumption of setting up self, even in the very presence of God. From saying by our lives and words, "I know Thou seest and dost claim my love and absolute obedience and loyalty: but I want this and this my way. I see you there, God, but I—" "I know you said, "if any would come after me let him deny himself, and take up His cross daily and follow Me! but I am a very superior and important person very desirous of my own will and way—" Oh, deliver us from setting up self on the throne in our hearts while we nail Thee back on the cross. Deliver us from this supreme presumption of consciously and deliberately setting self above Thee.

"Deliver us from evil." Deliver us from that which Thy Son when He came to earth to reveal the heart of God to His creatures, taught ever by precept and example to the greatest of all sins, unkindness. Oh, deliver us from this evil. Make us to remember that when we cause one to suffer, "even the least of these Thy brethren," that we do this wrong "unto Thee." Deliver us, don't let us do these things, our Father which art in heaven. Thou canst "deliver us," come and deliver us in this our greatest weakness. We beg of Thee, snatch back our hands reached out to wound; halt our feet; frighten us into silence, as we would speak harsh, embittering words. Arouse us as from stupid sleep to say loving, encouraging words to hungry, aching hearts; to cheer on and inspire despondent spirits. Oh, our God, whose love is tenderer than any mother's, come and encamp in hearts that are cold and hard and willing to hurt and make our hearts warm and soft and good and kind. Oh, deliver, deliver from this supreme sin of wounding others. Oh, "deliver us from evil!"—*By Brown-Gray.*

THE PROMISES OF GOD

The promises of God are to the believer an inexhaustible mine of wealth. Happy is it for him if he knows how to search out their secret veins, and enrich himself with their hid treasures! They are an armory containing all manner of offensive and defensive weapons. Blessed is he who has learned to enter into the sacred arsenal, to put on the breast-plate and the helmet, and to lay his hand to the spear and to the sword! They are a surgery in which the believer will find all kinds of restoratives and blessed elixirs; nor lacks there an ointment for every wound, a cordial for every faintness, a remedy for every disease. Blessed is he who is well skilled in the heavenly pharmacy, and knoweth how to lay hold on the healing promises of God! The promises are to the Christian a storehouse of food. They are the granaries which Joseph built in Egypt, or as the golden pot wherein the manna was preserved. Blessed is he who can take the five barley loaves and fishes of promise, and break them till his five thousand necessities shall be supplied, and he is able to gather up baskets of fragments!—*Spurgeon.*

GOD'S FAITH IN US

We hear much of trusting God. We are exhorted to "have faith in God," to "trust in the Lord," and these exhortations are enforced by examples of heroes of faith the record of whose lives not only adorn the pages of the Holy Book but all the pages of worth while history. The faith required of us is the basis of all achievement. Without faith God cannot be pleased because nothing will be done; all will be kept "hidden in a napkin;" there will be no preparation for crops, no sofing of seed, no social organization, no industry, no anything. "Have faith in God."

God has faith in us. Of this we hear too little. We need to think much of God's trust in us that we may strive to be worthy. All belongs to God. The world is His with all things therein. We are His. All our latent or developed powers are His. Nothing is or can be held by any man in fee simple.

No sensible man invests his all in an enterprise or places it in the hands of persons without confidence that his investment will be wisely and honestly handled. God, who is infinitely wise, shows His faith in man by entrusting all His "goods" to him. He reserves nothing. With implicit faith He delivers His goods to "each according to his several ability," to one five talents, to another two, to another one, simply saying, "occupy till I come." This transforms a relationship that is essentially that of bond servant into that of steward—one honored with a trust.—*Exchange.*

THE LAYMAN

Leave it to the ministers, and soon the church will die,
Leave it to the women-folks, the young will pass it by.
For the church is all that lifts us from the coarse and selfish mob,
And the church that is to prosper needs the layman on the job.

Now a layman has his business, and a layman has his joys,
But he also has the training of his little girls and boys;
And I wonder how he'd like it if there were no churches here,
And he had to raise his children in a Godless atmosphere?

It's the church's special function to uphold the finer things,
To teach that way of living from which all that's noble springs;
But the minister can't do it, single-handed and alone,
For the laymen of the country are the church's corner-stone.
When you see a church that's empty, though its doors are opened wide,
It is not the church that's dying; it's the laymen who have died.
For it's not by song or sermon that the church's work is done.
It's the laymen of the country who for God must carry on.

—*Edgar A. Guest.*

CHINESE SERMON

Bishop Graves writes of a sermon he heard lately from a Chinese priest at St. Paul's, Nanking: Tong preached an admirable sermon to the students this morning on the text, "The Lord is my light, and my salvation, whom then shall I fear?... One thing have I desired of the Lord... that I may dwell in the house of the Lord forever." He calmly and simply faced the fact that there is much in China just now to make Christians fear, but just as calmly and sensibly, yet earnestly, made it clear and strong that we can find our light and our deliverance in God. And he spoke of "dwelling in the house of the Lord," not that David or we would want to live always in some spot behind walls in a temple, but that "the whole universe is the house of the Lord," and those who keep in communion with Him are always dwelling in His house.—*Exchange.*

CLEANSED

"Blessed are they that wash their robes, that they might have a right to the Tree of Life," has the clear ring of the New Testament music about it, and is in full accord with the whole type of doctrine that runs through this book. If men are clean, it is because they are cleansed. If we are clean, it is because we have been made so. The first beatitude that Jesus Christ spoke from the mountain was, "Blessed are the poor in spirit." The last beatitude that He speaks from heaven is, "Blessed are they that wash their robes." And the act commended in the last is but the outcome of the spirit extolled in the first. For they who are poor in spirit are such as know themselves to be sinful men; and those who know themselves to be sinful men are they who will cleanse their robes in the blood of Jesus Christ.—*Alexander Maclaren.*

THY WILL BE DONE

I pray not "take my troubles all away;"
It is for strength to bear them that I pray,
And firm belief that all is for my good;
That every trouble must be kindly meant,
Since from the hands of Him it has been sent
Who is my loving Father and my God.

I pray not that my days may smoothly run;
Ah no! I pray, "Thy will alone be done!
Yet give a childlike, trusting heart to me!
Should the earth seek to draw my spirit down,
Oh, let my heart continue still Thine own.
And draw me upward from the earth to Thee."

—*Anonymous.*

WHO AM I?

I never was guilty of wrong action. But on my account lives have been lost, trains have been wrecked, ships have gone down at sea, cities have burned, battles have been lost, and governments have failed.

I never struck a blow nor spoke an unkind word, but because of me homes have been broken up, friends have grown cold, the laughter of children has ceased, wives have shed bitter tears, brothers and sisters have forgotten, and fathers and mothers have gone broken-hearted to their graves.

I have intended no evil, but because of me, talent and genius have come to naught, courtesy and kindness have failed, and the promise of success and happiness has yielded sorrow and disaster.

I have no color except black, no sound but just my silence, no cause for my being myself, no progeny exeept grief and disaster.

I am NEGLECT.—*Santa Fe Magazine.*

THE GOSPEL ACCORDING TO YOU

Not "making a living," but making a life;
What you are, but not what you gain in the strife,
Your life is a book, written red from your veins;
What you are, and not what you say, remains.

What life of the Christ are you writing, my friend?
A Gospel to last till the centuries end?
Your Gospel of Christ is already begun,
Then how shall the rest of the sweet story run?
The saddest of all of His questions will be,
"Does your life show the fact, that you lived it for Me?"

—*James Henry Darlington.*

—Church work cannot be conducted without money. Money is consolidated life. If we will not put our money into church work, we will not put our life into it.—*C. E. World.*

OUR STORY PAGE

CARROTS AND CHOCOLATE CREAMS

Miss Rose White and her mother had been invited to supper, and Jimmy and Miss Rose sat in the window-seat talking while his mother was busy in the kitchen.

"Aren't you hungry," Jimmy asked, "and don't things smell good?"

Miss Rose laughed. "I am hungry, Jimmy, and things certainly do smell good."

Jimmy sniffed. "That's chicken we smell; chicken and gravy and biscuit," he said.

Miss Rose laughed again. "I suppose you like chicken and gravy and biscuit better than anything else there is to eat," she said.

"Well," answered Jimmy, "I don't know. I like everything pretty well, though of course rice pudding isn't a very good dessert. Yes," he continued after a thoughtful minute, "I like everything but carrots."

"Carrots!" exclaimed Miss Rose, "Why, I don't like them either."

"Oh, laughed Jimmy, "we're alike. And do you like chocolate creams better than anything else? I do."

"Well, said Miss Rose, "chocolate creams are very good."

"I've never had a whole box of them," said Jimmy. "Mother says that little boys don't have whole boxes to themselves."

Just then mother called them in to supper, and for some time Jimmy was too busy to pay much attention to what the rest were saying. It was when he heard his own name that he listened. Miss Rose was saying, "You could give Jimmy his luncheon tomorrow, couldn't you, mother?"

Jimmy looked up from his plate. Mrs. White was deaf, and Miss Rose had to repeat what she had said. "Mrs. Smith feels that she can't go to the city with me tomorrow because Jimmy comes home to his luncheon."

"Why," said Mrs. White, smiling when she understood, "I should like to have Jimmy take luncheon with me tomorrow. I don't know much about little boys, but I'm sure I could give him something to eat."

"Oh," laughed Miss Rose, "Jimmy is easily pleased. He is like me and enjoys eating everything but carrots."

"Carrots, did you say?" asked Mrs. White. "I'll remember that. So you'll come, won't you, Jimmy?"

Jimmy smiled shyly and nodded.

The next morning when Jimmy was ready for school and mother was almost ready for her trip to the city with Miss Rose, Jimmy said, "What shall I do, mother, when I go to Mrs. White's this noon?"

"Why," said mother, pulling on her gloves, "just ring the bell; ring it loud so that Mrs. White will hear, and then answer politely when she speaks to you. Speak loud, for it would be much kinder to make her hear you the first time, but of course you mustn't shout. Then eat your luncheon just as you do at home."

Speak politely and loud, and eat his luncheon. That sounded easy enough, thought Jimmy on his way to school. But at noon when he walked slowly along the village street to Mrs. White's, he wondered just how hard he must press the button to ring the bell very loud.

At last he came to Mrs. White's. There was no need to ring the bell, for she was at the door looking for him.

"Here you are, Jimmy," she said, smiling.

Jimmy took off his cap and said, "Yes, ma'am." It must have been just loud enough, for she said: "How well I hear you! I believe my hearing is improving! Luncheon is ready," she added, and led the way to the dining room. "I have cooked something of which I am very fond, and my daughter said yesterday that you like carrots, too. I never cook them when she is at home, for she doesn't like them, but now we shall have a feast, shan't we?"

Jimmy tried to swallow the lump in his throat. What could he do? Tell her he didn't like them? Why, there wasn't anything on the table except bread and butter and a big dish of carrots!

"I walked out to Mr. Brown's farm for them this morning, so I know that they are fresh and tender," Mrs. White was saying as she helped Jimmy to a big dish of carrots.

Jimmy looked from the carrots to Mrs. White's smiling face. He gave a big sigh. "I shall have to eat them," he said to himself. "I'll just eat them as fast as I can, and then drink my milk to take the taste away.'

So he ate the carrots, fairly gobbled them in fact, and when he had finished took a long drink of milk.

Mrs. White laughed. "You do like them, Jimmy," she said. "I am so glad, and now let me give you some more."

More! Jimmy finished his milk and then said, "Thank you, but I'm not very hungry this noon." That was true; he wasn't hungry any more.

"But there is dessert," said Mrs. White, going to the kitchen.

Jimmy's eyes brightened, and then he had to wink two or three times, for Mrs. White brought rice pudding.

"Just before leaving this morning my daughter said something about carrots and rice pudding," said Mrs. White pleasantly. "I am so glad, for I should never have thought of them."

Jimmy took one spoonful of pudding, and then another and another, until it was all gone. Then he thanked Mrs. White, took his cap, and ran to school.

He was a hungry and quiet little boy at supper, but mother had so many things to tell about her visit to the city that she did not notice it.

After supper Miss Rose came.

"Jimmy Smith," she said, "you are a little brick. My mother enjoyed your visit and wants you to come again. However," she added, "I shall be there too, and I shall do the cooking. She said that she could hear distinctly every word you said, and I'm going to speak so that she can understand what I say, too. And now, Jimmy boy, I've brought something that I hope will even things up."

Jimmy unwrapped the parcel she gave him and found a box of chocolate creams—a whole box, all for him! —*Jessie M. Lathrop, in The Youth's Companion.*

BETSY'S FLAG DAY

Here is a letter from Peggy," said Betsy, "just got it out of the mail-box. She says tomorrow is Flag Day; I'd forgotten all about it!"

"Why, so 'tis." her Grandmother exclaimed, "We must hunt for the old Flag and hang it out. It hasn't been up for a long time."

"You know, they are going to have exercises at school, tableaux and things, and I was to be Betsy Ross, but now Peggy will have to take my place," Betsy went on.

"That's too bad that you can't be there," said Grandmother, consolingly, "But your good health is more important than tableaux and this good country air is making a new girl of you!"

Betsy sighed. She loved the country and to be with Grandmother on the farm, but she missed her family and the school life.

"Cheer up, now, and we will look for the flag," said Grandmother.

"You must get it into shape for tomorrow. I haven't had it out for years." So up to the attic they went and found the

old flag, carefully laid away in an old trunk. As Grandmother had said, it was a wee bit torn about the edges.

"Well, now, Mistress Betsy Ross," Grandmother said, handing it to Betsy, "you can just sit down in the garden and mend that flag, and be a little tableau for me!"

"Oh, yes, so I can," said Betsy, smiling brightly. Taking her sewing things, she went to sit in the sunny garden. The big flag covered her knees and spread about her in the grass. Betsy loved its brave colors and compared them with the gay red and white roses blooming in the flower beds, with the vivid blue larkspur crowding about.

All at once she heard a rustle beside her, and a voice spoke out:

"Hello there, what're you doing with that grand big flag?"

She looked up and saw a sunburned, freckled face peering through the berry bushes that hedged the garden.

"I'm fixing it up for tomorrow," Betsy answered very sedately.

" 'Tain't Fourth of July!" her visitor returned.

"No, it's Flag Day," Betsy said. "Don't you keep Flag Day?"

"No, never heard of it," and her visitor pulled himself through the bushes and stood beside her on the grass.

Betsy knew him now for the son of a poor farmer, who lived away at the other side of Grandmother's wide acres. The boy was older than she, and dressed in faded overalls. His feet were bare and he had a gap in his mouth where two front teeth were missing, but Betsy didn't mind that for her big brother Hal had been the same way last year.

"That sure is a fine flag; wish't we had one," he said. "You making it?"

"Oh, no," said Betsy, "I couldn't make such a big flag! I'm just mending it. You know, tomorrow is the 150th birthday of the American Flag—I just learned that in school," she added shyly, afraid that she was sounding too "teacherish."

"You don't say!" exclaimed the boy. "How come?"

"Well," replied Betsy, "after this country left the British rule, it had to have a flag of its own, so the Congress decided on this kind—thirteen stripes for the original states and white stars for all the states—a new one for all the states—a new one for each new state, on a blue field—I think its the prettiest flag in the world, don't you?"

"Sure is," agreed the boy.

"That was 150 years ago," went on Betsy. "It says in our history that George Washington ordered one to be made by a lady named Betsy Ross, and so she made the first American flag. I was going to be Betsy Ross in our school tableau, because that's my name."

"Well, my name's George," said the boy, "and I reckon I'll have to order one from you!" They both laughed at the idea.

"I'd love to make you one," said Betsy, "but I can't sew very well—only mend a little."

"Tell you what!" cried George suddenly, "I saw an old flag up in our loft one day. Them pesky field mice had got into it and ate holes in it. P'haps you could mend me that and then we'd run in and surprise Dad!"

"Won't your Mother fix it for you?" asked Betsy shyly.

"I haven't any Mother," said George. "Dad and me live alone. We never run up a flag no more, but say, he might like it! Once he was a soldier and fought with them Spaniards."

"Well, you go get it," Betsy decided, "and I'll try to mend it. It's wrong to let our country's flag get spoiled!"

"All right," said the boy, "I'll be back in a jiffy!" and he disappeared through the hedge.

Betsy found she had mended all the little rips in Grandmother's flag, so she gathered it up and carried it indoors. Grandmother was busy at her desk, so Betsy decided to hunt for mending materials herself. "Of course," she thought, "I don't know how big the holes are, but I'll look in the piece-bag for some stuff." She rummaged in Grandmother's bag and chose some red and white and blue scraps that seemed the right color. When she came out into the garden, she saw George running toward her over the pasture, carrying a bundle.

"Whew! she's pretty bad!" he cried, panting, as he came through the hedge, "here, look her over." Betsy and he spread the torn old flag on the grass. Some of the stars were gone and there were holes in the red and white stripes.

"My, my!" said Betsy in dismay, "We'll have to cut out new stars—it's almost like making a new flag!"

"I'll help if I can," George said. So together they set to work and cut some pretty fair stars which Betsy carefully sewed into place.

Grandmother, happening to glance through the door, saw their earnest faces bent over their work.

"Well, this is a really, truly tableau!" she exclaimed, coming down the walk.

"Oh, yes, Grandmother!" Betsy cried. "It's a really, truly flag too. We are mending it so George can hang it out tomorrow!"

"That's very fine and useful," Grandmother praised them, "and I am very proud of your nice little stiches!"

When the mending was done and they laid the flag out on the grass to inspect it proudly, they thought it almost as good as new and Grandmother brought them cookies and lemonade as a treat. They were happy. But the next day when it floated proudly from the pole George set up, in front of his house, they were happier than ever to see the look of pleasure in his father's tired face, as he stood at salute—

"That sure is one grand old flag!" he said.—*Selected.*

SOMEBODY

Somebody made a monthly pledge,
Testing his purse to utmost edge;
Somebody paid it through the year,
Brightening the world with Christian cheer.
Was that somebody you?

Somebody handed cheerfully in
Money to help God's cause to win;
Somebody kept his promise to pay,
Writing his check on schedule day.
Was that somebody you?

Somebody let the year slip by
Heedless of payments piling high.
Somebody said: "No more delay;
Quickly I'll settle that debt today."
Was that somebody you?

Somebody's pledge was only a scrap,
Paper that had no value mayhap;
Somebody's soul grew shriveled and small;
Failing, he grieved the Lord of all.
Was that somebody you?

—*Church Management.*

Andrew's Beautiful Example

"What did you preach about on Sunday?" was the question asked of a city pastor the other day.

"I preached about Andrew," was the reply, "and, do you know, I found him a most interesting character."

"What was there about him that was remarkable?"

"Well, I do not suppose you would call him a great man, but the significant thing about him was that every time he is mentioned in Scripture he was introducing some one to Jesus."—*Westminster Teacher.*

Our Task and Our Privilege

Paid All Budgets in Full

Spencer.

Paid A. C. B. in Full

Mocksville.
Porter.
State Street.
Liberty-Siler City.
English Street.
Haw River Mission.

Churches:

Palestine, on Flat Rock.
Speights Chapel, on Whitakers.
Mt. Carmel, South Lexington Charge.
Glen Raven on Fairview-Glen Raven.

Paid on A. C. B.

Forsyth	$272.09
Burlington	250.00
Winston First	200.00
Mt. Pleasant	150.00
Anderson	140.00
Fairview, Glen Raven	130.00
Davidson	123.67
Concord	112.00
Flat Rock	92.13
Whitakers	77.25
Pleasant Grove	75.00
Mebane	75.00
Grace	75.00
Charlotte, First	71.59
Why Not	58.55
West End	55.00
Granville	55.00
West Forsythe	52.37
Fountain Place	50.00
Tabernacle	50.00
Randolph	48.00
Mount Hermon	43.48
Welch	40.00
Friendship	38.06
Weaverville	36.09
Fallston	32.00
Halifax	28.00
Cleveland	26.65
Rockingham	26.00
Pinnacle	25.25
Lexington, South	25.00
Gibsonville	25.00
St. Paul	25.00
Vance	24.00
Denton	23.60
Alamance	22.00
Mecklenburg	21.46
Asheville	20.00
Saxapahaw	19.35
Littleton	18.50
Yadkin	17.12
Spring Church	16.00
Democrat	12.56
Midland	11.20
Richland	10.14
Thomasville, West	10.10
Randleman	10.00
Lincolnton	9.55
Bess Chapel	8.35
Lebanon	6.41
Kernersville	5.20
Yarborough	5.00
Melton's Grove	5.00
Orange	5.00
Pageland	3.66
Union Grove	2.95

	Paid on G.C.B.	W.H.M.S.	W.F.M.S.
Winston, First	$207.47	$211.30	$133.60
H. Point, 1st	184.21	268.80	558.40
Concord	184.01	.....	.....
Th'ville, Com.	175.00	94.00	123.25
Liberty-S. City	153.05	10.13	2.00
Orange	142.18	106.15	35.15
Forsyth	137.95	59.45	53.39
Asheville	130.16	27.25	86.95
Henderson	112.50	206.75	301.16
Granville	105.00	189.71	168.72
Mt. Pleasant	89.00	59.11	97.66
West End	86.00	117.70	106.86
Tabernacle	83.71	62.49	77.50
Whitakers	79.12	.....	101.15
Asheboro	77.25	127.14	133.01
Vance	71.89	69.50	10.63
Spring Church	66.69	.....	.....
Mt. Hermon	65.86	61.01	1.20
Calvary	61.43	55.00	140.75
Friendship	61.41	.....	.....
Charlotte 1st	59.01	38.72	107.22
Graham	56.69	.....	46.87
Pleasant Grove	56.40	.....	.....
State Street	53.90	.....	48.86
Randolph	49.21	16.92	29.84
Gibsonville	46.75	60.00	7.70
Alamance	44.64	126.00	104.83
Moriah	44.04	45.80	57.97
Grace	42.48	280.00	797.18
Reidsville	42.00	52.10	71.07
Mebane	41.90	131.63	122.01
Halifax	41.00	24.85	40.00
Fallston	40.06	.....	.....
Mocksville	39.02	.....	.....
Randleman	38.77	30.70	10.63
W. Forsythe	37.29	25.60	49.70
F't'n Place	37.28	44.00	.....
H. River Ct.	36.50	.....	100.80
Kernersville	35.94	1.80	.....
Pinnacle	35.42	16.45	14.05
Midland	33.23	.....	.....
Burlington 1st	31.84	304.00	447.92
Yarborough	30.00	.....	15.00
Flat Rock	29.32	.....	.....
Saxapahaw	29.23	10.45	67.10
Albemarle	29.21	.....	.....
Davidson	27.75	.....	.....
Davidson	27.75	.....	.....
W. Thomasville	26.56	.....	.....
Littleton	26.50	.....	.....
N. Davidson	25.65	.....	74.87
Mecklenburg	25.45	.....	.....
F'view-G. R.	25.31	.....	.....
Enfield	25.00	59.73	.....
Richland	24.80	.....	.....
Haw River Mis.	22.34	.....	.....
Guilford	21.76	.....	.....
Why Not	19.00	2.00	.....
English St.	17.65	.....	.....
Lebanon	16.75	15.00	72.20
St. Paul	15.80	.....	.....
Lexington, S.	14.00	.....	.....
Weaverville	13.22	31.01	.....
Lincolnton	12.10	.....	.....
Chase City	11.25	.....	.....
S. Winston	10.00	.....	.....
Yadkin	9.23	.....	.....
Anderson	8.00	2.70	.....
Bess Chapel	6.30	34.85	.....
Rockingham	5.65	.....	.....
Connelly Spgs.	5.00	.....	.....
Roberta	5.00	.....	.....
Shelby	4.00	.....	.....
Pageland	2.00	.....	.....
Melton's Gr.	1.50	.....	.....
Th'ville 1st	.....	.....	30.00
Creswell	.....	5.45	.....
Welch	.....	14.50	27.20
Spencer	O. T.	15.60	.....

Paid College Assessment in Full

Tabernacle.
Liberty-Siler City.
Grace.
Asheboro.
Burlington.
Concord.
Henderson.
High Point 1st.
Gibsonville.
Reidsville.
Fountain Place.
Mebane.
Albemarle.
State Street.
Haw River Mission.
Mt. Hermon.
Winston-Salem.
South Winston.
Yadkin College.
Charlotte, 1st.
Connelly Springs.
Chatham.
Union Grove.
Friendship.
Jerusalem.
Lebanon.
Mount Pleasant.
Spring Church.

Churches:

Bethel, Alamance Charge.
Glen Raven on Fairview-Glen Raven.
Hickory Ridge on Forsythe.
Bethel on Randolph.
Orange Chapel Saxapahaw Circuit.

Paid on College Assessment

Granville	$80.50
Saxapahaw	52.63
Mt. Pleasant	50.00
Alamance	43.25
Halifax	40.00
West End	40.00
Orange	38.00
Cleveland	38.00
West Forsythe	36.00
Davidson	32.44
Fairview-Glen Raven	30.00
Guilford	29.50
Forsythe	27.00
Welch Memorial	25.00
Lincolnton	22.75
Randolph	22.00
Flat Rock	21.51
Calvary	20.00
Spring Church	18.75
Bess Chapel	17.39
Mecklenburg	13.27
Asheville	13.00
Weaverville	12.00
St. Paul	10.00
Littleton	10.00
Whitakers	10.00
Enfield	7.00
English St.	6.75
Lexington, South	6.25
Randleman	5.50
Rockingham	4.00

1 Per Cent on Budgets For Superannuates

English Street	$ .50

Pastors and Stewards Please Note

The next financial statement in the Herald will be published in the issue of August 18th, if our plans carry. That will be our third quarterly report, and after you read this all pastors and stewards will have two weeks to get the very best possible report in before the standings of charges are published again.

The figures as published next time will show just what each charge has paid on each budget. And if there is a charge that has not paid anything on either one of the budgets that fact will be shown. Surely each charge has raised something on each budget, so be sure to send in what is raised and what may be raised so as to stand as high as possible in the lists.

Send promptly to Mr. V. W. Idol, High Point, N. C., and he will report promptly to us, and you will get your proper credit. All together for one steady pull for fine reports in every way to our coming Annual Conference. God bless and direct.

Faithfully yours,

A. G. DIXON.

THAT DANGEROUS UNLOADED GUN

Another name is to be added to the list of the unfortunate victims of the unloaded gun. This time it is Harvey Flint, one of our Sunday school boys. The tragedy occured Sunday night about 8:30 p.m. Harvey was at the home of Arthur Craven, his boy friend, on East Davis street. Other boys were present, and they were staging a robber's "holdup." To make the joke more real the Craven boy got his father's pistol, and after emptying all of the cartridges out, as he thought, he drew the pistol on his friend Flint, and demanded his money, at the same time snapping the pistol. On the fourth click the pistol discharged, and a deadly ball went crashing into the side of young Flint. An hour later he died on the operating table at Rainey Hospital. The tragedy is a shock to the community. Both boys were young, each about the age of fifteen years. Harvey Flint is the son of Mr. and Mrs. Harvey Flint. Mrs. Flint is a member of the Burlington church. The boy's dying testimony was that the affair was an accident, and this is no doubt true, though the police are making thorough investigations to see if it could have been otherwise. The mother of young Flint was at our church when the tragedy happened, and we can not but wish that the boys had been there also.

The funeral service will be held this afternoon at three o'clock, at the home of W. O. Roberson, on Ireland street. Mr. Roberson is a half-brother of the deceased. Interment will be in Linwood cemetery at Graham. Our hearts are full of tenderest sympathy for both of these stricken families.

S. W. TAYLOR.

NOTICE

Our third quarterly conference will meet Friday, August 5th, 2:30 p.m. at Vaughn church. Let all official members of Littleton circuit take due notice and govern themselves accordingly. There will be some business of special interest to come before the conference.

J. B. O'BRIANT.

—Chatham county is preparing to sell its prison camp.

TRUTH

The truest and highest expression of truth,
Is not in the words alone spoken,
But truth is life made safe and secure,
By faith in God's love never broken.

Truth is more than a message proclaimed,
It's more than a mere thoughtless word,
It's more than a compliment or a rebuke,
It's faith to be known but unheard.

Truth can be read in lives that have grown,
Stronger in thought, life, and deed,
Truth is expressed by the harvest reaped,
For the harvest reveals the seed.

When a life is false, 'tis easy to see,
The tares most surely will grow.
But if wheat is the yield, we willingly say,
Then wheat is the seed that you sow.

By REBECCA B. LINER.

SUNDAY SCHOOL

Lesson for July 31.—David and Jonathan. 1 Sam. 18:1-4; 19:1-7; 20:1-42; 23:15-18; 2 Sam. 1:17-27.

Lesson for August 7.—David Spares Saul. 1 Sam. 26.

CHRISTIAN ENDEAVOR

Topic for July 31.—Great Missionary Characters. 2 Cor. 11:23-28.

Topic for August 7.—What Does the Bible Reveal about God? Gen. 1:1; 1 John 4:16.

HERALD SUBSCRIPTION RECEIPTS

Rev. G. L. Curry, $1.50; Rev. W. F. Ashburn, $1.50; Rev. S. W. Taylor, $1.50; Rev. A. O. Lindley, $1.50; Rev. C. L. Spencer, $1.50; Rev. C. M. Compher, $1.50; Miss Florine Moody, 75c.

THE GOLDEN RULE

It was once the custom of writers and speakers who believed in the Christian religion to magnify the differences between that and the other faiths of the world. But another method is now often followed, and that is to discover, so far as honest investigation will reveal it, the large body of truth common to the great religions, and preeminently set forth in the teaching of Jesus. It is held that every such discovery strengthens instead of weakens the argument for the Christian faith.

Jesus taught the Golden Rule. His rule was and is the highest and noblest rule of human conduct. Yet it is of great value to discover how many of the world's religions have or had precepts based on the same essential principle.

The most frequently quoted is the "silver rule" of Confucius, "What you would not wish done to yourself, do not unto others." Buddha, also, uttered these wise words: "One should seek for others the happiness one desires for oneself." That is positive, though impersonal.

In the Egyptian liturgy is found the judgment of a man who, after death, was accounting for the deeds of his life, and this is the word concerning him: "He sought for others the good he desired for himself; let him pass on."

Worthy of Aristotle, Plato or Socrates, but anonymous as it comes to us, perhaps because it was already old in the days of these eminent philosophers, is the Grecian admonition: "Do not that to a neighbor which you would take ill from him."

The Hindus had this wise adage: "The true rule of life is to guard and do by the things of others as they do by their own."

All of these sayings are probably older than Christ. Mohammed is more recent, and had knowledge of the Christian faith. Whether he learned it there or from some Arab teacher need not trouble us; but he certainly said: "Let none of you treat his brother in a way in which he himself would dislike to be treated."

What a chorus of faith is here! Faith in the value of one's own personality and conscience as furnishing a rule of conduct toward others!

The teaching of Jesus does not stand alone. It is reinforced in the affirmations of the universal conscience, and it finds support in the utterance of the greatest religious teachers of many lands and of many centuries.—Youth's Companion.

MISSIONS TAUGHT IN THE YOUNG PEOPLE'S CONFERENCE

The Why and How of Missions in the Sunday School was the subject taught by Dr. Roberta Fleagle in the Young People's Conference at High Point College. Facts from the text book were used in her daily addresses but these were interspersed with interesting actual experiences of her seven years stay in China.

This study of missions was one of the most interesting of the courses of the entire conference and attracted many people. Dr. Fleagle gave a public address on Saturday evening on her work in China. This was enjoyed by all who heard her. On Sunday morning she spoke to the congregation of the First Church in Burlington, Sunday evening in the Community church in Thomasville and Tuesday evening of this week at Whitakers. Dr. Fleagle will return to North Carolina this fall to attend our Annual Conference and we shall look forward with much pleasure to hearing her again.

IF WE BELIEVED IN GOD

Jessie Wiseman Gibbs

If we believed in God, there would be light
Upon our pathway in the darkest night.

If we believed in God, there would be power
To foil the tempter in the sorest hour.

If we believed in God, there would be peace
In this world's warfare, ever to increase.

If we believed in God, there would be joy
Even in tears, that nothing could destroy.

If we believed in God, there would be love
To heal all wounds and lift the world above.

Lord Christ, be near us, that, beholding Thee,
We may believe in God and be set free!

Villisca, Iowa.

—The Jews elected their candidates in the first municipal elections held at Jerusalem since the British occupation. Two candidates of their party, however, were boycotted, which allowed the extreme Arab nationalists to win two offices. These, the Husseinis, oppose the Balfour declaration and the British administration of Palestine.

FROM PASTORS *and* PEOPLE

FROM REV. D. A. BRASWELL

Concord, July 26, 1927.—I spent 40 days in the Sanitorium which makes 56 days and nights of suffering. Yesterday was the first day I have sat up all day. I was left here without a dollar in money to buy provision, or medicine, or hire a man or a boy to do one thing for a ppreacher that was down and out. Health all gone, no work to draw from, no bank account to draw from. Oh think in the midst of deathly suffering. When I had one moment to reflect I was made to wonder where my support was coming from. But thank God next morning God sent a good M. E. man to look after us. And up in the day a good old M. E. preacher came over and offered his services and we gladly accepted it. And three good M. E. families have taken care of us for 16 days and nights. And my poor wife and Dr. Yow have nursed me like I was a baby. I think others will come in later. You know some folks are good on cold trail. I have received my bill from the Sanitorium. It was about $600.00. I did not have the money. Mr. J. S. Braswell said, I will pay the bill and you can pay me. He paid the bill, and when I got home I made a draw on what little property I had left and paid my son $500.00 and he said he would give me the other. I called up the real estate man yesterday and put all the property I have in the world in his hands for sale. Well, that leaves me without a home or any income. It means I must get a meal wherever I find a man that will open his heart and give the old preacher a crumb. Or get a nickle wherever you can find one in the trash pile. I have given the very best there was in me to my church and I did it willingly. It is true that I have had work the most of the time but it was picked up work that cost me much more than I got out of it. I am glad I could do it. And if I live to do any more work for God it will be among the fallen ones. I hate to give up my home that has cost me so much and is so dear to me. I do not know how much longer my Father is going to let me remain here. I want to stay as long as He is willing for me to stay. But let me stay here a short while or a long time, I see that I must not expect anything but a crumb here and there and a nickle wherever there is one that is not in use. God our heavenly Father never intended it to be so. He wanted them to be like lambs in His bosom. Oh I wish I could say something that would stir the whole church. God bless everyone of you. Pray for me. I may be writing my last article. Pray for us.

Yours in His name,
D. A. BRASWELL.

P. S. If I recover from my trouble, and my plans mature, we will leave Concord soon.

Mt. Hermon Charge.—July 24 was a fine day for Bellemont church; at the morning service the people raised one hundred dollars which was due on the recently purchased land, thus making the land ours. At the evening hour the children, under the direction of Mrs. Elsie Sharpe, rendered an excellent program. The "Klein Memorial" offering was $32.83.

A goodly number worshiped at Cedar Cliff in the afternoon. The protracted meeting will begin there the fifth Sunday in July. Rev. T. G. Madison will do the preaching. Federation prayer meetings will be held each night of this week beginning Wednesday.

Friendship, Bellemont, and Mt. Hermon Christian Endeavor societies organized into a charge union July 8. The meeting was at Mr. Jacob Sharpe's home. The officers of the club are: President, Mr. H. E. Coble; vice-president, Mr. Lonnie Holt; and secretary and treasurer, Miss Callie Isley. The meeting will be at Friendship, October 28.

The following members represented the charge at the Y. P. S. C.: Misses Mae Patterson, Truth Isley, and Ruby Isley, Mr. Lee Moser, and the pastor.

J. ELWOOD CARROLL, Pastor.

Mebane.—Our work at Mebane is progressing nicely, we think. We are not having any great upheavals, but taking everything into consideration we are doing very well. The attendance at all of the services is very good for this warm weather. The pastor has been receiving tokens of kindness all through the year. We have been remembered recently by several of our good people. We thank them very much for their kindness.

The third quarterly conference will meet Thursday, August 4th, at seven-thirty. We are urging all officials to be present.

EDW. SUITS.

Saxapahaw Charge.—Children's Day services have been held at Concord, Salem, and Orange Chapel. The children rendered their parts well. The committees in charge deserve special credit for training the children so efficiently.

Dr. R. G. McPherson is in the hospital taking treatment. We trust he will soon be restored to his normal health. He is missed so much from Sunday school and church services.

The trustees of Salem church met yesterday and decided to start plans at once toward the erection of four Sunday school rooms. This church voted to build about a year ago, but decided to wait a while because of the crop conditions.

Brother Foust Thompson has our sincere thanks for a fine pig. The good ladies of Salem church have just donated a beautiful memory quilt to pastor and wife. We have also been receiving vegetables and fruits from members of the other churches. We are grateful for all these favors.

H. L. ISLEY.

Moriah Church.—Our pastor delivered a wonderful sermon Sunday at the eleven o'clock service.

Joseph Coble is attending the Young People's Summer Conference at High Point.

There were only 91 present for Sunday school Sunday. That is not as good attendance as we have been having, but it is an increase over one year ago which was only 71. We hope it will continue to increase.

A quartet from the city entertained the Christian Endeavor Societies Sunday night which was greatly enjoyed.

A wedding of much interest took place last Wednesday night at the church manse when Miss Sarah Edna Sharpe became the bride of Mr. Charles E. McLean of this city. We wish for them a losg and successful life together.

The meeting will begin at Shady Grove Sunday, July 31. We will not have church service at 11 o'clock but will have it at 8 p.m. We will have Sunday school at the regular hour, 10 o'clock.

Best wishes,
REPORTER.

Jerusalem.—Our regular services were held for July, on the second and third mornings at 11 o'clock. We had a larger attendance at these services than usual. On the third Sunday morning the vote for delegate to the Annual Conference was taken and Brother W. Jennings Ward was elected.

We are planning for our revival meeting at this place to be held in August. We are expecting Rev. Atlas Ridge to assist in the meeting. C. B. WAY, Pastor.

South Lexington.—Last Sunday was a good day for this church and Sunday school. There was a good increase in the attendance in Sunday school, 165 being present. This was a considerable increase over the few previous Sundays.

At the eleven o'clock service the children from the Children's Home gave a program of music and speeches which was thoroughly enjoyed by the large congregation present. Dr. Allman was with them and directed the exercises. Pastor Ridge was absent on account of an engagement to preach at one of the churches on Davidson charge.

Last Sunday night a large congregation assembled to witness a musical program rendered by the orchestra of the First Baptist church in this city. Lee Myers, formerly of South Lexington Sunday school, directed the program. The pastor was present and made a brief talk during the program. An offering was taken for the benefit of the piano fund. The piano was purchased about two weeks ago and is being used to a great advantage in the Sunday school and all of the services of the church.

Rev. and Mrs. Atlas Ridge attended nearly all of the sessions of the pastors' and young people's summer conferences at the High Point College last week. This writer attended two sessions.

Next Sunday being the fifth Sunday it is likely that the pastor will be away and no preaching services will be held.

C. B. WAY, Pastor.

Gibsonville.—The work here is making progress. One hundred song books have been purchased for use in Sunday school, Christian Endeavor, etc. Book racks have been attached to the backs of the pews. A small book case has been placed in which to store choir books when not in use.

Our Children's Day service was unique and one of the most interesting I have ever witnessed. The Sunday school attendance varies. Sometimes it hovers near the two hundred mark but about the time you expect it to go above two hundred it drops down, may be away down.

The senior Christian Endeavor society tried the experiment of conducting the mid-week prayer meeting, but after a few weeks went back to Sunday evening as the best time to

meet. During the hot weather we are dovetailing the evening preaching service onto the Christian Endeavor prayer meeting, this prayer meeting serving in a measure as the preliminary of the preaching service.

Our Junior Christian Endeavor seems to be doing good work though it is not my privilege to attend. The Intermediate is picking up in interest. The boys are taking a more active part.

We had hoped to have a number of our young people in the Young People's Conference, but only two could go.

Rev. F. S. Robinson, of Durham, has preached for us, and very acceptably, for several Sundays at 11 o'clock. Sunday the 17th Rev. Mr. Robinson joined our church as a first step toward offering himself for service in our conference.

The Ladies' Aid gave an ice cream supper Saturday, the 16th, and realized a nice sum toward the hundred dollars promised in payment on the parsonage. It is expected to pay two hundred of the claim in the near future. The girls' Philathea, one of the most active agencies in our church, is helping quite liberally on this.

Some of our laymen are conducting our mid-week prayer meeting, showing us the kind of prayer meetings they think we ought to have. The pastor is urging the people to show the size attendance they think we ought to have. The girls' Philathea class will have charge on a Wednesday night in the near future and show us the kind of prayer meeting the young people think we ought to have.

T. M. JOHNSON.

Palestine, Flat Rock Charge.—Our revival meeting came to a close last Friday evening, July 22. We had a splendid meeting. I think it did all of us lots of good. Rev. N. G. Brittain of St. Paul's charge, was our pulpit help. He preached us some good sermons. I think they were enjoyed by all present. We had seven additions to the church.

Our Sunday school is still on the growing list, and we hope to continue increasing both in number and in spirit. We had 87 present last Sunday. Our regular attendance is about 80. We have five classes, three quarterly, the card, and the Bible.

The mothers of our community are still having prayer meeting once a week and I think it is a great help to them and to the community.

Of those seven that joined the church in our revival meeting, five of them are our Sunday school scholars that we have been praying for. Let's continue to pray, for in prayer, there is power.

Love and best wishes to all.

T. G. YOUNG.

High Point.—After a profitable as well as delightful session of a week at the College, the Young People's Summer Conference came to a successful close on Monday morning. One hundred and two certificates were presented to the yohng people in the different courses, Dr. R. M. Andrews making the address and Rev. Fred W. Paschall delivering the certificates. On Friday evening Dr. Leonard B. Smith of Wilmington, Del., delivered a masterful address on "The Call to Youth," after which a large number of young people came forward and gave him their hands, thus consecrating their lives to sedvice for the Master. On Saturday evening Dr. Roberta Fleagle, medical missionary to China, at home on leave of absence for a year, addressed the Conference, and her talk was highly entertaining.

On Wednesday afternoon at 2:30 o'clock Dr. J. H. Straughn told the Conference about the "Centennial Gratitude Gift" of $100,000 which it is proposed to raise by May 1928, as a gift to the church on the One-hundredth Anniversary. This gift will be presented at General Conference in Baltimore with elaborate and appropriate ceremony. Dr. A. G. Dixon and Mr. J. D. Ross of Asheboro are Chairmen for N. C. Plans are being formulated for the raising of this fund at an early date. It is expected that the people of our denomination throughout the length and breadth of our fair state will respond quickly and liberally in this gift of gratitude to the mother church.

On Thursday afternoon the members of the two Missionary Societies were invited to the home of Mrs. R. M. Andrews on West College Drive to meet and hear Dr. Roberta Fleagle. About 35 ladies and twelve girls and boys of the Junior Mission Circle responded. Dr. Fleagle told us in an informal address many things of interest about her work in China and the customs and manner of life there. After her talk, many questions were asked relative to conditions in China and the progress of our missionary work there, where Dr. Fleagle has labored so faithfully and effectively for seven years. The hostess, assisted by her lovely young daughters, Rosalie and Alma, served delicious refreshments, and a delightful social hour followed. Mrs. Geo. R. Brown of Reidsville, wife of our former pastor and who did such splendid and successful work in the misionary cause in our church during the nine years' pastorate of her husband, was present and we were all delighted to greet her again.

The pulpit on Sunday morning was occupied by Dr. E. C. Makosky, President Maryland Conference, and our congregation was much pleased with his beautiful sermon. He spoke again at the College Sunday evening. About fifty ministers attended the Pastors' Summer Conference, and they thoroughly enjoyed the rest and relaxation, the pleasant fellowship with their brethren, and the splendid addresses.

The Christian Endeavor Society met Monday evening as usual after a rest during the Conference. On Friday evening the quarterly mass meeting of the High Point Christian Endeavor Union will be held in the community room of First church. An interesting program for this occasion is being arranged by President Arnold J. Koonce, after which a social hour will follow. During the business meeting plans will be discussed for sending delegates to the Annual State Conference at Blue Ridge August 19-21. Special musical numbers will be given

Quarterly Conference will convene Wednesday evening after a brief prayer meeting. Announcement of election of delegate to Annual Conference in November will be made. Messrs. H. A. Moffitt and A. A. Hill are the nominees.

Many friends here of Dr. Roger W. Ogburn, his father, and the members of his family are sorely grieved to hear of his untimely and tragic death in New York City on last Sunday. He was a splendid young man of excellent worth, fine ability, and great promise; was greatly beloved by a host of young friends, who feel this loss most keenly. Loving sympathy is extended to his mother, sisters, and brothers in this hour of grief and pain. He had often been a guest in the home of his sister, Mrs. W. C. Jones.

Mrs. A. F. Franklin and three daughters of Richmond, Va., have been guests of her sister, Mrs. S. A. Holleman, and her niece, Mrs. C. C. Robbins. Mr. S. A. Holleman has returned from a trip to Alaska.

Rev. and Mrs. E. L. Ballard will leave this week with Dr. and Mrs. Dixon and Miss Visto Dixon for a trip to Alabama to attend Summer Conference.

Misses Lucille Pickens and Blanche York returned Monday evening from a vacation trip to New York and Philadelphia.

Mrs. John C. Hunt of Lexington was a recent visitor to her sister, Mrs. C. L. Whitaker.

Mr. and Mrs. George T. Penny have returned from a trip to Blowing Rock.

Flint Ridge, Chatham Circuit.—Rev. C. G. Isley filled his appointment Sunday P. M., and preached us an excellent sermon. The infant child of Mr. and Mrs. W. M. Stout was laid to rest in Flint Ridge cemetery Saturday a.m. We are planning to put new cover on our church this summer. Some of our members have been on the sick list, but am glad they are able to attend church again. Our revival meeting begins July 31st. Rev. D. I. Garner of Why Not Circuit, will be the pulpit help. Hope we will have good meetings.

EVELYN TEAGUE, Reporter.

Bessemer City Church.—We will have home coming here at this church first Sunday in August. Everybody is cordially invited to come and enjoy the day with us. Rev. C. E. Phillips will preach Sunday morning and Hon. S. J. Durham is expected to deliver an address Sunday afternoon. We wish to extend a special invitation to all the ex-pastors. Dinner will be served picnic style on the grounds.

Our Sunday school is very good at present. There were 104 present last Sunday. The Sunday school went to Gaffney, S. C., on a picnic July 16th and had a very enjoyable time.

Remember us in your prayers that we may have great success and accomplish much and lasting good for the Master. Best wishes to the Herald and its readers.

LUCY BLANTON, Reporter.

—Dr. Roger Ogburn, youngest son of Rev. T. J. Ogburn, lost his life in an automobile collision in New York City last Sunday morning. He was in an ambulance sent to the aid of a man who had collapsed when there was a collision with a taxi. The doctor's skull was broken, and death resulted. His brother, Dr. Herbert Ogburn of Greensboro went by airship, hoping to see Roger yet alive, but it was not to be. He found only the lifeless form. What a shock this death brings. He was young and strong and had entered upon a most promising career as a physician. He was connected with Bellevue Hospital.

—Miss May Murchison and Ruth Laughlin and Merritt Sullivan were the young people sent by Calvary church to the High Point Young People's Summer Conference. They enjoyed the time they had.

IN HONOR OF THE DEAD

Hipp

Mrs. Mary Gosset Hipp was called home at the noon hour on Sunday, June 26th, 1927, in her 70th year. She united with Yarborough Chapel M. P. Church in early girlhood (about 14 years of age) and remained faithful until the end, about 55 years, being the oldest member of this church at the time of her death, truly a life of service for the Master.

She had been sick for more than two years, but confined to her bed for only a few weeks. I visited her often, as she lived near the parsonage, and she told me one day in conversation with her, "I am ready to go and I have always tried to do just what God would have me do. I only regret leaving Eddie, my boy, (Her stepson, Brother E. M. Hipp) and loving brothers and nephews and nieces."

She quietly fell asleep and awoke with God.

Funeral services were held on Monday afternoon, June 27th, at Yarborough Chapel church, and her body laid to rest beside the loved ones gone before.

She leaves an only stepson, three brothers, a number of nephews and nieces, and a host of friends to mourn her going.

A great throng of sorrowing friends gathered for the funeral services.

Let faith exalt her joyful voice and now in triumph sing;
O grave, where is thy victory, and where, O death, thy sting.

Her Pastor, E. G. COWAN.

Dunnaway

R. L. Dunnaway passed away on Wednesday, July 13th, 1927, being 67 years of age. He still held his membership at Yarborough Chapel M. P. church, although having moved away some twenty years ago.

I am told that he came back as often as possible until sickness kept him away, or at home for the past two years. It was not my privilege to know Brother Dunnaway, as he lived quite a distance from us and I never met him; however I knew some of his children and our hearts go out in sympathy to them in their sorrow. May the Great God of Love sustain them, comfort them, and strengthen them, is our prayer.

Funeral services were held at Yarborough Chapel church on Thursday afternoon, and his body laid to rest in the church cemetery to await the resurrection.

REV. E. G. COWAN, Pastor.

Medlock

At the midnight hour of June 2, 1927, God called the soul of Grandmother Medlock back to Heaven to be with Him.

She, oldest member of Harmony church, and the oldest member on the charge, was in her ninety-first year.

Those of us who had the privilege and pleasure of visiting her, always left her presence with the feeling of a benediction, and we always felt that we had caught a new glimpse of Heaven.

Grandmother Medlock had been an invalid for a number of years, yet she always bore the testimony of her Lord and Master, despite her suffering. It has never been my privilege to meet a more devoted and consecrated sufferer; she was always cheerful, and full of life, and she enjoyed so much the calls, talks, and prayers of her pastor and other friends.

Numbers of times she told me that she was ready and anxious to go. On one occasion I entered her room while she was asleep; when she awoke, she looked up at me and with a smile of joy on her face, she said, "I have just been dreaming of Heaven and walking with my Savior there, and everything is just as I had pictured it out, everything is just as I thought it would be, the same color and all." Oh how happy she was at the thought of going home.

It was with sorrowful hearts that we laid her body in the cemetery at Harmony church, beneath a beautiful mound of flowers to await the resurrection morn, but turned away knowing full well, that there was joy in Heaven for her coming. For certainly Earth's loss is Heaven's gain.

Mother

She has come to the end of her journey,
Her sickness and sorrow are o'er;
She has entered the beautiful city,
She dwells on the golden shore.

Beholding the face of her Savior,
The one whom she loved so dear;
Oh, I know that her joy is unequaled,
By any who journey down here.

Her spirit is hovering o'er us,
Her memory dwells in our hearts;
For I know that some day we shall meet her,
Never, no never to part.

Now, Jesus, we pray that you help us,
Tread in her footsteps so grand;
And finally, Dear Loving Savior,
Meet us all in that Heavenly Land.

May the God of all Grace comfort and sustain her loved ones in this their trying hour.

Her Pastor, E. G. COWAN.

Hopper

Walter Orrin Hopper, born September 29th, 1901, died July 6th, 1927. Thus, in one brief sentence is recorded, the death of one of the young men of our church in Winston-Salem. He was the youngest child of Mr. and Mrs. R. L. Hopper, who together with an older brother and his young wife, mourn his going away.

Brother Walter united with the church during the pastorate of Rev. S. W. Taylor. He was faithful to his church and attended the services, taking keen delight in the success of both the Sunday school and any work of the church. He was a fine, clean young man, whose honesty in business and genial companionship made him a favorite with all who knew him. It can be truly said of him that "he was a good man."

On August 5, 1924, he was married to Miss Vilma Maydell Howland, who after nearly three years of happy married life, suffered the loss of the sweetheart of her youth. On the Sabbath before her husband died, the writer assisted at the funeral of her father. Crushed under the double bereavement of father and husband in less than a week, she is sustained by the precious memory of the loving and trusting faith of both in the goodness of God.

Brother Walter was operated on for appendicitis on Friday, July 1st. He seemed to be recovering nicely, but passed away suddenly in the presence of his father in the Baptist Hospital, from a clot of blood forming on the heart. He was buried in beautiful Salem cemetery on Friday, July 8th. The large number of beautiful floral pieces gave mute testimony to the esteem in which he was held by the community.

The writer was assisted at the services at the home by Rev. Mr. DeGafferely, pastor of the church of Christ of this city.

We extend to the sorrowing family and to the doubly stricken wife our deepest sympathy and love and commend them to the infinite care of the Heavenly Father whose they are and whom they serve. I do not like to say "farewell," it seems too harsh, but I will say "Goodby, Brother Walter," 'till we meet again.

C. MORGAN COMPHER.

Scott

Ed Hugh Scott was born in Orange county, August 13th, 1880. He departed this life July 15th, 1927. October 12th, 1904, Brother Scott accepted Christ and joined the Methodist Protestant church of Mebane. He remained a faithful member of this church till God took him from labor to reward. Brother Scott was a quiet, unassuming Christian man. I heard one person say he was the best man they ever knew.

In April of 1914 he was married to Miss Ada Ward. He was a devoted husband, and our sympathy goes out to the grief-stricken wife and children. May the Lord comfort and sustain them in this hour of sadness.

Brother Scott will be missed in the church and Sunday school, in the community, and in the home. Those who knew him best loved him most. The funeral services were conducted in Mebane Methodist Protestant church by the pastor, assisted by Rev. T. M. Johnson, D. D., who was a former pastor.

EDW. SUITS.

MARRIED

Iles-Williams

July 16th, 8:30 p.m., at the home of Mr. and Mrs. J. B. O'Briant, Rosemary, N. C., Mr. Robert Iles of Littleton, N. C., and Miss Tempie Williams of Enfield, N. C., were united in marriage. Only a few of their friends witnessed the ceremony. May God bless the happy couple with a long and successful life.

J. B. O'BRIANT.

Irate Passenger (who had managed to board a trolley car that didn't stop)—I say, suppose I'd slipped and lost a leg?

Conductor (kindly)—You wouldn't have to do any more jumpin' then. We always stop for a man with a crutch.

—A colored working man employed to wash windows at a certain factory in Boston was working so moderately that his actions might very well be termed "slow motion?"

"Why don't you hurry a little more?" demanded his superior.

"Boss, Ah has only two speeds and de other am lower than dis one."

Notes and Sundries

Few Students Drink.—Fewer than five per cent of this year's college and high school graduates drink and less than one-half of one per cent drink to excess, according to a survey conducted by the Anti-Saloon League. Princeton and the University of Wisconsin were the only large universities reporting students drinking in excess.

Farming on His Knees.—Mr. Will Kirkman who lives near Moriah church and who has recently become afflicted with a weakness in his legs does not like to give up work. He goes on crutches and cannot plough as heretofore, but he has planted a water-melon patch and cultivates the plants on his knees.

—The Northern Baptists in a recent meeting in their convention at Chicago showed they are fully as dry as their Southern brethren, according to Rev. E. J. Richardson of the World League Against Alcoholism, who attended the convention.

"Three strong addresses made by Mrs. Ella A. Boole, president of the National W. C. T. U.; Dr. F. Scott McBride, general superintendent of the Anti-Saloon League of America, and Congressman Grant M. Hudson, of Michigan, at the convention met with strong approval," declares Rev. Mr. Richardson.

"There were 12,000 persons at the convention and 20,000 at the rally of the young people," he continues, "The program was arranged largely by Rev. Dr. M. P. Boynton of Chicago and Mrs. Margaret C. Munns, treasurer of the National W. C. T. U., two prominent temperance leaders. There is no question as to the attitude of these Baptists regarding wet candidates for president and regarding the efforts at world prohibition."

—The corn borer, an inch-long worm which appeared in New England in 1917, now infests more than 500,000 square miles and has eaten its way through New York, Pennsylvania, Ohio, Michigan aand Indiana until it threatens the heart of the corn belt. Government experts regard the pest as one of agriculture's worst enemies since it not only attacks corn but also some 200 other crops, including cotton and sugar cane.

—Soon after the publication of the letter of Gov. Smith of New York, potential presidential candidate, on the church and state question the pope gave orders that no person should presume to express the Vatican's views on the matter. Such instructions were sent through Cardinal Gasparri, papal secretary of state, to other countries warning them against expression of opinions, and reminding all that the Holy See maintains an unchanging policy of non-interference in presidential campaigns in the United States, as well as in questions "of purely political character" in any country in the world.

—An Association for the Elimination of Uncouth Names has been formed in northwestern Arkansas in an attempt to change the names of such localities as Possum Ridge, Skunk Hollow, Dog Town, Loafers Glory, Starvation Ridge and Barren Rock.

—The nth degree of modesty was demonstrated by the man who gave an unsigned check to a charitable association because he desired to make an "anonymous contribution." —Lafayette Journal and Courier.

—Demands of creditors for $5,000,000 still due them from last year's unsuccessful Philadelphia sesquicentennial exposition caused Federal Judge Thompson in that city to order a "friendly" receivership to straighten out the tangle. Mayor Kendrick promises that everybody will be paid in full. However, Philadelphia itself faces bills totaling $2,400,000 with only $2,150,000 remaining in the city's borrowing capacity.

A bill permitting husbands to demand alimony and separate maintenance allowances from wives during the year interlocutory divorce decrees are effective became a law in California with Gov. Young's signature.

—Clergymen and laymen attending the annual meeting of the Episcopal diocese of New York abolished the custom of rising when a woman addresses the gathering. This was not done because of woman's bid for equality but because many men used to leave the session when the time came for women to speak.

—Death from rabies of many cows in Grant county, Ore., led state health authorities to order every dog in the country vaccinated.

—The Christian Endeavor societies of the Dutch Reformed Church in South Africa hold their two-yearly meeting at the end of June. There are about 6,000 members in the Young People's societies of this denomination and 21,000 members in the Junior society. One of these Dutch Reformed societies probably holds the world's record for giving to the mission. This society has given three thousand pounds sterling in the past two years, or about $15,000. The reason for this large amount is that one of the members of this society conducts his farm for the Lord, giving the profits to Christian work. It is his contribution that makes possible such a remarkable record.

—The famous Reims cathedral, battered to a wreck by the German guns in the late war, was formally reopened when Minister Herriot handed the keys of the building to Cardinal Lucon. M. Herriot expressed gratitude to John D. Rockfeller, Jr., for financial aid, and U. S. Ambassador Herrick voiced America's pleasure with the partial reconstruction of the cathedral. Nearly half the historic building has been roofed and repaired, but it was said that complete restoration would require from 25 to 50 years.

The barber was much surprised to receive a tip before he had cut the customer's hair. "Thank you, sir; it isn't many customers who tip first," he said.

"That isn't a tip," said the customer, "it's hush money!"

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Dorothy Elderdice

The talented daughter of Rev. H. L. Elderdice, D. D., president of Westminster Theological Seminary, is the author of the play. It is the story of Abraham's offering of Isaac and is entitled, "Jehovah-Jireh." It is a unique production, deeply stirring and appealing.

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Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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Sunday School Offerings

Grace, Greensboro, $7.26; Grace Baracca class, Gerensboro, $15; Mill Grove, Midland charge, $5.90; Fair Grove, Haw River, $3.50; Mebane, $9.50; Friendship, Haw River, $5; Yarborough, Yarborough, S. C., $2.

We appreciate very much each contribution. We were very much favored again, in receiving the garments and good materials from the Concord Vacation Bible School, which are so nice and will be very helpful to us. While these schools are helping their children, they are also proving to be a great help to the Home. We were glad to have a Vacation Bible School for the children in the Home for two weeks. It was very successfully conducted under the supervision of Rev. E. L. Ballard and Miss McCulloch; to them and the teachers who assisted so well, we are grateful.

We were pleased to have a delegation from Connelly Springs circuit, near Morganton, with us Friday; before leaving they gave us a nice donation. Each of the above personal donations were given by these good folks. We thank them sincerely, and hope they come again.

E. F. ALLMAN, Superintendent.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$177,825.80
N. T. Holcolm, Asheville	2.35
Mrs. N. T. Holcolm	2.35
Raymond Holcolm	1.10
Earl Holcolm	1.10
Irene Holcolm	1.10
R. C. Pickens	12.30
Asheville—Interest on Deposit	2.89
H. W. Wade, Burlington	5.00
	$177,853.99

Endowment Insurance Fund

Amount previously reported	$8,257.11
Mrs. D. L. Carroll	10.00
A. L. Foust	10.00
Mrs. Marcia Foust	5.00
J. O. Glenn	50.00
Miss Ila Stafford, Burlington	40.00
J. M. Crawford, Burlington	10.00
	$8382.11

J. NORMAN WILLS, Treasurer.

—Miss Hazel Denny of Greensboro, now traveling in Europe, had an unusual experience on her way over. Her ship became connected with an iceberg and could not detach itself for quite a while. Of course there was excitement among the passengers. At last the iceberg was shaken off. The ship suffered but little damage.

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Greensboro, N. C.

—Roanoke, Va., has been badly infested with bootleggers. Government officers caught eighty in one day recently.

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

Pres Elderdice 5dec7
Westminster MD

VOLUME XXXIII. GREENSBORO, N. C., AUGUST 25, 1927 NUMBER 41

What to Do When You Don't Know What to Do

Paul was in that predicament once. It was on the road from Jerusalem to Damascus. He had started from Jerusalem feeling that he had a most important commission. It was for him to suppress a new and dangerous religion. It was a great undertaking. The new movement had gained great headway. To bring it to an end would require mighty effort on the part of a mighty man. What greater and better task could Paul devote his life to than that of exterminating Christianity? He had found his work and was devoting every ounce of his abundant energy to the successful prosecution of it. But suddenly all was changed. A voice came from heaven addressing itself to Paul and showing him in an instant that he was wholly wrong. The thing he was doing was not a great and good thing, but a very bad thing; not a courageous thing, but a cowardly thing. What was he to do? He did not know what to do.

There were several things he might have done. He might have gone on contrary to his new convictions and for the sake of seeming consistency have continued his work of persecuting Christians. No man likes to be thought weak and vacillating. He might have gone back to Jerusalem and resigned his commission and asked for another that he could execute with a clear conscience. But he was too honest a man for the first of these courses and he was too whole-hearted a man for the second. What then should he do? The thing he did do reveals a complete change in his allegiance. Heretofore he would naturally have turned to the heads of the Jewish church for direction. But he had discovered a higher authority in the heavens. He at once transfers his allegiance to this new authority in the heavens. He prays a prayer that he could not have prayed before, as he cries out to Jesus, Lord, what wilt thou have me to do?

Paul's example may serve you when you do not know what to do. You may have been taking orders from your own will or from the will of men of your party. You may have recognized no higher authority. You may never have looked above your own choice or the choice of men for direction. In the service of self or of men you may have come to the end of your row. The way may seem closed to you. You may not know what to do. Of course you could do something, something foolish or something wicked. But there would be no satisfaction in that. There would be suffering in that. You want to do something satisfying, something worthy of you.

Paul's prayer will fit your mouth: "Lord, what wilt thou have me to do?" To refuse to pray this prayer is to refuse to recognize the authority of God. To pray this prayer as Paul prayed it is to find the way of duty, the way of worthy and satisfying service. Service of God is the only reasonable service. Some men have to be brought into desperation to teach them that there is a God in heaven who has both the right and the will to direct men in their lives upon the earth.

—Look for the best in everything; we can see all the worst; look for the best, and you will find it.—*Sydney Fowler.*

Minify, Not Magnify, the Evil Results

Last week Brother Dozier called attention to a slip made in the Young People's Conference. A young teacher felt called upon to characterize dancing, and made the statement that it is permissible under supervision. We do not know who the young man was. His remark seems to imply that dancing would not be right or permissible without supervision, and it is difficult to see how a practice that would be wrong without supervision would become right when brought under supervision. Probably he meant that proper supervision would prevent the bringing in of elements that make dancing immoral. This week we have a letter from a good brother who feels aggrieved because he sent one of his girls to be instructed, not in worldly amusements, but along religious lines.

But there are well-meaning young people, young people who mean to be religious, who sometimes ask the question as to the morality of dancing. We suspect that the young man referred to above was pointedly asked the question as to the morality of dancing. Had he had more time to think he might have answered the question in a way unobjectionable to anyone. At any rate, one should not lose faith in the young people's conference as an institution. Mistakes may be made, but they should lead to a greater effort to avoid all mistakes in the future.

Little Restraint Left

Vanzetti, one of the Italians electrocuted on Monday night for a murder committed more than seven years ago, repeatedly declared himself to be an atheist and an anarchist. In making himself an atheist he cut himself loose from the most powerful restraints that hold men from evil conduct. Without the fear of God men are held in check only by the fear of men, a comparatively feeble restraint since it is possible to elude the attention of men. In declaring himself an anarchist Vanzetti denied the right of his fellowmen to restrain him. There was left only tyranny of usurping human government to restrain him. With such a creed it is easy for a man to become a criminal. It is almost inevitable that he will become a criminal. His creed makes him the enemy of all. He is against every man who would compete with him or oppose him. There is a possibility that Vanzetti was innocent of the specific crime for which he was executed, but with his principles he could not escape a criminal career of some sort. He had declared war against government and he was beaten by government, whether fairly or not. The man that does not fear God or regard men is sure to be beaten sometime and in some way. All men need the restraint of God and of men.

—When you get even with any one that has wronged you, you put yourself exactly on his level; but when you not only take no revenge, but act kindly toward your enemy, you rise far above him, and possibly help him up too.

—There is no success in all this world which is so to be dreaded as the success of getting away from God's purpose for us.—*R. E. Spear.*

THE DANGERS IN GETTING AN EDUCATION

One of the greatest dangers lies in the fact that the mind, the thought, the time are almost entirely taken up with the purely secular, human, and worldly. From the time one enters high school until he finishes college there are *eight years*, in the most impressionable period of life, in which the intellect is wholly occupied with human books and human thought. That which appeals to the *heart*, the higher, spiritual nature, is crowded out. The intellect and the body are developed and trained at the expense of the spiritual. The result is that the spiritual is starved, stunted, and dwarfed. This may be overcome and "out-grown" later in life, but the whole course is extremely dangerous to the religious life. Had you thought about this? If not, think it over seriously, and see that this is fearfully true. We do not say that this follows in every individual case to a very great degree: but this is the tendency, and observation shows that this is largely the case. The courses of reading during "vacation" and at the Summer Schools are wholly secular, or non-religious. So, unless the student is postively religious in his or her nature, already well-grounded in the religious life, the Bible and other reading drawn from the Bible, and friendly to the Bible, are ignored, neglected, and crowded out. These are facts that cannot be successfully denied. When the mind is kept concentrated on the non-religious during the whole school period of life, it cannot be otherwise than *dangerous* to the religious life. You say, "There are chapel services." Sometimes there are, and sometimes there are not. This depends on the school, the principals, and the professors. And of course they are necessarily short, and often perfunctory. We've been reliably informed of state high schools taking up the chapel period, not in Bible reading, singing religious songs, and prayer, but in reading from some human book and singing non-religious songs, and, of course, prayer was entirely absent. We cannot expect worldly-minded, unconverted principals to conduct religious services, especially in an evangelical, religious manner. And we sometimes have principals and teachers of this kind. And added to the fact that the religious nature of the student is given the frazzled end of time for growth, development, and culture, there are some studies containing things absolutely antagonistic to the Bible and revealed religion. And added to all this, sometimes teachers skeptical, agnostical, and atheistic. And then say that there is no "danger," in getting an education? The danger is very great.

When boys and girls went to school only three or four months in the year the danger was not so great. Only a third or fourth of the time given to school work. Now it is two-thirds to three fourths of the time—the school age—that they are under this non-religious influence and pressure.

You say that it is all right to go to school and get an education. Certainly. But if one gets an education at the expense of his religious nature and life, it's a losing bargain. "What will it profit a man if he gets an education and loses his own soul?" We believe in education; but as our schools are today, there is very great danger to the religious nature of the student, because the mind is kept in a non-religious rut or groove almost entirely. And not only non-religious, but in some cases the atmosphere is positively anti-religious. There ought to be a remedy. Our histories, readers, biologies, geologies, and psychologies ought to be written by devout Christian men and women. This would help very much in creating a wholesome, Christian atmosphere in our schools, colleges, and universities. But as it is, the atmosphere, if not the actual teaching, is wholly of the world. Not essentially different from a pagan Greece and Rome.

From six to twenty-one, our children are under this influence. But after they have finished high school, and attended college or university, is the most dangerous period. And should they teach, or do post-graduate work, the danger is increased, because the whole life-thought continues in this secular, worldly, non-Christian groove. And there is danger of one thus becoming "fixed," formed and fashioned in this non-religious, non-Christian, unspiritual "groove" beyond remedy.

Forty and fifty years ago, the Christian parent had some "say-so" as to what their children studied, and who should do the teaching; but now they have no voice in the matter whatever. Had you ever thought of this? We hear complaint on every hand, not publicly, but privately, about some things taught in our schools, and the lack of religious atmosphere in our schools. What are real Christian people to do about it? Continue to obsequiously submit? Pay their taxes and continue to submit to men and women of the "world," or at least, at best, those of low religious ideals, to say nothing of the infidels and atheists, shaping the life of our schools—paganizing our children, creating a mind, or spirit, of indifference, carelessness, and in some cases downright antagonism, to the church and religion? Do not misunderstand us. We are far from saying that we have no real Christian teachers. But they have a poor chance under the present system of making their influence felt. The preponderating influence is against them. As has already been said, in the very nature of the case, it is the intellect and body that are being used, developed, and trained, and the highest part of our nature, that which differentiates us from the brute, is left largely inactive, and of course becomes stunted, dwarfed, and to a degree abnormal and subnormal. O, you say, they have home training and Sunday school and church to counteract all this. Of course this is true in a measure. Were it not for this the situation would be hopeless. But many times the student loses interest in Sunday school and church services, and becomes too "wise" (?) to listen to the admonitions of age and experience. He does not realize the situation, and it is next to impossible to get him to see it. He's spent a decade and a half, more or less, in mind exercise and training, in the purely secular and worldly, to say nothing of the skeptical, agnostic, and atheistic, that runs through the school life of our high schools, colleges, and universities. And this is the result. Some times he's a comfirmed scoffer at religion, the church, and the Christian ministry. Need we be surprised? Nay, verily; it's but the logical result of what he's gone through. And this does not stop with the boys and men, but girls and women are also "subverted." There is a certain woman who writes for one of the daily papers of the state who scoffs at and derides true old-fashioned religion, and a common-sense orthodox interpretation of the Bible. No doubt she went to school sometime somewhere. And the school life influence is mainly responsible for these things. If all skepticism and infidelity were eliminated from our school books, and all skeptics and infidels from amongst our teachers, and a reasonable degree of emphasis placed on religion in our chapel services, and a religious atmosphere in the class-room, the result would be quite different from what it is. The time has come when the Christian people should demand a "house-cleaning" in reference to the evils herein noted.

We believe in education. We believe in the public school; but it ought not to be surrendered to the worldly, the unconverted—the infidels, agnostics, and atheists, to write our books and do our teaching. They have inoculated about everything with their unbelief but mathematics. They would poison this if they could.

We are glad to say that there are a few schools who have not surrendered to the enemy. Would to God that there were more. People do not have to follow the "fashion" in education any more than in the cut of one's coat or dress. But there are comparatively few who have the good old-fashioned common sense and courage to stem the tide of

"fashion" in dress, let it be ever so silly, foolish, grotesque, or immodest. And it seems to be largely so in matters of schools and education. Let some big, richly endowed institution set the pace, let it be ever so un-Christian, foolish, or absurd, the most of the smaller institutions think they must follow suit, to be "in the swim," and keep their reputation up. It's like we heard a man remark when we were a boy, that a certain man was "following right after Billy W., and Billy W. was right after the devil."

But we have a few colleges—just how many we know not—that have the courage and grace to bid defiance to the evils herein spoken of, though sponsored by the big millions endowed institutions. We have in mind one now, an A grade college, with a student body of at least 600 or 700, where none of these evils spoken of exist. If one college can be sound and four-square against infidelity, in whatever form, others can. Some folks seem to think we must make a compromise, or an alliance, with the devil, to "be up-to-date" and get an education. There has never been a bigger delusion. When will the people of God get their "eyes open," and buckle on the whole armor, and fight the devil to a finish, instead of whining and cringing because Dr. So and So said so, or Professor So and So thinks so, remembering that Dr. and Professor So and So are but fallible men. The millions of endowment backing them do not give either brains or grace. When these men become so big as to know more than God Almighty they are too big to teach our youth, and ought to be asked to resign, and let a more humble, less pretentious man take his place. Somebody that believes the Bible, and believes it in its plain, old-fashioned, evident meaning.

But we've wandered away from one of the main dangers to which we have called attention: That is, of almost the entire time and thought, and study, being taken up for years, with the purely human, secular, and worldly, to the exclusion of the religious and spiritual. Now let me prescribe a remedy for this. Dr. Howard Kelly, M. D., L.L. D., of Baltimore, the noted physician and surgeon, being second to none in his profession, and also a devout Christian, writer, and scholar, has this to say in a late copy of the *Sunday School Times*. He says that years ago he realized that amid the press of study and work, that he was starving his spiritual nature. So since that time he has made it a rule of his life to read nothing after his last evening meal—supper with us—but the Bible. And also to read nothing on Sunday but the Bible. The result has been that he has become a very devout Christian and a great Bible scholar. And all this Bible reading and study have not detracted one iota from his ability and skill as a physician and surgeon, as he stands at the very head of his profession. So if the students in our schools and colleges would set apart a definite part of their time for Bible reading as Dr. Kelly did, this would avert much of the danger involved in getting an education. The soul would be fed and not starved, and would not be soil in which skepticism and infidelity would so easily take root and thrive. In fact, such soil would be wholly unfavorable for unbelief of any kind to take root and grow. This could be made mandatory on the part of the school. Not make it an excuse, however, for some Professor to air his unbelief, but just require the boys and girls, men and women to read the Bible, so much daily, as a minimum, "without note or comment." Leave the book to do its own work, without any "tinkering" of scholars (?) and infidels. It's transformed many an unbeliever into a devout believer. More than one man has started out to refute the Bible as he vainly thought, but got refuted himself, and converted, exclaiming like Thomas of old, "My Lord and my God!" Among them Gen. Lew Wallace, of Ben Hur fame, and a number of Chinese and Japanese employed by Missionaries in translating the Bible. They started out as Bible haters and ended as Bible lovers. The Bible itself is its own best defense. If one will read it unprejudicedly, honestly, and thoroughly, it will carry conviction. Jesus Christ was not afraid to risk the word on its own merits, saying, go into all the world and "preach." He did not say to go and "fool" time with the "critics"—the truth-haters, for they are hopeless cases, as long as they hate the truth—but to preach, proclaim, announce the word, the truth, and whosoever believes it will be saved, and he that does not will be "damned," because he rejects the only way, and "damnation" is inevitable. Jesus spoke with authority in the matter, because he knew what he was talking about, and simply stated an inevitable result. There was nothing more to be said, or any apology to make. It was an eternal ultimatum. So all this "modernism" that has invaded our schools has grown out of unbelief, and is unbelief, and nothing else. So Jesus was not afraid to risk the word on its own merits, for he knew what the word could not do nothing could do. So give our boys and girls the plain word, without any "tinkering" of so-called teachers who do not believe it. Explaining away miracles &c., &c., and calling it "religious education." If such men as this do not find a warm reception in the "sweet bye and bye," it seems that nobody else need to have any fears. Jesus said that whoever caused "one of these little ones to offend (stumble) it were better for him to have a millstone hanged about his neck and he be cast into the sea." This shows that there is something more fearful than physical death in store for such persons. Those who receive not the "love of the truth, that they be saved," receive "strong delusion," and are "damned," whatever this may mean.

J. F. Dosier.

ONLY A SUGGESTION

It was just a class of young people that I taught in the Sunday school of a little country church, a few weeks ago. But the suggestiveness of it was so great that I want to pass it along. The class was composed of just a dozen young men and women. But what of them? One was a graduate of the state university; another a graduate of a teacher's college; two others were college students and three more high school students. And there were five members of the class not present, who were high school students.

Suggestion number one: How can a pastor with less than an eighth grade education, received in a one-room country school, hope to interest and lead such young people?

Suggestion number two: If such young people are to be held in the Methodist Protestant Church, and become the future leaders of our denominational enterprises, what must be the attitude of our conferences toward the question of ministerial efficiency?

Suggestion number three: What must be the attitude and ambition of the young man who feels the "divine call," and aspires to become a "feeder of the Lord's flocks?"

The little class that I taught is a fair example of what may be found in hundreds of our churches in nearly all of our conferences. Which way is the wind blowing?

I. A. Barnes.

Fairmont, West Va.

—Once an English friend found Jenny Lind sitting on the steps of a bathing-machine on the sands, with a Lutheran Bible on her knee, looking out into the glory of a sunset that was shining over the waters. They talked, and the talk drew near to the inevitable question, "Oh, Madame Goldschmidt, how was it that you ever came to abandon the stage, at the very height of your success?" "When every day," was the quiet answer, "it made me think less of this (laying a finger on the Bible) and nothing at all of that (pointing to the sunset), what else could I do?"

NEWBURYPORT——WHERE WHITEFIELD DIED

Every Methodist, who travels near Newburyport, Massachusetts, should visit that popular old seaport at the mouth of the Merrimac River. For in this city beneath the pulpit of the Old South Presbyterian Church rest the remains of George Whitefield, evangelist, preacher, and early coworker wtih John Wesley. He was born in England and ordained to preach the gospel on two continents.

Traveling into the city one is told that the church is in the section to the right of the main road from Boston. After driving a few blocks through the quaint, narrow streets, suddenly one can see that long, finger-like church spire pointing far into the blue sky. It stands as a sentinel guarding the quiet remains of a great Christian soldier, while at the same time reminding men of the God above.

As the tourist draws nearer, the beauty of the white edifice grows upon him. The pastor very kindly escorted the writer to the innermost wonders and secrets of the holy place. The exterior of the building is rectangular and plain. The front of the church has been changed from its original design, and the beauty of it has been enriched. The interior is spotless, as the exterior would indicate, even though the church has long since passed the century mark. The parishioners take pride in the realization that their church edifice has been the shelter of many weary souls. To them it is hallowed ground. Its walls still echo with the master voice of its founder, George Whitefield.

The pews are box-like with entrance gates, and beneath the seats are parking places for the stove-pipe hats, worn by the deacons. In the corner of each pew may be found the little benches or stools where children, who were seen but not heard, could be seated. At the front of the auditorium is the beautiful pulpit. Unlike the arrangement in most churches the pulpit of Old South has no choir behind it or at its side. The portion of the church devoted to music, including the organ and choir loft, are in the rear facing the pulpit. The architect may have taken account of the annoyance sometimes furnished by groups of singers and therefore put the choir directly under the eye of the minister.

Perhaps the most interesting sections of the church, aside from the pulpit and altar, are the slave pews in the right and left corners of the rear balcony. To the modern observer it may seem a strange contradiction that in this church these pews are found while at the rear of the building is the house in which William Lloyd Garrison, founder of the anti-slavery movement in America, was born thirty-five years after the death of Whitefield. Possibly the inspiration for Garrison's work in after years came from the sight of the slave and owner in the same building, worshiping the same God, hearing the same sermon, but separated by class distinction. Little wonder, then, that Garrison should have become the fearless leader that he was! Whitefield, being an owner of slaves, very naturally provided a place for them in his church.

Our guide, the minister of Old South, permitted us to stand in the sacred pulpit where Whitefield thundered out the gospel message in his day and attracted the crowds from near and far. When he whispered every worshiper heard him; for one to this day can turn his face towards any corner of the church, and, speaking in very low tones, be heard throughout the entire auditorium. When the great orator cried aloud he could be heard not only by the worshipers in the church, but as Benjamin Franklin once said, by thirty thousand listeners. To stand in this pulpit is an inspiration. If one can be moved at all, this experience will certainly stir his emotions. To the writer it was a thrill not soon to be forgotten.

If the visitor will look out over the empty pews of historic Old South Church and allow his imagination full sway, he may visualize the weary mariner just back from a long trip, for Newburyport was important in oversea's trade, the aged mother anxious about her wayward son, the slave owner and his slave, the saints of God, old and young, and the penitent in tears under the terrible preaching of Whitefield.

From the pulpit our guide took us to the burial place of Whitefield just beneath it. We stepped through a small opening into the brick vault and with the aid of a lantern saw the bones of the great precher which are still visible through the glass cover of his coffin, which lies on the floor of the vault. Two of Whitefield's associates also are buried here. In our Protestant faith we do not worship relics, but here in this dark vault is all that remains of the earthly tabernacle of that great soul who led thousands into the way of Christ, and who still speaks the words of life today to weary wanderers everywhere.

The pastor of the church told a story to the writer which adds somewhat to the accounts of the biographers of Whitefield. On Saturday, September 29, 1770, Whitefield had preached at Exeter, New Hampshire, and then returned to Newburyport for rest and recuperation. Arriving late in the day he sought solitude. But some one saw the great preacher as he entered the town and it was soon noised abroad that he had returned to his home. In a short time a crowd had gathered in front of the parsonage, the second house from the church, and they earnestly besought him to preaeh to them once more. Presently he came to the front door of the house, and with a lighted candle in his left hand, poured out his heart until the candle burned out in its holder. Then he went back into the house and retired in the front bedroom upstairs where his great soul went home to God at dawn on the next day, September 30, 1770.

Like the candle in his hand he had burned out. His voice was stilled forever. His body had been frail through many years, made so perhaps by his repeated fasts in the early days of his life and his vigorous work of traveling and preaching. Thirteen times he crossed the ocean. He had traveled far and near in his effort to lead men into the way of life. No preacher worked harder or preached louder or more enthusiastically than George Whitefield. We do not raise the question of his theology but record his life as that of a truly great evangelistic preacher.

The church at Newburyport is the mother of three others that have gone out from it. They have died but she still lives. With a small but devout congregation regular services are still held. Old South ministers as in the days gone by but to a society greatly changed from that of Whitefield's day. It is to be sincerely hoped that, as the years come and go, this sacred edifice may continue to stand as a guidepost on life's highway directing weary pilgrims along the pathway of the Saviour. It is a place of interest and inspiration, not only because Whitefield, the preacher, once ministered there, and hundreds of souls have found God within its walls, but also because this church is the last resting place of the man who paved the way in America for Methodism. "Ye must be born again," was Whitefield's cry from Georgia to Maine, to rich and poor, to sinner and saint. He lived and died but his soul goes on forever. Every visitor to New England would do well to make a pilgrimage to the Old South Church in Newburyport.—*Zion's Herald.*

—Some will censure the courts and the governor of Massachusetts for consenting to the death of Vanzetti and Saccho. Others will censure them for delaying so long their execution. It is an unfortunate case any way you look at it. Taking mankind the world over, some will blame the courts and some will put all blame upon the victims, and some will suspend judgment. It would seem that great care was exercised to weigh the evidence, yet there are some intelligent people who declare themselves not fully convinced by the evidence.

BIBLE STUDY

Dr. Howard A. Kelly, of Johns Hopkins University, is known and honored among learned men and societies throughout the world. He is one of the world's greatest surgeons, an authority on radium and an author of note in the medical and scientific world. Dr. Kelly is also a great believer in and student of the Bible. For the past 25 years he has spent from one to four hours a day studying the Bible.

"While I was at college," he says, "I often met men who scoffed at the Bible; it 'wasn't practical' and 'didn't mean anything' in the battle of life. I realized, however, from God's living Word and from experience that Christianity was pre-eminently adapted to our human needs, and that it was a workable proposition. So I made a definite resolve to incorporate it into my daily life and to show the world its practicability."

Not resting on the conclusions of mere reason, he has put the teachings of the Bible to definite trial in his life, making what may be called a laboratory test of Christianity.

"The Bible," says Dr. Kelly, "does work, and does just what it promises to do—transforms life. I have never in my whole life met a man who really knew the Bible and rejected it. The difficulty has always been an unwillingness to give it an honest trial. As our Lord Himself says, 'Ye will not come to me, that ye might have life.' "

"The crying need of the world today," he says, "is a more intimate, thorough knowledge of the Word of God, for the Bible is in reality the rarest of books. The heart of man the whole world over hungers for God. St. Augustine cried, 'Lord, thou hast made us for Thyself and restless are our hearts until they rest in Thee.' The Bible message is God's perfect answer to that cry of spirit-starved humanity.

"It is the one book in the world which is always young and fresh and inspiring.

"Whatever there is in civilization that is worth while rests on the Bible precepts.

"If only half the people would accept and apply the Bible whole-heartedly, myriads would be won for Christ and the terrors which threaten our nation today would vanish and peace with her attending blessings would reign!"—*The Program Builder.*

KNOWLEDGE

There are three kinds of knowledge, so-called. Certain knowledge, such as that of mathematics, is based upon facts, and cannot be disproved. Uncertain knowledge, such as that of the evolution of the species, is based upon mere theory, and awaits proof or demonstration. Erroneous knowledge, such as that of idolatry, is based upon falsehood, and cannot be proved to be true.

Knowledge is power. To know the truth is to wield a scepter of wonderful enlightment and uplift. Consecrated learning means much for the betterment of the race and the glory of God. Unsanctified knowledge is a doubtful, dangerous, and, too often, a deadly acquisition.

The following "Arabian Legend" is opportune:

"He who knows not, and knows not that he knows not, is a fool,—shun him.

"He who knows not, and knows that he knows not, is docile,—teach him.

"He who knows, and knows not that he knows is asleep,—awake him.

"He who knows, and knows that he knows, is a leader,—follow him."—*Word of Life.*

A FIVE-POINT CREED

As to my personal faith, it is very simple and very real—a reflection of the faith of my father and mother, the faith that comes up to me with ever growing power from the hallowed association and memories of their lives. In its practical phases, I may perhaps better express it in five principles which I have tried to follow in dealing with men. I believe them to be vital to the success of anything that I may attempt.

I believe that preparation wins. A man must know all about his business; he must know a little more than any other man knows. As a rule, we find what we look for; we achieve what we get ready for.

I believe that hard work wins. The only kind of luck that any man is justified in banking on is hard work, hard work which is made up for sacrifice, persistent effort, and dogged determination. Growth is never by mere chance; it is the result of forces working together.

I believe that honesty wins—the kind of honesty that keeps a man's fingers out of his neighbor's till, of course, but the finer honesty that will not allow a man to give less than his best, the kind of honesty that makes him count not his hours but his duties and opportunities, that finer honesty which constantly urges him to enlarge his information and to increase his efficiency.

I believe that confidence in men wins. I have found my most successful associates by giving men responsibility, by making them feel that I relied upon them, and those who have proved to be unworthy have only caused the others, who so far outnumbered them, to stand in a clearer light. Use good business judgment, of course; do not throw away common sense, but trust your fellows!

I believe that the spirit wins. The Bible says, "The letter killeth, but the spirit giveth life." Every enterprise I have been interested in demonstrates this fact. It is the spirit of the hardy pioneers on our orchards and farms; it is the spirit of the builders of our cities, the founders of our industrial enterprises; and it is the spirit of the men and women who are establishing our homes, that will solve the problems, conquer the difficulties, and achieve the permanent prosperity of America.—*Zion's Herald.*

THE GLORY OF A YOUNG MAN'S LIFE

Do not dare to live without some clear intention toward which living shall be bent. Mean to be something with all your might. Do not add act to act and day to day in perfect thoughtlessness, never asking hourself whither the growing time is leading. But at the same time, do not dare to be so absorbed in your own life, so wrapped up in listening to the sound of your own hurrying wheels, that all this vast pathetic music made up of the mingled joy and sorrow of your fellow-men, shall not find out your heart and claim it, and make you rejoice to give yourself up for them. And yet, all the while, keep the upward windows open. Do not dare to think that a child of God can worthily work out his career or worthily serve God's other children unless he does both in the love and fear of God their Father. Be sure that ambition and charity will both grow mean unless they are both inspired and exalted by religion. Energy, love and faith—these make the perfect man. And Christ, who is the perfectness of all of them, gives them all three to any young man who, at the very outset of his life, gives himself to him. If there is any young man here who generously wants to live a whole life, the Lord stands ready to give these three, energy, love and faith, and to train them in him all together, till they make him the perfect man.—*Phillips Brooks.*

The first book to cross the Atlantic by aeroplane was a Bible, which was carried in the kit of Commander Byrd.

Denominational Enterprises

FOREIGN MISSIONS

Good News From Japan

Rev. E. I. Obee gives us the following encouraging information relative to the work in two of the Mission Stations in the Yokohama District. "The work during this quarter has been regular and in general quite satisfactory. Oyama Mission has improved especially in regard to the Sunday school. The Kindergarten teachers are giving splendid help and the pastor, who acts as superintendent, is a good and willing worker. It is a pleasure to see this busy, thriving school in session. Aggressive evangelistic work is also being constantly carried on.

"Taurumi Mission, too, is in a growing condition. We have finally secured a larger chapel in a better location. This will give an opportunity for expansion of our work. The owner of this chapel is a Buddhist but he is willing to give the Gospel a hearing and to allow his seven children to attend the meetings. During the summer vacation the theological students serving this work can give their full time to it and we are expecting good results."

Miss Olive I. Hodges reports also that the Kindergarten at Oyama seems to be in the best condition it has ever been. The majority of the children attend the Sunday school in which both of the teachers teach. Heretofore the children have come largely from the homes of the managers and officers of the big factories but now many of the town children are also enrolled.

Of the Honmoker Kindergarten she writes that its enrollment is the largest it has been for several years. She attributes this increase largely to the greater interest in the Kindergarten on the part of the Church people.

Miss Mary E. Williams gives us this very encouraging report of the Kakiwa-Shinsei Kindergarten in Nagoya: "Three of our Kindergarten mothers were baptized and received into the Atsuta Church on June 11th. At the same time the little son of one mother and little daughter of one of the other mothers received baptism. The father of the little daughter had come into the church in November of last year.

"Because of the advantageous location of our plant here, and because of the intelligent reliable character of this section of Nagoya, the prospects of building up a strong church from the immediate neighborhood seems more promising to me than that of any of our other churches in Nagoya City."

With the leaving of Rev. and Mrs. J. Clyde Auman on their furlough Rev. Paul F. Warner has been put in charge of the Nagoya College. This work is new to Brother Warner yet he is taking hold of it in an intelligent manner and is highly pleased with the caliber of the instructors and the future outlook of the college.

S. W. Rosenberger, *Executive Secretary.*

Among the posthumous papers of that acute Frenchman, Anatole France, is to be found this shrewd sentence: "To love war because it makes heroes is like loving croup because doctors and nurses have died in an attempt to save a child's life." Heroic deeds are recorded in connection with all the works of the devil, but they are not because of the devil, but in spite of him. Upright living gives ample opportunity for heroism without calling in the aid of that terrible iniquity, war. Never indeed, is it war that makes heroes, but their heroism is exercised in seeking to put an end to war.—*Arrow.*

—Hold fast upon God with one hand, and open wide the other to your neighbor. That is religion.—*George McDonald.*

HONORING WORTH IN LABOR

The process of putting up some of the recent important buildings in New York has been varied by an interesting incident. When the construction reached a stage when certain classes of workers had finished their part, a little gathering was held on a decorated platform. The architect and the builder were there. A hod-carrier, perhaps, was called forward to be decorated with a gold button and to receive an engraved certificate. A bricklayer might be the next, and so on through several of the trades represented. After the building was finished there was another such ceremony, at which workers of other classes received like honor for excellence in service.

The New York Building Congress is said to be responsible for furthering this plan, and more than three hundred workmen have received such recognition.

Ambition simply to get public credit is a low motive; the approval of conscience ought to outweigh all other praise. But as it is a mark of poor breeding in a child or an older person not to express thanks for a service, the community suffers a loss from not expressing appreciation of what benefits it. Skill of brain or of hand is likely to win recognition. The toiler on work that is useful if not artistic will be helped by knowing that his faithfulness is not ignored; and it ought to be counted a privilege to give him such encouragement. The practice of standardizing labor and counting hands and hours without reference to results tends to put all workers on the same level and thus to discount real worth, to cheapen the work, and to degrade the laborer. The new plan deserves hearty praise and wider application.—*Christian Endeavor World.*

GETTING SOMETHING FOR NOTHING

It has been estimated that approximately one billion dollars are filched from the American public by unscrupulous swindlers and promoters of wildcat schemes. They trade on that firmly ingrained delusion, so common to thousands of citizens, that it is possible to get something for nothing or next to nothing.

Aesop's time-honored fable of the dog who lost its bone in an effort to snap at the shadow seems to have lost its application or to have been allowed to drop into obscurity. There are people who are chasing shadows and losing sight of their substance.

Day by day new schemes are being devised for extracting hard cash from the bank accounts of the frugal-minded who wish to better themselves. When will the people learn that honest industry is the surest road to independence? Getting something for nothing is against all natural laws and against the promptings of common sense.—*Christian Endeavor World.*

THREE KINDS OF GIVERS

Someone has said that there are three kinds of givers—"the flint, the sponge and the honeycomb."

To get anything out of a flint you must hammer it, and then you can only get chips and sparks.

To get water out of a sponge you must squeeze it, and the more that you squeeze the more you get.

But the honeycomb just overflows with its own sweetness.

Some people are stingy and hard. They give nothing away if they can help it.

Others are good-natured; they yield to pressure, and the more they are pressed the more they will give.

A few delight in giving without being asked at all; and of these the Bible says, "The Lord loveth a cheerful giver."—*Wesleyan Methodist.*

The WORK *and the* WORKERS

Since our last report we have been very active in the service, and a complete report would call for a rather lengthy article. But we shall try to be brief.

Albemarle

On Sunday morning, August 14th, I preached to a splendid congregation in our Albemarle church. Our people are happy in the work and are moving along splendidly. The pastor, Rev. J. R. Anderson, is greatly loved by his people. The young women of the Philathea class contributed something over $14 to the A. C. B. that morning and thus started the ball rolling which has caused that church to pay the A. C. B. in full for the year. (See financial report).

We were assured that they will pay all budgets in full for the year. I was glad to see Mr. J. E. Gantt and Mr. and Mrs. Carl Moton in the congregation. These are missed so much by our people in Albemarle. Brother Joy Hatley is building a new home which he proposes to move the pastor into, thus permitting the parsonage to be moved preparatory to building a new church.

Friendship

Sunday evening I was at Friendship with Rev. C. H. Hill and his people. It is always a pleasure to visit this church. Here we were greeted by a large congregation which listened to the Word gladly. Some improvements have been made in the building of a larger platform for the pulpit, and in adding to the lighting which add much to the appearance and attractiveness of this already splendid church. The parsonage and grounds are also beautifully kept. They love their pastor and the work is going well. The pastor is not so sure about the budgets, but is doing his best to collect them, and it is safe to say they will have the best year yet in raising budgets.

Midland

Mrs. Dixon was with Rev. J. W. Hulin and his people at Love's Grove in a meeting on Sunday, and I went to them on Monday. We held three services per day, closing the meeting Thursday evening. It was one of the greatest meetings we have been in for a long time. There were many conversions and reclamations. Thirty-five joined the church, and perhaps others will yet join. Brother Hulin is happy in the work, and his people are delighted with him. He is in a meeting at Mill Grove this week, and will hold his third and last meeting at Pine Bluff next week.

Lexington

On Wednesday evening I drove to Lexington to meet Miss Alice Koonce and Mr. Cary Davis, and married them in the home of Rev. and Mrs. N. G. Bethea. As soon as the ceremony was over I went with Brother Bethea to his C. E. meeting, which was fine. Following this deeply spiritual meeting we were all invited to participate in a delightful social meeting in the basement of the church. It was a happy evening in service for these young people. The work here is in fine shape.

Chatham

August 20 and 21 were given to Rev. C. G. Isley and his people on Chatham. On Saturday afternoon the third quarterly conference met at Pine Grove. It was well attended and a good interest was manifest. The reports were fairly good.

At night I preached in the closing service of a meeting in Hope Church at Bonlee. It was a good meeting. Seventeen joined the church, making twenty-four for the year. They have put in new pews, have painted and beautified the church inside and are planning to paint the outside of the building right away.

Sunday morning I was at Hickory Grove. They set a day to clean off the grounds and to build concrete steps at the door. Their revival here is to be held the third Sunday in September. I preached to an attentive audience. Glad to have Rev. W. M. Pike in the congregation. This is his home church.

In the afternoon we were at Pine Grove. A revival was in progress near, so the congregation was not large, and yet we had 60 or more people present, and they gave good attention to the Word. Rev. F. L. Gibbs and Brother Woody, from Siler City, were present.

The revival services are to begin here next Sunday. Flint Ridge and Zion churches are planning improvements on their buildings.

Brother Isley is doing a good work on Chatham, and the people seem well pleased with him. He and his mother are living in Bonlee now. He says he has already added over ten per cent to the membership this year, and has two more meetings to hold. Chatham will do better financially this year than it has done for a long time.

Guilford

While I was on Chatham Sunday Mrs. Dixon was with Rev. O. C. Loy at Midway on Guilford in a meeting, and this week both of us are doing our best to help out with this meeting. This is a strategic point for us, and we are hoping that this meeting will do great good in the community.

Appointments

August 26th, Why Not.
August 28th, Richland.
September 3 and 4, Connelly Springs.
September 11 to 16, Creswell.
September 18, not sure yet.
September 24, Melton's Grove.
September 25, Rockingham, dedicate church.
September 26, Bethesda.
October 2, Chase City, dedicate church.

Yours in the Master's service,

A. G. Dixon.

A DAY AT A TIME

"Be not anxious for your life." "The worst of our fears never happen," said Gladstone, the "Grand Old Man" of England. After years of forebodings in government, after many misunderstandings with the crowned heads of Europe, after motives of Christian service had been misconstrued, Gladstone bore testimony that the things that worried him most never happened.

Jesus realized, as He went about among men and women, how many people were carrying unnecessary burdens. Just as it is happening today. Mothers are worrying themselves sick about their children and cumbered about serving; fathers, fearful of the years ahead, buying the home, paying for children's education, carrying business responsibility. And the strength needed for life's battle is sapped during sleepless nights and fretful days.—*Exchange.*

—A decade ago there were only 92 libraries in Mexico while today there are more than 4500 operating under the direction of the Government Library Bureau of the Department of Education, according to the *Bulletin* of the Pan-American Union.

—Rev. George L. Curry was unanimously chosen for president of the next Pastors' Summer Conference.

—The editor would announce his readiness to use the matter for the Summer Conference number.

OUR STORY PAGE

MRS. BROCKTON'S AWAKENING

Mrs. Brockton was reclining on a low couch. Her pale face wore a fretful expression, her hair was uncombed, and her hands were not too clean. The book she had been reading had dropped to the floor.

"Helen!" she called impatiently.

A bright-faced girl of eighteen came in from the next room.

"What is it, mother?" she asked.

"What is it! Oh, everything. My head aches and I can hardly stay on this couch. The boys are so noisy before they start for school that it upsets me for the entire day. It does seem as if they might be more quiet. What are you doing?"

"I have just finished washing the dishes. I suppose I must make a pie for dinner."

"A pie for dinner! Are we to think of nothing but eating? But I suppose your father must have his stomach well filled, whether I live or die. He is exceedingly selfish and you are just like him! This room is in terrible disorder."

It was, indeed. Magazines and papers were scattered about, the floor needed sweeping, and various articles of wearing apparel were hanging over the chairs. The piano was covered with dust.

"I'm sure that old piano might as well be sold, or carried out into the shed," grumbled Mrs. Brockton. "You seldom touch it, even with a duster."

A pained expression came into the girl's eyes, as she looked at her stepmother.

"I don't have time, mother, to play"—

"That is your excuse for everything! I'm sure I can't imagine what you are doing all the time. You only have the cooking and housework to do for five! When I was eighteen, I could easily have done twice as much work as you do, and had time for recreation. But girls do not have the ambition now that they had years ago. O dear, how terribly my head aches!"

"Mother," ventured the girl, half pleadingly, "there is going to be a picnic tomorrow afternoon in Sawyer's Grove. I should like to go."

"A picnic!"

"Yes; a Sunday school picnic."

"Why didn't you speak of it before?"

"I didn't know it until last night. Sue Clayton called and she told me about it."

"I wish Sue Clayton would keep away! She makes you more uneasy than you would be naturally. When I was a girl, I did not always want to be going somewhere. I suppose you are just selfish enough to go off and leave me, as ill as I am, alone for the entire afternoon."

"I thought some arrangement might be made so I could go".

"Some arrangement, indeed! But go, if your heart is set on it. If I die here alone, you will have it to think of, that's all," and the invalid raised a handekerchief to her eyes.

Suppressing the retort that rose to her lips, Helen escaped to the kitchen.

The pie was made and a roast cooking for dinner. Then Helen swept and dusted the rooms and combed her stepmother's hair. When her father came, dinner was on the table.

"A good dinner, as usual," he said, smiling at his daughter. "And how are you feeling today, Louise?" he added, turning to his wife.

"Oh, about as usual. I'm a poor, helpless creature. I suppose I live for some purpose, but I often wonder what it is."

"We must trust to God's mercy and wisdom," said Mr. Brockton reverently.

"Yes, of course, but I am discouraged and who can wonder? I am a burden to you and Helen."

"De we ever complain?"

"Why, no; sometimes I wish you would. O dear! my appetite is so variable. I have eaten little today, and I am not hungry now."

And yet she ate a good dinner, finishing with a generous square of custard pie.

"Your pie was good, Helen," she said. "You are a fairly good cook and do very well as a housekeeper, although, of course, you are young and inexperienced. When I was eighteen, I could do as well as I could ten years later, but I took more interest in housekeeping than most girls do. I was naturally ambitious and I always liked housework. Husband, if you will assist me, I will try to get back to my couch. This weakness is terrible."

Two years before, Mrs. Brockton had had a serious illness from which she had made a slow and tedious recovery, finally relapsing into a state of semi-invalidism. She complained a great deal, her two little boyys, eight and ten years of age, annoyed her, and things in general were all wrong from her view; but her husband and stepdaughter were very patient with her.

The morning of the next day after Helen had spoken to her mother about the picnic, Aunt Mary Tasker—she was "aunt" to everybody in the neighborhood—called. Mrs. Brockton, as usual, was in a despondent mood.

"Now, Louise," said Aunt Mary briskly, "I think you have much to be thankful for. You have a pleasant home, a kind husband, and a daughter who does everything she can for your comfort."

"She is not my daughter."

"She is your stepdaughter, but no own daughter could be more respectful and obedient. She works hard to make a home for you all, and she goes but very little."

"Has she been complaining to you?"

"By no means. But I am an old woman and I can see how things are. I am coming over to stay with you this afternoon, and Helen can go to the Sunday school picnic."

"You are very kind," said Mrs. Brockton meekly. "I suppose it is natural for girls to want to go. But when I was young" —

"You wanted to go out occasionally, I dare say. It would be a strange girl who wanted to stay in all the time. I'm going now, but I'll talk with you this afternoon."

She did. Mrs. Brockton was complaining about the state of her health.

"If I could only be well," she said mournfully. "I can't work and I don't even enjoy reading. I'm very unhappy."

"I don't doubt it. But don't you think you dwell too much on your troubles?"

"I don't know how I can help thinking of them. I have little else to occupy my mind."

"Try to think of something cheerful."

"What would it be?"

Aunt Mary smiled slightly, then she sighed.

"Louise, you may think I am meddling with what does not concern me, but you know I am your friend, and whatever I say is said in a spirit of love. You are a Christian woman?"

"W-why, yes. I have been a church member for many years. But I—I am unworthy."

"We are all unworthy. But as Christians we can always find something to cheer us."

"But I am so afflicted"—

"We are all afflicted in some way. Paul tells us that 'our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.' You are afflicted with poor health, but there are many who are crippled, blind, helpless, and many have not the comforts that you enjoy. Try to think of your home, your husband, your children, your many friends. Oh, there are so many blessings for us all."

"If I could only regain my health!" sighed Mrs. Brockton wistfully.

"You will regain it; I feel sure that you will. Nerves are troublesome things, and you are very nervous. If you can only get away from your fears, so to speak, your health will improve."

Mrs. Brockton flushed. "Then you think there is really nothing the matter with me, I suppose," she said, in an aggrieved tone.

"I didn't say so, Louise; but I do think that if you could get your mind off your troubles, you would be much better than you are now. You suffer, of course, but I don't think you need to suffer so much."

"Probably you are right," said Mrs. Brockton, with a sigh. "Dr. Colson has told me that I need to rouse myself. I wonder if I can do it."

"Certainly you can do it, and you will be surprised at the result."

"Well, I don't know," said Mrs. Brockton doubtfully. "But I'll try to think of others and see if I can forget my own troubles."

"God bless you, dear," said Aunt Mary, kissing her friend. "Helen is coming now, and I must go."

"I will try," murmured Mrs. Brockton again.

She did try. At first there were failures, of course. But gradually she ceased to worry about herself, and became interested in her home, her friends, church affairs, and other things. To Helen the change was very marked.

"Are you going out, mother?" she asked, in surprise, when Mrs. Brockton came into the living-room, one afternoon, clad for the street.

"Yes, I'm going to call on Aunt Mary. I want her to see that I have taken her advice. I'm afraid, Helen, that I haven't been a good mother to you. No," as she saw that the girl was about to speak, "let me relieve my mind and I shall feel better. I haven't spoken harshly to you, perhaps; but I have been selfish and you have had few privileges and many things to discourage you. Now that I have roused myself, I see that I wasn't so ill as I fancied, and taking an interest in life gives me new strength and courage. God helping me, I intend to turn over a new leaf. Kiss me, my daughter."

With tears in her eyes, Helen kissed her stepmother.—*Zion's Herald.*

OUR CHARACTER OF LIVING DETERMINES OUR CHARACTER OF TEACHING

Jesus taught. But He lived what He taught. And He lived it first before He taught it. And He lived it most, more than He ever could teach it. On the human here was the great power of His teaching. He will teach us. We need it. We need it daily. But we must live it as we learn it: then we teach it to others. This is the first rule in Jesus' school.—*S. D. Gordon.*

Men do not complain of the sixth commandment, which protects their persons; nor of the eighth, which protects their property; why, then, should they complain of the fourth, which protects their rightful heritage, a weekly day of rest?—*Eugene Stock.*

THE DIVINE PRESENCE IN THE WORLD

The most comforting truth of all is found in the assurance that the Christ is still abroad in this world, and that the testimony of his divine achievements is still the most convincing evidence of his mission as the world's Saviour. Yea, Jesus is still the miracle-worker! The physical miracles of long ago have given way to greater spiritual wonders. If we are still carnal and political in our views of the Kingdom of God, like the old Jews; if we still require signs and symbols; if we want a Messiah for nothing more than to break down visible prison-walls, like a John the Baptist—then to us the age of miracles is indeed forever past. The Master is not here to heal outwardly, in answer to every human cry, nor is he silencing troubled waters with audible voice. But is not human intercourse all the more perfect since the world has substituted the wireless telegraph for the ancient messenger? The Saviour is all the more truly present today than ever before; present in the pervading and determining influence of his omnipotent love; present in the person of the Holy Spirit; and he is therefore doing greater miracles than even in his earthly ministry.

What healings, what transformations he has wrought in this world since first he began to go about doing good! The greatest miracle of all is the miracle of regeneration; the miracle which gives to man the new heart out of which to send forth the springs of new life. And the regenerate heart, let us remember, is the essential preparation for the testimony of achievement in our own province of Christian duty. "Not every one that sayeth unto me 'Lord, Lord;' but he that doeth the will of my Father!" That is the final standard of efficiency! That is the testimony of achievement!—*Methodist Recorder.*

THE MISSIONARY BEATITUDES

1. Blessed are those who go forth to preach and teach the Gospel, for they have the presence of Christ. (Matt. 28:19-20).

2. Blessed are they that sow the Good Seed of the Word, for they shall reap in joy. (Ps. 126:16).

3. Blessed are they who win men and women for God and righteousness, for they cover a multitude of sins. (James 5:29).

4. Blessed are those who give themselves wholly to the King, for they shall not lose their reward. (Matt. 25:34).

5. Blessed are those who give themselves to earnest prayer for their fellowmen, for God, the Father, will hear them. (John 14:13, 14).

6. Blessed are they who give generously of money, as the Lord has prospered them, to carry on His work, for they shall receive in like measure. (Acts 20:35).

7. Blessed are they who offer their best beloved one for the service of the Lord, for they shall be taken into the family of the King. (Matt. 19:29).

8. Blessed are those who are faithful and obedient servants of God, for they shall be received into the joy of the Lord. (Rev. 22:4).

9. Blessed are the suffering converts who are persecuted for righteousness, for great is their reward in heaven. (Matt. 5:10).

10. Blessed are the faithful, for they shall rule many cities. (Matt. 2:23).—*Central Presbyterian Weekly, Atlanta, Ga.*

—The foundation of a strong life is not a passing impulse, but a clear decision that counts the cost.—*Harris Franklin Rall.*

—We are not poorer, but richer, because we have through many ages rested from our labor one day in seven.—*Macaulay.*

FROM PASTORS *and* PEOPLE

Anderson.—There has been no report from this pastor for some time. The reporters have been giving you a little insight to what we have been doing. Two Children's Day services were held and each was very impressive. The pastor was away attending the Summer Conference and did not have the privilege of attending the service at Liberty Hill. I was told that the children rendered their parts well and those in charge have our thanks for their kind work. On the fifth Sunday in July our Children's Day service was held at Fairview. It was well rendered and enjoyed by a large congregation. The offering for Foreign Missions was about $20.00 on the charge. Many thanks to the ones who prepared the program at Fairview.

Our meetings have been held and the pastor is much gratified that much good has been accomplished. A ten days meeting at Fairview began Wednesday night, August 3. Rev. E. G. Cowan from Cross Anchor did all the preaching. Brother Cowan preached splendid sermons and they were enjoyed by a good many people. The interest was not at all what the pastor had expected and the results were far from my expectations. So far as I know and could see no visible results were realized. I feel however that much good was done and the church was revived very much. The pastor enjoyed the association and fellowship with Brother Cowan in the meeting and also his helpful messages. We were glad to have Mrs. Cowan and E. G. Jr, with us a few days during the meeting. A purse of $25.00 was given to Brother Cowan as a token of appreciation for his services. Brother Cowan and family with the pastor enjoyed a very delightful trip to Pickens, S. C., on Monday during the meeting where we had dinner with Brother T. B. Nalley and his family. In the afternoon he took us with Mrs. Nalley and little Emma Nan through Rocky Bottom and on through the mountains into North Carolina. Brother Cowan and his family had worn the tar off their heels considerably and were glad to get back over the line and replentish their supply before returning to Cross Anchor.

On Sunday, August 14th, we began our meeting at Liberty Hill. Rev. R. Lee Leonard, a former member of Liberty Hill, now a licensed minister in the M. E. Church, South, residing in Greenville, S. C., was engaged to assist the pastor in this meeting. It was the intention of the pastor to do most of the preaching with Brother Leonard in charge of the singing, but owing to my physical condition that had to be changed, Brother Leonard did all the preaching except for one service when his throat was giving trouble and the pastor preached for him. Two services were held each day with a song service for the young people in the afternoon and during the remainder of the time Brother Leonard and I were in our old Ford visiting and helping the people to get right with their fellow man and God. It was a busy week but we witnessed a good revival and much good was accomplished. The church was revived and many were saved or reconsecrated. Wednesday morning ten young people came forward in a consecration service for Life Work. Fathers and mothers were saved and reconsecrated during the meeting. Yesterday (Sunday) the doors of the church were opened for the reception of members and ten young people united with the church. I think there will be more to join later. The ordinance of infant baptism was administered to three candidates at the morning service. The services closed Sunday night with people rejoicing because of blessings from God. Pray that He will continue to bless us and that those unsaved will soon accept Him. As a token of our appreciation for Brother Leonard's service we gave him a purse of $61.15 at the close of the service last night. I think it was the happiest week in the service I have witnessed during my work as a pastor.

We were glad to have Mrs. Leonard and the children with us Saturday night and Sunday.

The attendance and interest was good from the beginning. On Sunday morning two came forward and asked for prayer and in 'most every service there was requests for prayer. The house was packed most every night regardless of the fact that other meetings were in progress nearby. Sunday night one young man counted the cars and there was 188 besides some trucks and wagons. The church was filled and people were standing in the aisles forty-five minutes before the preaching hour last night. I was told that there was enough people outside to have more than filled the church.

M. IVEY CRUTCHFIELD, Pastor.

Moriah.—The attendance at the church services has been good for the summer months due to the wonderful messages which Rev. Mr. Carmichael brings to the congregation every Sunday morning at 11 o'clock.

Our pastor, Mr. Carmichael, helped in a revival meeting at Shiloh during the past week.

Several from our church are attending the meeting at Alamance.

We are sorry to hear that Mrs. Sam Ingold is seriously ill at her home, we are hoping that she will soon be out again.

Our Christian Endeavor Societies are moving along nicely now, and we hope our membership will continue to increase.

We were glad to have a number of visitors for Sunday school and also for church service Sunday.

Our Sunday school picnic which was held on the church grounds recently, was attended by a large crowd and every one seemed to enjoy the afternoon.

Our meeting will begin Sunday, August 28. We will have all-day service Sunday, at 11 and two o'clock; at three o'clock and 7:30 during the week. Pray for us that we may have a successful meeting.

We are glad to hear that Mrs. Lizzie Gladstone has returned to her home, after being a patient at the Clinic hospital.

Our superintendent, Mr. J. C. Coe, is spending his vacation at Baltimore and other points north.

We will have choir practice Thursday night at the church. The Greensboro Young Men's quartet will be with us and we are expecting a large crowd.

Best wishes,

REPORTER.

Asheboro.—Ordinarily my reports are written about our work here. This time I have decided to scatter a little. First, about that meeting at Bethany on Randolph Circuit, Rev. A. O. Lindley, pastor. It was indeed refreshing to be in a meeting of this kind once more. Brother Lindley preached Sunday morning and the writer did the remainder of the preaching to the close of the meeting Friday night. At this meeting people came to the altar just like they used to do. At one service a man and his wife were at the altar at the same time and at the last service they with others united with the church. The day of revivals has not passed.

Yesterday at the close of the morning service the writer drove down to Fairgrove church at what used to be called Why Not, now the Post Office is Seagrove, to the beginning of their revival and their homecoming service. A number of people who once went to school at Why Not Academy were there to tell how much they owed the community and the school for the influence of others. Rev. J. H. Stowe was in the congregation and it was thought that he was too feeble to say anything, but one of the speakers asked Brother Stowe to stand in order that the people might see the man who served them for eight years and whose life had been a perfect benediction to the community. Brother Stowe stood and began to talk. His voice was weak and his body was shaking but of all the rich things he said! I grabbed my note book and took them down. The four things which he said the young preacher must have were 1. Convictions. 2. Experience. 3. Education. 4. A Voice. He said without Convictions the man would not stand for any thing. Without experience he would have nothing to tell. Without Education he would not know what to say nor how to say it, and without a voice he could not be heard. Wonder if we realize what a great man Brother Stowe is. My opinion is that he has been a great preacher.

The writer goes to Gibsonville today to be with Brother Johnson in a meeting. Rev. W. F. Kennett will preach next Sunday morning, Rev. Robert Lloyd at night.

J. E. PRITCHARD.

Dulin's, Mocksville Charge.—Our Sunday school attendance is not near as good as it was in early spring. Revival meetings and other things seem more interesting to some of our people. Our pastor, Rev. J. T. Sisk, filled his regular appointment yesterday being absent only twice recently and he was very busy then holding and helping in revival meetings. The message that he delivered yesterday was interesting from the beginning to the end. He began a revival meeting at Bethal at 11:00 with Brother Williams to help him.

The third quarterly meeting was held Saturday at Elbaville.

Our revival meeting will begin the first Sunday in September with Brother Short of Concord as pulpit help. We ask all of the Herald readers to join us in prayer for a glorious meeting.

We appreciate the sacrifice that Brother Sisk made in order that those who were going away to school might attend the meeting. He refused a call to help one of his friends in a meeting. Best wishes.

LEONA HENDRIX, Reporter.

High Point.—After being closed for two weeks, the First church was opened for worship with the usual 11 o'clock services last Sunday morning, and the congregation was much pleased to see Rev. P. E. Lindley back in his accustomed place in the pulpit. He brought us a splendid message on "True Discipleship," and emphasized the fact that in order to be true disciples or followers of Jesus we must be faithful. A great number of people start well in the Christian life, but grow tired and lured by temptations of the world, fall into sin. We need to study to know God better, and live in closer communion with Him. Mr. Lindley mentioned the fact that Napoleon's great Marechal and intimate friend, Peter Stuart Ney, the one who knew him best and all about his plans, lies buried in a little cemetery in Rowan county. At this service the choir rendered a beautiful Anthem, "The Lord is my Strength," with Prof. Dan W. Smith at the organ, and Clarence Schultheiss, the popular tenor, sang a lovely solo. Immediately after the close of the service a wedding was solemnized in the church, when Miss Beulah May Kinley of High Point became the bride of Mr. Rowan Zimmerman of Winston-Salem. They are not members of our church, but almost the entire congregation remained to witness the ceremony, thus proving the old adage that "all the world loves a lover." The union service for the four churches on North Main street was held Sunday evening in the Lutheran church, and was conducted by Rev. P. E. Lindley.

The Sunday school picnic will be held next Thursday afternoon at Ritter's Lake near Greensboro, and cars will leave the church at 1:30 o'clock. If the weather is unfavorable, it will be postponed until Friday afternoon.

Mr. Arnold J. Koonce, President Christian Endeavor City Union, Mr. Ralph Vance, and Miss Juanita Hammer left last Thursday morning to attend the State Convention of Christian Endeavor at Blue Ridge. The Convention was in sesion for three days, and was well attended by delegates from all sections of the state.

Prof. Paul S. Kennett returned Saturday morning from New York, where he has been taking post-graduate work in Columbia university.

Dr. and Mrs. R. M. Andrews and children left Tuesday morning for a visit to Mr. and Mrs. J. B. Lloyd in Alamance county. They will return home Friday.

We regret exceedingly to learn that Mr. and Mrs. H. A. Garrett and family will leave High Point in a few days to make their home in Alamance county with Mr. Garrett's father. They have leased their home on West College Drive to Prof. Hinshaw, a new member of the College faculty. Mr. and Mrs. Garrett have a host of warm friends at the College, the Children's Home, and in High Point, who are indeed sorry to lose them from our midst. They did splendid work at the Home for 12 years, and still hold a warm place in the hearts of the children there. For two years Mr. Garrett has served as Bursar of High Point College. The warmest wishes of their numberless friends follow them to their new home.

Mr. and Mrs. S. P. Montgomery have returned from a stay of ten days at Wrightsville Beach.

Mrs. A. J. Koonce and children, Davis and Arnold Jr., are visiting her grandmother, Mrs. Ramsey, in Salisbury, and will be away for two weeks.

Mrs. Roy Montgomery and little daughter have gone to Polkton to visit her parents.

Miss Margaret Neese is spending the week in Oxford and Henderson as the guest of friends.

Mr. and Mrs. Henry B. Koonce and Miss May Koonce have gone to Asheville on a vacation trip of ten days.

Mrs. J. C. Welch and her daughter, Mrs. George T. Penny, and Mrs. H. A. Moffitt left Tuesday morning on a motor trip to Lake Lure, Asheville, and other points of interest in the mountains of Western North Carolina.

Rockingham.—We had our Children's Day program on the first Sunday night of this month. There was a very good program rendered. It was about one hour and 15 minutes long with good music by the choir. Our collection for Foreign Mission was $13.12.

Our Sunday school is good for the season of the year with so many of our folks visiting. We have had a good collection for the past two Sundays.

Our pastor has delivered some fine sermons since we last wrote. He delivered a very inspiring sermon directly to the new converts on the third Sunday morning.

Our Evangelistic is at work and seems to be growing. They held a special meeting in the home of Mr. Edd Hunt on Friday night, August 19. They intend to hold another meeting in the home of Mr. Pat Hudson this coming Friday night. The members have made several visits to different homes in the community.

We had the pleasure of having Rev. D. A. Braswell and wife with us in our community part of the past week. We were glad to see Brother Braswell well enough to come in our community again even though he is yet in ill health. We are always glad to welcome him. Brother Garner was also here on a short visit. We are also glad to welcome him back at any time.

We had our regular monthly teachers' meeting in the home of the writer on Tuesday night following the first Sunday. We had a very good meeting.

Best wishes to the Herald and its readers.

(Miss) BIRDIE CONNELL, Reporter.

Concord.—In the absence of our pastor at the Sunday morning service, Rev. Lawrence Little, Secretary of the Board of Young People's Work, conducted the service. Mr. Little preached a very inspiring sermon, one which impressed each hearer. It always seems good to have Mr. Little with us.

Our pastor, Mr. Hendry, is in Fallston, N. C., assisting Rev. J. M. Morgan in evangelistic services there. Let us all pray that great good will be done there for the Master.

We are very proud, indeed, of our new Sunday school department which is being constructed. It was started a few weeks ago, and progresing very rapidly. The new department will be modern in every respect. The Sunday school has been very crowded for several years, for lack of space, but the new plant will take care of the school now and for many years to come. The plant when completed will cost $15,000.

BERNICE NASH, Reporter.

Mebane.—We had good attendance for Sunday school and church services Sunday; 173 were present for Sunday school. Monday evening of last week at 7:45 the Woman's Home and Foreign Missionary societies met in joint session at the church. We were glad to have with us as visitors at this meeting, Dr. Johnson and a group of ladies from Gibsonville Home Missionary society. A very interesting program in charge of our home society was given. We were also glad to have some of the Gibsonville ladies and Dr. Johnson tell us something of their work. We were indeed delighted to have them with us and hope they will come again. During the social hour ice cream and cake were served.

The different organizations seem to be moving on very nicely with their work. This (Monday) afternoon the William Nicholson Mission Band met at the home of Mrs. H. C. Nicholson at four o'clock. An interesting program in charge of Lois Wilkerson was rendered; 14 children were present. At this meeting the members brought pillow cases to be sent to the Children's Home and also to Bethel Home. After the business, fruit and candy was served by Miss Elizabeth Nicholson.

The September meeting will be with Mrs. J. E. Foust. Last Thursday evening the members of the church and Sunday school enjoyed a watermelon feast; about 175 being present. This was declared an enjoyable occasion and everybody had a real good social time together.

Mrs. H. C. Nicholson is our delegate to conference in November.

Misses Viola, Irma, and Ezora Suits of High Point spent last week at the parsonage with Rev. and Mrs. Suits.

The total collection at the missionary meeting on Monday evening of last week was $6.17 for the Home society and $5.45 for the Foreign society.

REPORTER.

Henderson.—As vacation time is nearly over, we notice an increased number and interest shown in the different departments of our church. Our Sunday school attendance is going up again and several classes are having perfect attendance.

The Ladies' Aid Society held its regular monthly meeting in the Sunday school rooms of the church, August 8th. at four o'clock. The president, Mrs. S. R. Watson, presiding. After the business of the society was transacted, Mrs. Cary Harris, of Washington, D. C., a former charter member of the society, gave a very interesting talk on the work done in Washington by her society there. The meeting was closed by prayer offered by Rev. R. A. Hunter.

On Sunday night, August 7th, Dr. Allman, accompanied by his wife, and a group of the children from our Children's Home, had charge of the services. The children rendered a splendid program which showed much training and credit due their supervisors. A large congregation was present and everyone enjoyed the recital.

On Thursday night, August, 18th, the Young Ladies' League held their meeting at the home of Mrs. Annie Mae McIntosh with Mrs T. A. Beckham assistant hostess. The meeting was presided over by the president, Mrs. McIntosh. Devotionals were held by Miss Elizabeth Fox, followed by prayer offered by Mrs. Clyde L. Finch. After the gen-

eral business routine, the program committee, Mrs. R. A. Hunter, gave some splendid readings from our Missionaries, on "Why They became Missionaries." After the adjourment, the hostess served delicious refreshments.

Yesterday morning at the eleven o'clock service, Rev. R. A. Hunter delivered a most impressive sermon, having as his subject "The Visible and the Invisible." The main auditorium was completely filled and a number of visitors in the congregation. Miss Keiser, of Burlington, rendered a most beautiful solo, accompained by Mr. Earl Harris at the organ.

The Missionary societies will meet this afternoon at Mrs. Tom Hights. A full report of this meeting will be given later.

MRS. CLYDE L. FINCH, Reporter.

Hope, Chatham Charge.—Our special meeting began the second Sunday and closed Friday night, August 19. Our pastor had for his pulpit help Rev. Mr. Loy, of Burlington, and Mr. Wayne Curtis, also of Burlington, directed the singing.

Mr. J. B. Turner, of Burlington, and his choir were with us Sunday afternoon and rendered a splendid song service. I am sure every one present enjoyed it. We also enjoyed Mr. Turner's talk, and hope that these good folks will come again.

We feel that we owe much to Brother Loy and Brother Curtis. They won a warm place in the hearts of our people as they labored so faithfully among us. Every sermon was full of gospel truths, and each service was well attended. The splendid cooperation of the other denominations of Bonlee and the entire community was certainly fine and no people can appreciate this fact more than we do.

We feel that the whole church has been greatly strengthened and revived. There were about thirty conversions, and seventeen additions to the church. Seven of these came by letter from other churches, and ten came upon profession of faith in Jesus Christ. We were so glad to receive each of these new members.

I cannot close without saying a few words in regard to our Sunday school and progress in other ways. Sunday school is still growing. The enrollment is now about 65. Since my last report we have painted the inside of our church and reseated it with new pews, and we are planning, at an early date, to have new chairs for the pulpit.

I feel like our pastor, Brother Isley, deserves special mention in this undertaking, for while we had long wanted this done, we did not feel that we could undertake it, so Brother Isley just lined up with us and said, "Come on, we can do it," and that is just what we did.

KARA ANDREW, Reporter.

Orange Charge, Hebron.—The revival meeting began here Sunday, August 14th, and closed Thursday, August 18th. Rev. H. F. Surratt came to us Monday, 15, and did all the preaching from then until the close.

Brother Surratt was at his best. His sermons were clear and to the point. Visible results: 10 reclaimed, eight conversions, eight additions to the church, church revived. At the close a purse of $30.00 was presented to Brother Surratt. To God be all the praise.

B. M. WILLIAMS.

Flat Rock, Vance Circuit.—Flat Rock does not report often, but just the same there is something doing most all the time. Good news doesn't travel as fast as bad, and as we haven't any bad news I report. We are not rich, neither are we beggars; we don't scratch in trash piles for nickles, but we do have to work pretty hard for a living. And believe me, I am glad we do; for when you find a bunch of working people you are mighty apt to find a contented bunch. We laugh and the world laughs with us. Some times we laugh until we cry when we read the pitiful letters from complainers. Why complain—if you have cast your lot with God. Can't you take your part in Christian silence. I believe that if everybody would cast their burdens on the Lord and have the faith of a sparrow that they would be happier and everybody else would too. Troubles are like weeds, the more air they get the faster they grow. Let's try putting them under bushels—and setting our blessings on the hill tops and see which grows fastest.

We have had a fine Sunday school this year, the very best in many years. Also we have had some splendid programs, but as I didn't tell you of them at the time I won't go into details now. We also had a Sunday school picnic which was enjoyed by both young and old. Wish we could have one every quarter.

We have preaching every third Sunday. We always look forward to that with pleasure as our pastor gives us just what we need. Our meeting will start the first Sunday in October. We plan to be caught up with our work by then so we can attend every service.

A Well Wisher,

MRS. A. H. DAVIS.

Mt. Carmel, South Lexington Charge.—Our revival started August 7th with a Children's Day at 11 o'clock which was enjoyed by all. Collection amounted to $7. Brother Ridge, preached at 2:30 o'clock an interesting and forceful sermon for the beginning of a revival and Brother C. B. Way preached at 7:30. He also brought us a good message. A very large congregation attended all of the services through the week. Brother O. C. Loy came on Monday and did the preaching through the week. He is a fine young minister of the gospel. When the door of the church was opened for the reception of members we were glad indeed to see the following come forward for admittance: Brother R. M. Rowe and good wife and two sons, Clifton and R. B., Virginia Helmistetler, Coy Swicegood, Lloyd Swicegood, Elsie Leonard, Arvil Shoaf, Viola Lanning, Meradith Hedrick, eleven in all and more to join later. We were glad to have Brother C. B. Way and wife to worship with us in the meeting and many others. Brother Osco Fritts is in the hospital and is improving nicely.

REPORTER.

Bess Chapel.—Though we have not reported in the Herald for some time, we are still moving along about like usual. I will mention a few things that should have been reported before now. Some time ago we had Dr. and Mrs. A. G. Dixon with us at Bess Chapel. They both brought us good messages that were greatly appreciated. The children from our High Point Children's Home gave their service at Bess' Chapel. We were very glad to have them and gave them an offering of $20.65. The fifth Sunday in July Mr. H. A. Garrett brought the Beam children on a visit to their relatives in the community. Mr. Garrett made a short talk, and the children sang a few selections. We took another offering for the Home that amounted to $16.54. We would be glad to have them come again.

Our special meeting began at Bess Chapel on Monday after the fourth Sunday in July with Rev. H. Freo Surratt as pulpit help. Brother Surratt did some good preaching that was greatly appreciated by our people. There were about twelve professions, with nine additions to the church.

Our people at Bess Chapel were glad to have their former pastor, Rev. T. F. McCulloch, preach for them the first Sunday in August. A large congregation was present. We hope these brethren can be with us again.

E. A. BINGHAM.

Orange Circuit, Hebron.—The work of the church is moving along smoothly. The attendance at Sunday school is increasing some, but still could be much larger. Our new board is indeed a help to the school. We also purchased new song books before the meeting.

We have held Children's Day services and the collection was good. The children rendered their parts well. Much credit to Misses Mildred and Velma Sykes and Bettie Nelson who trained them.

The protracted meeting was held at this place last week. Brother Williams preached on Sunday and Rev. H. F. Surrett came on Monday and preached till the meeting closed. He preached the gospel and his sermons were enjoyed by all. We all learned to love Mr. Surratt when he was our pastor some years ago and enjoyed having him back in our midst again. There were sixteen or seventeen converts and eight joined the church.

The Sunday school held their picnic last Saturday on the church grounds.

Both Christian Endeavor societies are doing good work now.

MRS. T. A. GILL, Reporter.

Midway, Haw River Circuit.—We are so glad that the Lord has restored our pastor's health so that he can be with us again. And we were also glad to have Mrs. Reed with us the fifth Sunday. We did not know how much we loved them until they were kept from us by sickness. May the Lord bless them and give them health and strength so they may continue their good work.

Our revival started the fourth Sunday in July. Brother W. F. Kennett did the preaching on Sunday and did it well. We are always glad to have him with us. On Monday at eleven Brother Reed did the preaching, and Monday night Brother Trollinger came to us and did the preaching until the Sunday night following when the meeting closed. Brother Trolinger's messages were wonderful, the church was greatly revived, five were added to the church and I think others will join later. The people of Midway learned to love Borther Trollinger while he was with us and enjoyed having him in our homes. We hope he can come this way again.

Our Sunday school and Christian Endeavor work are still moving along nicely.

MRS. G. W. APPLE, Reporter.

West Forsyth Circuit.—Have had two meetings to date.

At Harmony Grove began Wednesday before the fifth Sunday in July, closing first Sunday in August. Had the efficient help of members of the "Billy Sunday Gospel team." Visible results were disappointing. There was some revival. One conversion.

The first Sunday in August began at Stony Knoll. Rev. A. L. Hunter was the engaged help. He was pastor of this church in his early ministry and found many old friends who remembered him with great affection. Now many new friends remember his faithful gospel preaching. While he was pastor he lived just across the road from the church. Because of his fearless denunciation of the liquor traffic the "White Caps" threatened him, but were met with such a bold and determined front that they decided he was "bad medicine" and left him unmolested. Here there were several conversions. One accession.

The Woman's Missionary societies held the August meeting at the parsonage. The usual attendance. All came bearing gifts. Quite a nice pounding of things for the pantry. The denizens of the parsonage feel that both spiritual and material blessings were ours. Thanks to all, and to a loving Father who puts such thoughts in the hearts of His children.

The junior choir of Pleasant Hill sang two selections very sweetly the third Sunday morning.

This church has recently purchased an additional supply of our church hymnal. So that the congregation may join in this part of the worship. We use the order of service, and all seem to enjoy it.

C. H. WHITAKER, Pastor.

Mt. Hermon Charge.—Revivals are in full swing on Mt. Hermon charge. Rev. N. G. Bethea is conducting one at Mt. Hermon church this week; Rev. F. W. Paschall conducted a meeting at Friendship the first week in August in which there were ten conversions; Rev. Madison was the help in a meeting at Cedar Cliff during the last of July, there were six conversions; and next week Rev. Mr. Johnson will do the preaching in the Bellemont meeting.

Several Saturdays ago the pastor was over town, for country will go to town on Saturday afternoon. While he was over there a couple of young brothers came along and invited him to go with them to a clothing store. When they arrived at the store the two brethren told the preacher he was to get a suit of clothes and pair of shoes at the expense of some of their friends. One of the boys also gave me six pairs of socks. Many thanks to all who contributed towards these gifts.

Present plans are that the Alamance County Sunday School Association will hold its next meeting at Friendship church, September 4. There will be all day services.

J. ELWOOD CARROLL, Pastor.

Piney Grove, Chatham Circuit.—We are moving along, though slowly. We have a very good Sunday school. Our attendance is not what it should be. We held our third quarterly meeting last Saturday with Dr. A. G. Dixon as chairman. The work seems to be growing financially. Also Dr. Dixon preached an able sermon for us Sunday afternoon. I wish more could have heard this wonderful sermon on, What must I do to be saved.

Our special meeting will begin the fourth Sunday in this month with H. L. Isley as pulpit help.

Mr. Cooper has been teaching singing at this church for the past few weeks which I think will be a great help to our church.

Pray that we may have a great revival.

A MEMBER.

BIRTHDAY CELEBRATION

Mr. and Mrs. J. Williams, of Summerfield, Route 1, had a very pleasant surprise first Sunday when their friends reminded "Babe," as his friends know him, that he had another birthday. He insists that he is still young, but he looked younger when the whole party gathered around a well loaded table prepared in his honor.

Cary, his son, and family, who live in Greensboro, spent the night and Sunday morning invited him for a drive over to Reidsville. This gave Pearl, the daughter who lives in Elon College, and her husband a chance to get all the arrangements made for receiving the company, about one hundred strong, who came, many of them, after attending church.

"Babe" had entirely forgotten that he had a birthday coming at this time until he got home about 12:30 and found the grove full of automobiles and people. They came from Reidsville, Greensboro, Winston-Salem, Summerfield, Stokesdale, and all about the country side.

Rev. W. F. Kennett, who officiated at the marriage of Mr. and Mrs. Williams, and also tied the knot that their daughter says got her in trouble when she and her husband, T. R. Styers, were united in matrimony, was the honored guest of the occasion. Mr. Kennett came into the community many years ago as a young minister, and has been a part of Flat Rock community ever since.

Mr. and Mrs. Williams are not anxious to add years to those already past, but would be ready for another birthday party at any time the neighbors and friends wish to come, and it is quite certain that the friends are glad for any occasion that will allow them to gather under the shade of the fine oaks that have witnessed the joy of friends and neighbors who have gathered here on so many happy occasions.

R. F. WILLIAMS.

MRS. MOORE HONORED

Saxapahaw Circuit, August 22, 1927.—Our Sunday, August 14th, a large number of relatives and friends—more than 200—gathered at the home of Mr. and Mrs. Tom Moore for the purpose of celebrating the sixtieth birthday of Mrs. Moore. All plans and preparations had been carried out under cover, and the real significance of the day was not known to Mrs. Moore until after she had gone visiting and reluctantly returned home, suspecting developments.

The Moore family stands second to none in the community and the friends and near kin were very glad of the opportunity to show their respect and love for the Moores. There is a large number of children and stepchildren, and a still larger number of grandchildren, most of whom were present. Three ministers were present: Ed Harris, Rev. Mr. McKinley, and Spurgeon Slosson. Mr. Harris made a few very appropriate remarks and then introduced Mr. McKinley, a cousin of our former President.

The dinner was a great factor, and every body cooperated perfectly in disposing of it.

Other tokens of memory came in the form of presents. One of these was from Tom Ray and Mrs. Ray; Tom is Mrs. Moore's son, and lives in Baltimore, Md.

Mr. Moore, and Mrs. Moore especially, have recently been in poor health, but are much improved now and we hope for them much happiness.

SHOWER FOR MR. AND MRS. SIDES

The Senior Christian Endeavor Society, of the Methodist Protestant church, met at the new home of Mr. and Mrs. Jernie Sides, who were married August the eleventh, and gave them a surprise linen shower. Many useful articles were drawn from an umbrella which was hung in the middle of the room by the bride who sat under it. They were opened by the groom. Among some of the gifts were pillow slips, table covers, scarfs, vanity sets, buffet sets, and many others.

The seniors left wishing Mr. and Mrs. Sides a long and happy life.

A FRIEND.

—Recently we were on the road from Wrightsville Beach to Wilmington, and our attention was called to the scene of an automobile accident that had occurred a few days before. The accident was so unusual that we stopped to see the place. We had been told that a man driving at a furious rate had driven a Cadillac car against a tree by the side of the road and that the tree had been knocked down by the impact. We found that two trees had been knocked down. The first one struck was a green juniper tree about fifteen inches in diameter. It was broken off about two feet from the ground, leaving the stump with a splintered top leaning over at an angle of about forty-five degrees. The second tree struck was about six inches in diameter. It was torn up by the roots. Both trees were lying by the side of the road. The car at once was stopped in its mad career and fell over into the ditch. The driver was taken to a hospital and was reported as not very seriously hurt. The car was damaged much but not to the extent one might expect. The front bumpers were bent and the lights were facing each other, but the wind shield was not broken. It is a good advertisement for the Cadillac car, but a poor advertisement for the man who was driving.

—Misses Pearl and Mary Wills McCulloch and Miss Pinkie Waugh of Calvary church are resting at Wrightsville Beach for a few days this week, guests of Captain and Mrs. C. E. McCulloch.

—Calvary church has lost one of its best and most highly esteemed members. Brother Walter J. Williams died last night in the Clinic Hospital, following an operation for gall stones. He is a brother to Rev. J. S. Williams and has been the treasurer of Calvary church from the beginning. The church will greatly miss him.

—Rev. L. W. Gerringer is preaching in a meeting at Mt. Pleasant this week.

Our Task and Our Privilege

QUARTERLY REPORT

Paid All Budgets in Full

Spencer.

Paid A. C. B. in Full

Mocksville.
Porter.
State Street.
Liberty-Siler City.
English Street.
Haw River Mission.
Forsyth.
Concord.
Albemarle.

Churches:

Palestine, on Flat Rock.
Speights Chapel, on Whitakers.
Mt. Carmel, South Lexington Charge.
Glen Raven on Fairview-Glen Raven.

Paid on A. C. B.

Burlington	250.00
Mt. Pleasant	225.00
Winston First	200.00
Anderson	140.00
Davidson	130.44
Fairview, Glen Raven	130.00
Mebane	125.00
West End	119.79
Charlotte, First	108.34
Flat Rock	92.13
Pleasant Grove	87.50
Whitakers	77.25
Grace	75.00
Why Not	58.55
Mt. Hermon	57.01
Granville	55.00
West Forsythe	52.37
Asheboro	51.20
Fountain Place	50.00
Tabernacle	50.00
Randolph	48.00
Friendship	43.04
Welch	40.00
Weaverville	36.09
Orange	35.00
Fallston	32.00
Littleton	31.50
Randleman	28.50
Halifax	28.00
Rockingham	28.00
Cleveland	26.65
Pinnacle	25.25
Lexington, South	25.00
Gibsonville	25.00
St. Paul	25.00
Spring Church	24.69
Vance	24.00
Denton	23.60
Saxapahaw	23.60
Chatham	22.81
Alamance	22.00
Mecklenburg	21.46
Asheville	20.00
Yadkin	17.12
Union Grove	12.95
Democrat	12.56
Midland	11.20
Richland	10.14
Thomasville, West	10.10
Lincolnton	9.55
Bess Chapel	8.35
Lebanon	6.41
Kernersville	5.20
Yarborough	5.00
Melton's Grove	5.00
Pageland	3.06
Bessemer City	——
Bethesda	——
Caroleen	——
Chase City	——
Connelly Springs	——
Creswell	——
Draper	——
Enfield	——
Fairfield	——
Calvary	——
Greenville	——
Guilford	——
Haw River Circuit	——
Henderson	——
High Point, First	——
Moriah	——
North Davidson	——
Reidsville	——
Roberta	——
Shelby	——
Thomasville Community	——
Thomasville, First	——
Winston, South	——
Jerusalem	——
North Charlotte	——
Graham	——

	Paid on G.C.B.	W.H.M.S.	W.F.M.S.
Winston, First	$207.47	$232.65	$149.80
High Point, 1st	184.21	273.90	567.55
Concord	184.01	44.40	44.40
Th'ville, Com.	175.00	94.00	123.25
Granville	169.32	292.54	187.82
Liberty-S. City	153.05	10.13	2.00
Grace	142.48	280.00	873.43
Orange	142.18	107.50	36.40
Forsyth	139.10	67.25	66.39
Mt. Pleasant	139.00	59.11	97.66
Spring Church	134.93	.....	.....
Asheville	130.16	37.10	89.50
Henderson	112.50	206.75	301.16
West End	109.00	129.55	116.96
Mt. Hermon	98.69	65.71	1.20
Tabernacle	83.71	62.49	77.50
Whitakers	79.12	.....	107.55
Asheboro	77.25	135.14	135.91
Graham	73.27	.....	135.91
Vance	71.89	87.00	10.63
Saxapahaw	62.35	10.45	67.10
Calvary	61.43	55.00	150.50
Friendship	61.41	.....	.....
Charlotte, 1st	59.01	38.72	129.34
Albemarle	58.21	.....	.....
Davidson	57.56	.....	.....
Pleasant Grove.	56.40	.....	.....
Alamance	55.64	26.00	104.83
State Street	53.90	.....	50.11
N Davidson	52.95	.....	80.02
Burlinvton, 1st	52.68	304.00	447.92
Halifax	51.00	24.85	44.50
Randolph	49.21	16.92	29.84
Gibsonville	46.75	80.00	7.70
Yarborough	46.00	.....	15.00
Moriah	44.04	45.80	57.97
West Forsyth	42.84	25.60	85.12
Reidsville	42.00	52.10	85.12
Mebane	41.90	131.63	122.01
Mocksville	40.76	.....	.....
W. Thom'ville	40.39	.....	.....
Fallston	40.06	.....	.....
Randleman	38.77	55.70	11.18
F't'n Place	37.28	44.00	.....
Littleton	36.60	.....	.....
H. River Ct.	36.50	.....	100.80
Kernersville	35.94	1.80	.....
Pinnacle	35.42	23.00	14.05
Why Not	35.00	2.00	5.60
Midland	33.23	.....	.....
Lebanon	32.43	15.00	72.20
Guilford	31.76	.....	.....
Flat Rock	29.32	.....	.....
Chatham	27.43	.....	.....
Anderson	26.51	2.70	.....
Mecklenburg	25.45	.....	.....
F'view-G. R.	25.31	.....	.....
Enfield	25.00	39.73	.....
Richland	24.80	.....	.....
St. Paul	24.56	.....	.....
Haw River Mis.	22.34	.....	.....
Bess Chapel	18.95	34.85	.....
Rockingham	18.77	.....	.....
English St.	17.65	.....	.....
Lexington, S.	14.00	.....	.....
Denton	13.56	.....	.....
Weaverville	13.22	31.01	.....
Lincolnton	12.10	.....	.....
Chase City	11.25	.....	.....
S. Winston	10.00	.....	.....
Yadkin	9.23	.....	.....
Connelly Spgs.	5.00	.....	.....
Roberta	5.00	.....	.....
Shelby	4.00	.....	.....
Pageland	2.00	.....	.....
Melton's Gr.	1.50	.....	.....
Th'ville 1st	.....	.....	30.00
Creswell	.....	5.45	.....
Welch	....	14.50	27.20
Spencer	O. T.	15.60	.....
Bessemer C.	.....	.....	.....
Bethesda	.....	.....	.....
Caroleen	.....	.....	.....
Charlotte, N	.....	.....	.....
Cleveland	.....	.....	.....
Democrat	.....	.....	.....
Draper	.....	.....	.....
Fairfield	.....	.....	.....
Greenville	.....	.....	.....
Jerusalem	.....	.....	.....
Porter	.....	.....	.....

Paid College Assessment in Full

Tabernacle.
Liberty-Siler City.
Grace.
Asheboro.
Burlington.
Concord.
Henderson.
High Point 1st.
Gibsonville.
Reidsville.
Fountain Place.
Mebane.
Albemarle.
State Street.
Haw River Mission.
Mt. Hermon.
Winston-Salem.
South Winston.
Yadkin College.
Charlotte, 1st.
Connelly Springs.
Chatham.
Union Grove.
Friendship.
Jerusalem.
Lebanon.
Mount Pleasant.
Spring Church.

Churches:

Bethel, Alamance Charge.
Glen Raven on Fairview-Glen Raven.
Hickory Ridge on Forsythe.
Bethel on Randolph.

Orange Chapel Saxapahaw Circuit.
Saxapahaw Church, Saxapahaw

Paid on College Assessment

Granville	$80.50
Saxapahaw	53.83
Alamance	43.25
Halifax	40.00
West End	40.00
Orange	38.00
Cleveland	38.00
West Forsythe	36.00
Davidson	32.44
Fairview-Glen Raven	30.00
Guilford	29.50
Forsythe	27.00
Welch Memorial	25.00
Lincolnton	22.75
Randolph	22.00
Flat Rock	21.51
Calvary	20.00
Bess Chapel	17.39
Mecklenburg	13.27
Asheville	13.00
Pleasant Grove	13.00
Weaverville	12.00
St. Paul	10.00
Littleton	10.00
Whitakers	10.00
Enfield	7.00
English St.	6.75
Lexington, South	6.25
Randleman	5.50
Rockingham	4.00
Anderson	——
Bessemer City	——
Bethesda	——
Caroleen	——
Charlotte, North	——
Chase City	——
Creswell	——
Democrat	——
Denton	——
Draper	——
Fairfield	——
Fallston	——
Graham	——
Greensville	——
Haw River Circuit	——
Kernersville	——
Melton's Grove	——
Midland	——
Mocksville	——
Moriah	——
North Davidson	——
Pageland	——
Pinnacle	——
Porter	——
Richland	——
Roberta	——
Shelby	——
Thomasville Community	——
Thomasville, First	——
Thomasville, West	——
Vance	——
Why Not	——
Yarborough	——

1 Per Cent on Budgets For Superannuates

English Street	$ .50

Forsyth, Concord and Albemarle go over the top on the A. C. B. this week. New entries on this budget are Albemarle, Asheboro and Statesville. All enter with good amounts while Albemarle goes over the top. There are twenty-six charges not yet heard from on this budget. But there is this encouragement about that that among these twenty-six there are a number of charges that never fail to pay up and several of the pastors reporting for them say that they will pay up. Let's have every one of the twenty-six pay up in full. That is quite possible and would be a great blessing to the kingdom. Let's every one ask ourselves in dead earnest, "How far would the Kingdom advance if every charge does just as I and my church do?" Then let's try hard to be able to say to the Conference when it meets as the Master said, "I have finished the work thou gavest me to do." The Conference committed to you the whole task as well as the preaching and the attending church.

There is a great privilege waiting some church to join Spencer over the top on the C. C. B. Chatham enters this budget at 54. There are sixteen charges to be heard from on this budget, of which four have contributed to one or the other of the Missionary Societies. To raise this Budget means to send the kingdom to the needy places in our own land and to the heathen lands. "We can do it if we will." What we can do we ought to do and will we all say "By the grace of God we will?"

Saxapahaw church on Saxapahaw charge goes over the top on the College Budget. Pleasant Grove enters this budget at twenty-one. In this Budget we have the greatest deficit of charges of any, there being thirty-three not yet heard from.

Could we but realize that the college is the very heart of our Conference every charge would pay the small amount asked for the running expense of this institution. We must have trained workers. We must educate our own young people or lose them to what ever denomination educates them. Here too let's work dilligently to have every one of these thirty-three go over the top. This budget is small for each charge and each charge could raise it. No one can complain that it is too much or that it would be hard to raise. Let's go to it in dead earnest and say, "It must be done."

Yours in His service,
A. G. DIXON.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$179,921.99
Miss Matilda Alexander	13.00
	$179,934.99

Endowment Insurance Fund

Amount previously reported	$8,640.11
Miss Esther Ross	25.00
	$8,665.11

J. NORMAN WILLS, Treasurer.

HERALD SUBSCRIPTION RECEIPTS

Rev. R. A. Hunter, $1.50; Rev. J. E. Pritchard, $1.50; Mrs. I. I. York, $3; Rev. P. E. Lindley, $1.50; Rev. W. D. Reed, $1.50; Rev. B. M. Williams, $3.

—Brother D. M. Sullivan of the Baptist Church led our prayer-meeting in Calvary church last night. We hope he will do so again.

MARRIED

Sides-Helms

Miss Nola Helms and Jernie L. Sides were united in marriage on August 11, at the home of the bride's parents. The simple but impressive ceremony was preformed on Thursday morning at 10 o'clock with their pastor, Rev. G. H. Hendry, officiating. Only members of the immediate families and a few close friends witnessed the marriage.

Mrs. Sides is a daughter of Mr. and Mrs. J. R. Helms. The groom is the son of Mr. and Mrs. L. H. Sides and is associated with his father in business. Both are active members of the Methodist Protestant church of Concord and are popular with a wide circle of friends.

Immediately after the ceremony Mr. and Mrs. Sides left for a motor trip to Wrightsville Beach.

They are now residing in their recently constructed brick bungalow on Kerr street.

Davis-Koonce

A wedding of great interest to many relatives and friends in High Point and Davidson county was solemnized in Lexington last Wednesday, when Mr. Carey Davis and Miss Alice Koonce, both of this city, plighted their troth. Dr. A. G. Dixon of Greensboro was the officiating minister. The groom is a son of the late Mr. and Mrs. Chas. W. Davis of Davidson county, and is a worthy and popular young man, being a music teacher of talent and promise, while his bride is the younger daughter of Mr. and Mrs. J. D. Koonce, formerly of Lexington, but now residents of High Point. She was a member of the High Point High School Class of 1924, and is very attractive and popular. Both Mr. and Mrs. Davis have been members of the church choir for several years, and are excellent young people and loyal church workers. The congratulations and hearty good wishes for a happy wedded life are extended to this young pair by a large number of friends here and elsewhere. After a honeymoon trip through the Shenandoah Valley to Washington they will be at home to their friends on Carrick Avenue.

Koonce-Davis

On Wednesday evening, August 17th, at eight o'clock Miss Alice Koonce, the youngest daughter of Mr. J. D. Koonce of High Point, and Mr. Carey Judson Davis, son of Mrs. Flora Davis of Kernersville, were united in matrimony at the Methodist Protestant parsonage in Lexington. The ceremony was performed by the writer.

The bride and groom motored to Lexington for the wedding. They were accompanied by the father of the bride, her two brothers, H. B. and A. J. Koonce and their wives, and also a brother of the groom, Mr. N. A. Davis and his wife. After a wedding trip this splendid young couple will make their home in High Point.

We wish for them joy, happiness and success.
A. G. DIXON.

—We are often in the dark, but Christ is the Light of the world, and He will lead us.—C. E. World.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.

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OUR CHILDREN'S HOME

Offerings by Churches and Individuals

Rose Hill, Pageland, S. C., $4.09; Salem, Saxapahaw, $11; Clarice Mae Henly, Asheboro, $2; Mrs. D. I. Gasters, Sunday Eggs, $2; Mr. W. H. Layton, Burlington, $2; Children's Recital, Mt. Pleasant, Mt. Pleasant, $21; Children's Recital, Liberty, $25.

Offerings by Sunday Schools

New Salem, Randleman, $2; Grace Baraca class, Greensboro, $15; Grace, Greensboro, $6.27; Welch Memorial Baraca class, High Point, July and August, for support of one child, $10; Hickory Ridge, Forsyth, $6.51; Winston-Salem, $8.53; Shoals, Pinnacle, $5.25; Lebanon, High Point, $6.75; Haw River Mission, $4; Friendship, Haw River, $4.25; Christian Endeavor Society, Caroleen, support of one child, $5; Fair Grove, Haw River, $3.50; Bethany, Randolph, $1.75; Creswell, Creswell, $2.87; Midway, Haw River, $5.40; Yarborough, Yarborough, S. C., $1.35.

We again wish to express our gratitude for your continued support in a financial way, and some have remembered us in other ways. We deeply appreciate any support given, and feel sure that in giving to support these children, each one will be rewarded in so doing. We also need your prayers in this work.

The Junior Paraca class of Concord expressed their sympathy in a very helpful way this week to Sam Coble, our little boy who suffered a badly broken leg in our sad accident on April 10th, and can not walk a step yet, only with the aid of crutches,) when they sent him $2 as a token of their love and sympathy. They would feel rewarded could they only have seen his glowing countenance when receiving this gift. Many others helped to brighten lonely hours for him, during his long stay in the hospital. We desire to thank each of them.

E. F. ALLMAN, Superintendent.

SUNDAY SCHOOL

Lesson for September 4.—Solomon's Wise Choice. 1 Kings 3:4-15.

CHRISTIAN ENDEAVOR

Topic for September 4.—The Use and Abuse of the Tongue. Jas. 3:1-18.

HIGH POINT COLLEGE

HIGH POINT, N. C.

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Correspondence solicited.

R. M. ANDREWS, *President*

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FRUITFUL OF MANY EVILS

The above heading is quoted from Brother Dosier's article on "Supervised Dancing." I read and reread his article and say I agree with him.

"The modern dance is worse than unfruitful, being fruitful of many evils." When the young people's conference for weeks ahead and our pastors urged and re-urged for each church to register, and send 50 cents for each registration and go if you can, but be sure to send the 50 cents whether you go or not, and we send them and they are taught that "It is all right to dance if properly supervised," I shall be sure to keep mine away. At a cost of $12 to me I sent one of my girls to be instructed along religious lines and not to be taught that worldly amusements that do not lift to a higher Christian life are all right, and when a minister who professes to be called of God so violates the obligations and Christian duties laid down in our church Discipline, teaches contrary thereto, I, like Brother Dosier, think we had better keep them under our own parental roof, and use our money in another direction I for one shall do so.

Wonder if that young preacher ever read our Discipline. If so, did he not promise to avoid worldly amusements that would be harmful to the cause of God, and is not modern dancing one of them? If he can't see any harm in the modern dance is he not blinded by the world and would not it be well now in his youth for him to consult the only eye specialist for his trouble, Jesus Christ?

E. C. HARRIS.

California is promising an orange crop of 28 1-2 million boxes. Last year's production was 24 1-5 millions and that of 1925 18 1-10 million boxes.

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WHERE QUALITY TELLS

Greensboro, N. C.

Rev. T. F. McCulloch is to fill Rev. B. M. Williams' appointments at Hebron and Chestnut Ridge next Sunday.

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XXXIII. GREENSBORO, N. C., SEPTEMBER 1, 1927 NUMBER 42

Pres Elderdice 5dec7
Westminster MD

Did You Ever Hear of It?

The Census of Religious Bodies published by the United States Government gives information concerning "The Catholic Apostolic Church." This must not be confounded with The Roman Catholic Church nor with The Apostolic Holiness Church. It has altogether only about a dozen churches with less than four thousand members. Chief interest in it is in certain peculiarities of doctrine and history and plan of organization. In its account of itself it gives the following statement:

"The movement which resulted in the formation of this communion had its inception approximately at the beginning of the second quarter of the nineteenth century. The momentous events of the closing years of the eighteenth, including the French Revolution and the rise and fall of Napoleon, had aroused in the minds of many devout men a conviction of the nearness of Christ's personal return, which was accompanied by a deep sense of the unreadiness of His church, in its divided condition to meet Him. At the same time there began to be a realization of the importance of prayer for the coming of the Holy Ghost and an earnest desire for the renewal of the spiritual gifts of apostolic days. As a result of these things pious people of all denominations began to pray for a general revival and for the outpouring of such a measure of the Holy Ghost as distinguished the apostolic age. About 1830 there appeared among some of those who were engaged in this concert of prayer what were considered as distinct and abundant manifestations of the presence and power of the Holy Ghost, similar to those of the apostolic age, taking the form principally of speaking in tongues and prophecy, as at Pentecost. These manifestations continued, and in 1832, as a result of the 'prophetic revelations,' certain men were regarded as called to the office of apostle. Others were added from time to time, until, in 1835, twelve in all had been chosen, corresponding to the number of the original apostolate."

These twelve men were made the ruling body of the new church. The movement seems to have started in England. The first of its churches in this country was organized in Potsdam, New York, in 1851.

In doctrine this church seems to have been in the main evangelical. The last member of the college of apostles died in 1901, and the church seems to be passing into a decline which will probably end with its extinction.

The history of this denomination has in it lessons for other denominations.

—School days are coming again. Many of our young readers will be returning to the life of the student. What a privileged life it is. The student not merely sits at the feet of his personal instructors, but he sits at the feet of the great teachers of the past who discovered much of the truth now taught and who gave themselves to the spread of that truth for the good of the world. The student is the heir of all the ages and it is a great thing to enter into his goodly heritage.

—Faith in God is needed for right conduct toward others. —*Rev. John F. Cowan.*

What is a Christian?

The question is difficult but very important. To be a Christian or not a Christian is the question of questions.

How may one know whether he is a Christian or not? To ascertain one's position in this matter one must know what a Christian is and must also know what he himself is.

All understand that in order to be a Christian one must sustain some sort of relationship to Christ. But what sort of relationship is it? This opens quite a field for study. Christ has placed himself in several different relationships to us and we may individually place ourselves in several different relationships to Him.

Jesus has made himself the world's greatest ethical teacher. The ethics of the Sermon on the Mount had never been equaled and can never be surpassed. The teacher capable of uttering the lofty precepts of that sermon has won the admiration of men of all countries and ages. But that simply to admire the Sermon on the Mount will not make one a Christian all will agree. To adopt the Sermon on the Mount as one's ethical guide might by some be regarded as sufficient to make one a Christian. To adopt Christ's teachings for the regulation of the moral life, to make Christ one's example in the moral life,—does this constitute one a Christian?

Many have thought so, and have tried to make themselves Christians by acting accordingly. But there is much more involved in being a Christian than simply trying to imitate Christ. It is very difficult to imitate Him, and most of those who would make themselves Christians by merely imitating Christ give up the undertaking in despair. The real Christian must take Christ for teacher and exemplar, but he must do more than that.

Christ has not only made Himself the world's great teacher, or phophet, but he has made Himself the world's King. He has been given authority over the world of mankind and has issued commands to be obeyed by all. He has adopted a missionary program for the world and has in the last great commission mapped out a task that will occupy men until the end of the age. When one accepts Christ as King and commits himself to a life of obedience to the will of Christ, does he become a Christian? Unhesitatingly many would answer in the affirmative. They can conceive of nothing more that is needed to make men perfect Christians than sincere acceptance of Christ as Lord, King, of their lives. What more, they ask, can be required besides obedience?

Between Christ's career as Teacher and His career as King there is another career of His that must not be overlooked. No man can be a Christian who ignores Christ's career of suffering, His Passion. Here is found the very heart of the matter. Paul said, "God forbid that I should glory save in the cross of Christ." The man who does not see that Christ suffered for him, the just for the unjust, has not yet come to understand the secret of redemption. Christ must appear to a man in the aspect of Redeemer before that man can be a true Christian. He must come to feel that he is under everlasting obligation to Christ for suffering for him, before he can have the feeling and experience of a real

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OUR GIVEN TASK

Every normal human being enjoys and appreciates responsibility, it makes a better citizen, a better Christian.

The Christian women of years ago, who heard the cry of their sisters, in the lands across the seas, God laid upon their hearts, very definitely, the burden of souls. Did not Jesus, at the tomb say first to the women, "GO TELL" and all through the ages, this command has been heard, and it is considered "OUR GIVEN TASK."

We want to speak especially of the Woman's Foreign Missionary Society, of our denomination, who for 48 years have successfully established, and maintained, a department of Christian work, at the present time operating in three countries, among women, girls and children, of which our church is justly proud.

Those pioneer women, whose early endeavors laid the foundation upon which all this work has been built, saw then, that the only way to function legally, was to secure a CHARTER; the financial obligation, necessary to carry on such a work, made this a necessity; thus the CHARTER made them a CORPORATION under the laws of the State of Pennsylvania.

This Charter permitting them to secure funds, buy and sell property, to legislate and administer their own affairs, which they have done most creditably. Reports being made regularly to the General Conference.

As years went by plans were increased to meet the needs of the work at each stage of developement, so in 1911 the Budget system was adopted in the annual meeting of the W. F. M. S. Heretofore, the Branches raised funds, having no set goal. The amounts thus received were inadequate to meet the need.

It required time for this new method to be understood, but our women are loyal and consecrated, and the result is, that we receive the regular and systematic remittances, each and every month from all the large Branches and many of the smaller ones.

Thus a Christian work, among women and girls and children of non-Christian lands, has been established, of which our Church can well be proud.

If the women of our churches had not organized and established and developed this great work, would the Church have been able to do so? Survey would show that the Church at large, has had all it could do. In the Churches where the women have their organizations, for this department of work, they have been able to finance and develope their work, while in most all cases the CHURCH through their Foreign Mission Boards have had to reduce their work program.

The mission work as done by the women of the denominations is not only a great benefit to those in non-Christian lands but of great value to those at the Home Base. Through the educational work Christian leaders have been made. When a "key" woman in a denomination is needed for any work of the church, in almost every case the missionary leader is chosen. The missionary women are the ones who get back of all the programs of the denomination, they are glad to assist in all departments of church work. They are back of all the program of the whole church, without an exception.

The question has been asked, if the receipts of the W. F. M. S. have not been increased since the credit has been given on the church Budget.

I do not think they have, it may have been in a very few instances where people gave "if it would be credited on their church Budget" but very few, and not enough to make it noticeable, in the result.

The following is from our files;

	Members		
1919-1920—Muskingum Branch	1,052	sent	$ 9,818.63
1919-1920—Ohio Branch	335	"	2,246,67
			$12,065.30
1926-1927—Ohio Branch	2,099	"	12,622.28
1919-1920—Pittsburgh Branch	825	"	5,161.75
1926-1927—Pittsburgh Branch	1015	"	8,948.78
1919-19-1920—Onondaga Branch	255	"	865.30
1926-1927—Onondaga Branch	278	"	1,465.52
1919-1920—North Carolina Branch ..	525	"	3,165.67
1926-1927—North Carolina Branch ..	934	"	5,937.99
1919-1920—Kansas Branch	65	"	300.00
1926-1927—Kansas Branch	94	"	430.87
1919-1920—Maryland Branch	1,200	"	3,740.52
1926-1927—Maryland Branch	2,560	"	9,866.24
1919-1920—Michigan Branch	384	"	2,021.81
1926-1927—Michigan Branch	497	"	3,828.11
1919-1920—Illinois Branch	813	"	5,225.92
1919-1920—Illinois Branch	469	"	2,922.10
1919-1920—Indiana Branch	617	"	3,337.23
1926-1927—Indiana Branch	834	"	4,682.76
1919-1920—Iowa Branch	140	"	1,005.00
1926-1927—Iowa-Mo. Branch	153	"	642.88
1919-1920—Eastern Branch	708	"	2,038.00
1926-1927—Eastern Branch	799	"	4,798.57
1919-1920—Seattle Branch	91	"	250.00
1926-1927—Seattle Branch	98	"	80.00

Eastern Branch now supports two missionaries. Pittsburgh two. Maryland Rev. Warner and $75.00 per month on Rev. Soderbom's salary. Ohio supports one and has now taken Dr. Lacy. Michigan has been supporting Miss Williams, and Miss Sampson. Illinois is always supporting extra work, and in the past year supporting the head master in our school at Yokohama.

	Mem.	Amt.
1919-1920—Wash. Alex	91	250
1926-1927—Wash. Va.	166	228
1919-1920—West Va.	447	1652
1926-1927—West Va.	482	3173
1919-1920—Texas	25	37
1926-1927—Texas	114	576

The result of the Texas work is due to the efforts of the traveling secretary. New Branches have been established also by Miss Forrest. We do not give their report because they were not in existence in 1919-20 when the Church Budget was introduced.

Funds are received from individuals that would not be given to any other organization, or to the church at large, for special work.

If at the beginning of the Budget plan, when the Church was to have credit for money raised by missionary societies, and as these Societies were apportioned a percentage of the entire General Conference Budget, if in the beginning the church had credited only the 12 per cent for the W. F. M. S. and six per cent for the W. H. M. S. or 18 per cent the combined percentage of what the Societies raised, then the Church would have realized that the rest of the General Conference Benevolences were to be raised by the church, and there would have been no confusion as it is now, and the other Boards would have had the Budgets raised.

The missionary societies raise their funds in a very different way from any Board of the church and have never received any portion whatsoever from any benevolent offerings taken in the church. They have their one public service, granted them by the church, to celebrate their FOUND-

ING, and at which time they bring their Thank-offerings laid aside during the entire year. The INGATHERING occurs at this meeting, always an educational meeting in the church and usually on the Sabbath day. We have found that the largest "Ingatherings" have been at the homes of one of the members, at which time she asks her friends and neighbors, and prepares a program, which is always greatly enjoyed.

When the program is given in the church there are always some who contribute to the thank-offering, which is always thankfully received. No great amount is received in this way, just the gleanings.

Did not one Conference President say, in a recent meeting, in speaking of the contributions of his Conference referring to the Benevolences, "the tragedy of it all is, that the missionary societies raise about all," did he not mean, that the tragedy of it all was, that the *church* did not do *its part.* We have reported a membership of 188,000 and out of this about 18000 belong to the missionary societies, and these women give to every Board of the church, and give until it hurts, is it wise to think that they should give for the WHOLE MEMBERSHIP?

These missionary women know about the Benevolences and realize what it means, because of the system of education they carry on, but when does the CHURCH hear anything about our Colleges, our Home missions, the Church Extension program, our Children's Home, our Aged People's Homes? Whose work is it to present these to the people? Our Discipline says that the pastor shall preach "at least ONE Missionary Sermon a year." Do some of them even do that?

Is not the greatest problem of the church, the question of how to reach the Christians *not interested in Missions?*

As one studies the church we find that only about 25 per cent of the membership give to Foreign missions, and much of this is not sacrificial gifts. At the rate of 25 per cent of the membership that would be per capita about $6.00 each per year, or 50 cents per month, about 12 cents per week. "This represents the price of a cheap magazine or one cigar, two street car rides, about one half of a movie picture show ticket. Surely the church is not interested in the greatest international enterprise of our day.

The women who have faithfully "carried on" the mission work have done so because they firmly believe that Jesus Christ came to save the women of India, China and Japan, just as surely as he came to save the women of America, and they know full well if he did not come to save INDIA, CHINA and JAPAN, he never came to save AMERICA.

We are vitally interested in the Woman's Foreign Missionary at the present time. Many things are being said, and many questions are being asked. They have a DUES paying membership, which amounts yearly to quite a sum, and without which our work would be greatly embarrassed. We have trust funds, one is the Perpetual memberships which is in a Savings account bearing interest, from which we pay back to the Branch treasurers the yearly dues of the one who is a Perpetual member, this is $1.20 per year, and is credited as dues. We have been selling for years Annuity Bonds; these are interest bearing also, and the interest paid semi-annually. We have property that is ours under our Charter, we have leased and purchased and transferred, and sold property, and if we had not had our Charter we never could have done so. These holdings are very dear to the W .F. M. S. because of the struggle they had, to pay for it all. Now if, the W. F. M. S. ceases to be an organization under their CHARTER, and become affiliated with any other organization, will all members of the new organization be dues-paying members? If not, the WOMEN would not, surely be expected to PAY dues. If there is an organization of men and women on an equal basis then all would be a dues paying member, else thousands of dollars would be lost each year. Will every one pay a BIRTHDAY fee? Quite an amount is raised this way each year. Would there be a "Mission Study" attended by both men and women? Would there be monthly meetings for the collection of the DUES? Some one has said, we could get "a new Charter" yes, that is not a difficult thing to secure. But it would never be the same kind, else why a new one?

It would be a great injustice, to the Christian women who have gone forward with this great work entrusted to their care "OUR GIVEN TASK," to make a change just for financial reasons, which seems to be the center of controversy. The church has received ALL THE CREDIT for the WORK DONE ON THE FOREIGN FIELD and as a church has not CONTRIBUTED ONE DOLLAR TO PURCHASE OF PROPERTY or the SUPPORT OF THE WORK. We have been careful of the dimes, the nickels, the pennies, and the dollars, and know where each comes from. The Church has not proven that it could have started and maintained this work that God certainly entrusted to the care of the WOMEN, and He promised to be with them and He has. He opened the doors and they entered, not because they had the funds, but because they had the FAITH. There is also a beautiful fellowship that has become a vital thing for our church, for these women not only have brought in their offerings, but they have grown spiritually. These meetings for women, of women and by women, CAN NEVER BE REPLACED by any other kind of a meeting. It will mean taking the HEART OUT OF THINGS.

It has taken years and years to build up the splendid work begun by those earnest workers of years ago, and if a new plan is introduced, and a new organization is formed, it will require many years for it to become as efficient as the organizations we have now. The women have proven that they are capable of raising funds and financing the work they have; of course as the work develops more funds will be needed.

It has been pointed out that the UNION on the Mission Field is just what they needed. That is very true, because they are doing work in a country, the same work, only in different departments, one department for men and boys and one for women and girls and children, and because of the laws of these countries there certainly is no danger of "OVERLAPPING" in the schools, they are separate, and managed separately, so there is no overlapping there, and there is no overlapping in the adminstration of affairs because the women administer the affairs of the W. F. M. S. and the men missionaries the affairs of the Church. The forces on the fields would have problems in common at times, and it is ideal to confer with each other as to their solution.

At the Home Base, the situation is somewhat different. The main work at the Home base is the raising of the funds to carry on the work of the departments. We have stated before that the funds are raised so different that there is certainly *no overlapping there.*

The Union Board of Foreign Missionary Administration, is a "TRYOUT" and the Executive Committee of the W. F. M. S. is still maintaining its Charter, and feels that they still have authority over their own. When a paper is sent to them for action, they feel that it is their duty to act; this is overlapping.

The Funds of the Society have been sent to the General treasurer monthly, and been used as from a "common fund." This has been a great benefit to the financing of the men's department, but it has not increased the finances of either

Society or Board, *not one dollar.* It is very doubtful if the INTEREST in MISSIONS has been increased throughout the church membership.

If by this "TRYOUT" we have not found finances and interest increasing, those are TWO PARAMOUNT ITEMS, and by a UNION, the DUES may cease, the SPECIALS *will* cease, and as it is now, the Church has not supplied sufficient funds to carry on their ENTIRE MISSIONARY PROGRAM, IN WHICH COUNTRY WILL THE MISSION WORK CEASE?

HOW WILL THE INTEREST IN THE LOCAL WORK BE INSPIRED? WHOSE SPECIAL WORK WILL IT BE TO KEEP THE "MISSIONARY FIRES" BURNING?

Some years ago before the "Budget" of the church, in looking over the minutes of the Annual Conferences, we found that in every case where the Benevolences were paid they had a Foreign Missionary Society. This is worth remembering.

The women's missionary societies have done a great Christian work, and all the credit has been given the church, and the Church at large has not had the problems and the support of the work. What would the church be without the women?

The women can do a better work for women and with women. It has been tried, and not found wanting.

LIDA K. EAST, *Treasurer.*

RELIGIOUS EDUCATION

With the coming of the college opening we feel a fresh interest in the courses to be given. This year we are prepared to do more intensive work in the Department of Religious Education. During the Freshman year the principles of Religious Education and the methods of doing Sunday school and church work will receive chief attention. These are very vital and practical courses. Then for the advanced classes we offer courses in Psychology of Religion, Social Theory of Religious Education and General Ethics. Mention must also be made concerning the course in Christian Evidences. Ministerial students especially will be interested in this treatment. No effort is made in any of the courses at aimless wandering over the misty fields of thought just for the fun of the wandering. On the contrary, great care is exercised in the selection and preparation of material with the students' deepest needs in view.

In fact these "deepest needs" of the student supply our near and ultimate aims in the whole Religious Education program. While it is difficult to state the case for Religious Education in one brief sentence, I often give the following as a definition. Religious Education is the cultivation of the best in Christian living. We must discover what goes into a good, religious life and cultivate that! And while much will always remain unknown, we certainly have found a good quantity of this religious truth and can benefit by it.

The boys and girls come to us, as you know, from various home influences and unlike traditions. Practically every one is possessed of conceptions, ideals and traits of mind that are most sacred and precious. These well grounded attitudes and sentiments provide a rich soil. The teacher has here a fruitful heart into which he may plant the Truth. And it is our business in Religious Education to strengthen every noble sentiment, guide every pure impulse, and fan the lofty imaginations into a flame of reality that finds maturity in a soul that is truly sensitive to the "sad music of humanity," and a heart that happily trusts in the love of God.

Here are some of the objectives in Religious Education as taught at High Point College:

1. We endeavor to conserve the sacred sentiments brought by the students from his own home. It would be both futile and unkind to disregard this original store of religious impressions. We must use them.

2. Onto this foundation, laid in earlier days, there must be built a more adequate and servicable interpretation of Christian living. Larger meanings must supplant the smaller ones. As the mind expands by intensive study in other fields, and as the student comes to know the joys of scholastic advancement over vast stretches of scientific facts, there must as truly be some growth in religious conceptions or else suffer the spiritual outlook to become seriously dwarfed. A mature mind has a right to demand a mature view on religious matters.

3. Then we strive to establish, what I call, permanency in religion. Let the student clearly understand what is required in religious living; let him realize it is a life proposition. Then by sufficient training in this idea he never can, we believe, look lightly upon Christian duty. We want reliability in discipleship. Education must build men and women of character; persons who can be depended upon at all times to bear their part in the large program of the church.

4. Every student is drilled in the age-long expressions of religious experience. The Bible, poetry, the classics, hymns, history and biography supply a large part of the subject matter for this purpose. No student, we believe, can afford to be ignorant of these lasting expressions of religious devotion. All of this is calculated to heighten one's appreciation of true Christian culture.

5. Again, we hope to aid the student's thinking as he faces an age torn by opinion and controversy. There can be, of course, no conflict in truth wherever found. True science and true religion go hand in hand. But much cloudy thinking centers on this point, and it is a delight to lead the young scholars into a wholesome, Christian understanding of the situation.

6. Above all we must nourish in all students a growing and vital sense of God. This is not always an easy task, as pointed out by Brother Dosier in last week's Herald. But in Religious Education we place great importance on reverence and devotion. We try to teach people how to worship—an art long neglected in many quarters! To accomplish it is necessary to work along two directions. First, we study the psychology of worship to find out just what goes into the experience of public worship. Then programs that produce the best atmosphere for true worship can be organized. Then, second, the student is urged and trained to cultivate his own resources for spiritual communion. Every person ought, in a sense, to be able to generate his own inspiration, and bring his heart into a sense of the Divine under almost any ordinary circumstances.

We believe it should be the normal privilege of every one to share in the rich heritage of our faith, understand its expression, and enjoy its benefits in life. Too, we feel that the student's conception of religion should not suffer in comparison with his other education. One's religious experience should be, perhaps, his chief control in living—it ought to be very useful. Then he wants to be able to help others along the way by living an inspiring, noble and cultured life. Finally, the program of Religious Education must lift one away from the burdensome grind of "the world" and teach him the better to feel "that presence that disturbs with the joy of elevated thought."

P. E. LINDLEY.

High Point College.

—The only cure for prejudice is Christian love—love to God and love to man. The root of prejudice is selfishness. Most of us think far too much of ourselves—our work, our possessions, our good qualities. We need to live more in the lives of others if we would be true to them and ultimately to ourselves and to God.—*Amos R. Wells.*

THE DANCE—A MISUNDERSTANDING

We wish to say that we have had a conversation with the young preacher referred to in our article, "Supervising the Dance," and he positively disclaims having made the statement attributed to him, or supposed to have been attributed to him. That the statement is entirely a *mistake*. That he preaches against the dance and uses his influence against it.

He said the question of "recreation" and "amusements" was being discussed with, and before, the class, and that the dance was being discussed. That the *book* they were using—he did not state its title—gave the different views held on the dance question—the "extremes," as he stated it to us, all the way from no dancing at all, to the other extreme, whatever that was,—he did not say—and among these different position given in the book, one was, it seems, that dancing was permissible, if "properly supervised;" but that he himself did not endorse, nor commend, this position, but repudiated it. He said further, that he was in harmony with the position taken in our article, touching the dance.

We wish to say further, that we feel sure that the parties who reported the matter to us would not wilfully make a false statement, and that the whole thing has grown out of a *misunderstanding* on the part of some person, or persons, who were in the class, and, of course, honestly reported the matter as such person, or persons, understood it. We do not believe that any one has intended to misrepresent any one or anything.

We wish it distinctly understood, however, by all parties, that we do not hereby *recede* one iota from our position taken on the dance in our former article, "Supervising the Dance," that it is fruitful of many evils, and should in no wise be indulged in by Christians, but feel it to be but fair to the young preacher to make the above correction. J. F. Dosier.

IN BEHALF OF OUR SUMMER CONFERENCES

It is to be very greatly regretted that this matter has gotten into print, but since it has then I feel constrained to write in behalf of our Summer Conferences before it goes any further. Personally, I think there is an awful mistake somewhere. The person or persons reporting to Brother Dosier that a "Young preacher taught supervised dancing" at our Summer Conference should have reported to the president of the Summer Conferences, or to the president of the Annual Conference, and had a thorough investigation made before anybody went into print about it. However, both of these presidents taught in the Summer Conference, and it may be one of us who is the accused. Then too the term "Young preacher" is very broad, and might include Brother Paschall and me, and for that reason we would like to have it cleared up.

Glancing over the list of preachers who taught in the Summer Conference I find that Rev. C. E. Forlines, A. G. Dixon, H. W. Maier, J. E. Pritchard, S. W. Taylor, L. W. Gerringer, R. W. White, J. D. Hardy, F. L. Gibbs, M J. Shroyer, and E. L. Ballard taught in this last Summer Conference. Knowing each one of these men as I do it is very difficult for me to believe that either one of them was guilty of teaching what WE are reported to have taught. This is a very grave charge that confronts us, if true; and a much more grave charge if not true. I think I speak for every one of us when I say that for the good of our Summer Conference we want the thing absolutely cleared up. These are all men of God, and every one of us willing to suffer if need be, or to make correction, or to apologize if in error, or to do whatever is necessary to set the thing right. *But we are unwilling for our Summer Conference to suffer.* It does seem that in the first place there was a better way to get at this. In Gal. 6:1 we read, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens and so fulfill the law of Christ." I do not think either one of us has erred in the thing whereof we are accused, but our good names are called in question, and the good intents and purposes of our Summer Conference have been questioned. For the sake of the Kingdom private inquiries should have been made, and perhaps they were, but I fear not. I do know that no one communicated with me about it, and yet I was one of the teachers.

Some ten years ago these Summer Conferences were started in the denomination for the glory of God and the good of our young people and workers, and when we started them in all our counsels we urged the most careful selection of the books to be taught, and of the teachers to teach in these in Conferences, and so far as we know this has been done most scrupulously. And when we went into our last Summer Conference I was willing to vouch for every teacher on the program, and I believe I can still vouch for every one of them. If I am wrong in my judgment then I wish to be shown; for most certainly in this case I am from Missouri.

During this past Summer there have been held some eighteen or twenty of the Summer Conferences throughout the denomination, and it is safe to say that some five or six thousand people have attended them, and nearly all these have been blessed and uplifted because of the teachings to which they have listened. And during the ten years of the life of these Conferences thousands have received inspiration, and information in these Conferences which has sent them back home to be a hundred fold better workers than they otherwise would have been. And although the life of these Conferences has been only about ten years, there are already several young men preaching in our pulpits as a direct result of these Conferences, and we already have missionaries in the Foreign Field and in the Home Field who are the product of the Conferences.

And I have faith to believe that all of these young workers are sound in their teachings.

Already hundreds of the very leaders of our denominations are saying that these Summer Conferences are doing for us the biggest piece of work that is being done in the denomination today. And each year we are just as careful as can be in the selection of our books and our teachers,—I say "We," because though Lawrence Little is the Executive Secretary of our Board of Young People's Work I happen to be president of that Board and a close adviser to Brother Little.

Some one may say, "Now, Dixon, you ought to have sense enough to know that no one has accused you of such teaching." I think so, too, and yet in looking over the list of teachers, and knowing them as I do, and having the utmost confidence in each one of them, and knowing how each one of them stands on the subject of dancing, it would seem to me that either one of them would have the same right that I do to say,—"Well, certainly no one thinks that I taught foolishness like that." And yet it remains that one of us is accused of this thing.

Some years ago in one of these Conferences a young preacher was accused of teaching "So and so." This was reported to an older preacher who had known the young preacher from his babyhood. The older preacher went to the young preacher, and said, "My young Brother, you are reported to have taught so and so in—Conference." Whereupon the young preacher said to his elder,—"Did you tell them that I didn't teach anything of the kind?" "Why, no," said the older preacher, "I didn't tell them that you did not teach that, though I didn't believe you did." The young preacher replied,—"You have known me all my life, and you should have known that I did not teach that; and my greatest disappointment in the whole thing is that you did not have

confidence enough in me to tell them that I did not teach it." So, dear friends and brethren of the Conference, permit me to say again that I know each one of our teachers so well that I cannot believe that either one of us taught that "The supervised dance is all right."

For the sake of ourselves and for the sake of our Summer Conference, I am making every investigation about this that I know how to make, and will just ask the readers of the Herald to withhold any harsh judgment in the matter, and any further criticism of the matter until we get at the bottom of the accusation. I am sure that every one of the teachers whose names occur above will join me in saying that by the help of the Lord no chaff shall get into our Summer Conference, to say nothing of permitting corruption to come in.

Praying God's richest blessings upon each of you, and upon all His workers everywhere, I am,

Faithfully yours in His service,

A. G. Dixon.

What Is a Christian?

(Continued from Page One)

Christian. Christ must be recognized as Priest as well as Prophet and King, and as Priest as offering in his own person the sacrifice that made pardon and salvation possible.

God might have sent angels as prophets; He might have sent angels as kings and rulers. But what angel could He have sent who could redeem us by dying for us? Christianity will never appear in its glory to a man who cannot see the glory of the atoning death of Jesus Christ. To the man who does see it, the "Man who died for him" becomes "the fairest among ten thousand," the "One Altogether Lovely." A soul with such a Christ is a Christian. He has caught the meaning of redemption. The Savior that loved him well enough to die for him he will gladly follow and obey. He feels beneath him the everlasting arms. He feels the power of an endless life. Christ has become to him not a mere name upon a banner, but a power within the heart. A divine power that makes sin repulsive and holiness attractive. A Christian is one who finds Jesus to be a Savior from all sin.

THE SUN AND THE LANTERN

I was walking full of gladness
'Neath the azure dome,
In the splendor of the noontide,
Heading straight for home;

In the sun which since creation,
Through unnumbered years,
In its undimished brightness
Still our planet cheers.

When a courteous stranger offered
To enhance my view,
From the candlelight which flickered
In his lantern new.

"May I know thy name, kind stranger?"
"Modern Thought," said he.
Said I: "When yon sun is finished,
I will send for thee!"

—*Selected.*

—Whatever our private views about particular amusements, most of us agree that recreation is essential in healthy life, and that we work better if we have occasional play and pastime.—*Margaret E. Sangster.*

The WORK *and the* WORKERS

During this last week Mrs. Dixon and I were with Rev. O. C. Loy and his people at Midway on Guilford Circuit. We feel that much good was done in this young church during this meeting, though no one joined the church at the close of the meeting. We are hoping, and believing that several will join at the next regular appointment. The meeting should have continued through Sunday and into this week, but as is so often the case, the pastorhad to begin another meeting on Sunday, so this one had to close on Friday night. This is a new community for us, and our membership is small, so a meeting here ought to be held longer so as to interest the people of the community. Brother Loy is doing a splendid work on Guilford, and both he and his young wife are much loved.

Richland

On Sunday, August 28th, I was with Rev. F. R. Love and his people at the beginning of the revival at Brower's Chapel. I preached twice to very attentive congregations. It is a joy to preach at these old time country churches where the people seem eager for the gospel. Brother Love was planning for another service last night. His people are fond of him and his wife, and are cooperating with them splendidly. We trust they will have a good meeting at Browers, and that the year's work will wind up well.

Two Months

It is well for us to remember that there are just two months between us and the Annual Conference. What we do to round out a good year's work for the Lord must now be done within two months.

Pay-Up Day

I am hereby suggesting October 16th as Pay-Up Day for pastor's salaries and the budgets. If each charge will endeavor to pay up by October 16th that will give a good chance to round up any deficits that may be before the pastor and delegate start for conference. Delegates do not like to go to conference with pastor's salaries unpaid, and pastors do not like to go to conference with salaries paid in full, and little paid on the budgets.

Rally Day Services

I have on my desk a sample copy of the Rally Day programs. It is a worthy program, and well gotten up. I am hereby urging every church and Sunday school to get busy in time and hold the Rally Day services. The money collected at these services is for Christian Education. It will help to pay your part of the G. C. B., and will also be a direct benefit to High Point College. Be sure to order supplies early from Rev. F. W. Stephenson, D. D., 613 West Diamond street, N. S., Pittsburgh, Pa.

Appointments

September 3rd and 4th—Connelly Springs.
September 11th—Uncertain yet.
September 24th—Melton's Grove.
September 14th to 21st—Creswell.
September 25th—Rockingham, Dedicate Church.
September 26th—Bethesda.
October 4th—Chase City, Dedicate Church.

Faithfully yours,

A. G. Dixon.

—Not dreadnaughts and fortified canals, but what our children are, will make our future nation great.—*National Cash Register News.*

Denominational Enterprises

DEDICATION OF THE KLÉIN-COLBOURNE MEMORIAL CHURCH AT NAGOYA, JAPAN

June 26th was a red-letter day indeed for the members and friends of our Nagoya School church. It was a day on which their long cherished hopes and earnest prayers were finally realized, in fact, a day of pride and joy for all Methodist Protestants in Japan.

On Sunday, June 26, the Chukyo Mifu Kyokwai, which is known to us as the Klein-Colburne Memorial Methodist Protestant Church, was formally opened, and dedicated to the worship of God. Appropriate services marked the day.

At 10:00 o'clock in the morning the congregation assembled for a last hour of worship in the old church building. As the benches had all been removed from this building, the congregation stood for a brief ceremony. Remarks were made by the pastor, Rev. Mr. Sakaino, and a brief history of the old church was given by Mr. Kimura, principal of our Nagoya School, and an official member of the church for many years.

The chief meeting was held in the afternoon at 3 o'clock. A large congregation assembled in the beautiful auditorium of the new church. The president of the conference and the former pastors were present. Pastors, mission workers, and missionaries of our own and other denominations from Nagoya and vicinity were also in attendance.

The sermon was delivered by Rev. I. Inanoma, former president of the Conference. It was brief, eloquent, and full of grace and power. Former pastors, Otake and Tamura, also took part in the service. On behalf of the building committee the church was presented for dedication by Brother Auman, and accepted by Pastor Sakaino on behalf of the congregation. President Sakai took charge of the dedication. Pastors of churches of other denominations and others offered felicitations. Dr. Layman pronounced the benediction. The whole service carried with it a genuine dignity and impressiveness. We left the service with the prayer in our hearts that this church might become a House of Worship and a House of Prayer where many souls should find life and peace and joy in Christ Jesus.

It would not be possible to give an adequate description of the splendid new edifice. The pictures will tell the story more satisfactorily. Suffice it to say that this church will compare favorably with any in Japan. It is by far the finest in Nagoya or vicinity, and one of which our denomination may well be proud.

We wish to give due credit to those in charge of the building operations. The architect and contractor were most efficient and conscientious in their labors. The Hirose Company, the contractors and builders, were most courteous and painstaking, and tried to follow the wishes of the building committee even to minor details. The carpenters worked faithfully from 7 a.m. to 7 p.m., a thing of wonder to us who come from the land of the six and eight hour day. As Mr. Kimura expressed it, while he joyfully watched the progress of the building from day to day, "the noise of their hammers is music in my ears."

Special credit is due the Mission Building Committee, composed of Dr. Layman and Mr. Auman. Dr. Layman, himself more or less of an architect and builder, gave most generously of his time and talents in supervising the construction of this new building.

In addition to the dedication service there were other meetings which are worthy of mention. After the dedication, the pastors, mission workers, and missionaries of our own church met together in the spacious Sunday school room for an hour of social fellowship, and to partake of a delicious Japanese meal served by the church committee.

On Monday, July 27, in the afternoon and evening two powerful addresses were delivered by Rev. Mr. Imai, pastor of the Tokoyo Aoyama Cakuin (Methodist Mission) church. The main auditorium and gallery were packed to capacity with about 700 students. Several of the classes could not attend as there was not sufficient room. What an inspiring sight to see the church filled with so many young men, the future citizens of Japan. Brother Imai preached with exceptional power and fervor, and, we believe, with lasting effect. Will you not join us in the prayer that God may make this new church the agency through which many, many of these young men, and others, may be brought into the Kingdom of our Lord Jesus Christ?

On Tuesday, the 28th, a memorial service was held for the teachers, students, and alumni who have passed on to the Great Beyond. In the evening an informal farewell service was held by the church Christian Endeavor society in honor of Mr. and Mrs. Auman, who are returning to America on furlough.

On Wednesday morning, the 29th, there was a special service in honor of Dr. and Mrs. Layman, who have given so many years of faithful service to our church in Japan. A handsome memorial window has been placed in the church in their honor, by the Alumni Association. Dr. Layman, in his address, stated that he greatly appreciated the Japanese custom which enabled a man to receive a memorial window while he was still living. He also said that he thought it would be most appropriate if a similar window were erected in honor of Mr. and Mrs. Kimura, whose faithful service has meant so much in the development of the school—a splendid suggestion, by the way.

We, as missionaries on the field, and also in behalf of the Japanese church, wish to thank the Board, and through the Board all those who had a part in this enterprise, for this splendid new edifice. We feel that our descriptions are so inadequate. We hope the pictures will be more satisfactory. If you might have the privilege of seeing this church for yourself, especially when it is filled with students listening to the Gospel, you would feel amply rewarded.

May God bless this church to the increase of His Kingdom; may He bless all those whose gifts have made it possible; may He bless all those who enter its doors for ministry or worship; —will you not join us in this prayer?

The above splendid account of the dedication of the Klein-Coulbourne Memorial Church in Nagoya, Japan comes from the pen of the Rev. Paul F. Warner written on the steam ship while on his way home for his vacation.

S. W. Rosenberger, *Executive Secretary.*

—John Wesley's mother once wrote to him when he was in college: "Would you judge of the lawfulness or the unlawfulness of a pleasure, take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; whatever increases the authority of your body over your mind —that thing, to you, is sin."

—It makes no difference how rich a country may be, or how well fed are its people, if the people have not the bread of life. The worst famine is a famine of the Word of God.

OUR STORY PAGE

THE DRUMMER BOY

Of all the small boys in Hillsburg, Clyde Meredith was the happiest. Not that the occasion called for mirth, for it was a solemn occasion. It was Decoration Day, and there were many aching hearts and wet eyes and many sorrowful thoughts.

"O, for the touch of a vanished hand,
And the sound of a voice that is still!"

But Clyde was too young to understand war and the awful meaning of death. He came of a very lucky and long-lived family. Even his great-grandfather Meredith was still hale and hearty. So, naturally, Decoration Day brought no sorrow to his heart. It brought keen excitement and pleasure, for there was a parade and speeches and picnics and at night a big bonfire. And the best part of all was that he was to have part in all these things. His great-grandfather had been a drummer-boy during the Civil War, and Clyde was to wear his old uniform and march in the parade.

"I hope," said great-grandpa, "you'll be worthy of that uniform. No matter what happens, be ready to do your duty as a soldier and a gentleman."

Clyde saluted, promising himself to do his very best. Mother Meredith pressed the old suit and laid it out for Clyde and then she said:

"I have everything ready, Clyde. I guess you can get into these things by yourself. I ought to take great-grandpa and grandpa over to the Hall so they can get places in the auto. It takes so long to get things started. Can you manage alone and join us at the Hall? I'll take your drum for you. Hurry and don't be late."

Clyde was sure he could get along very well. He had tried on the uniform several times and knew where all the buttons went.

So his mother and the rest of the family went on ahead to the Hall, in front of which the Decoration Day Parade was to start.

He found it quite easy to pull on the long pants and put on the coat. He was just buttoning it up when he heard a sound downstairs. Of course, he wasn't afraid. Drummer-boys have to be as brave as soldiers, if not braver. He called down gruffly:

"Who's there!"

"A-goo-gaa!" called a gay voice, and Clyde recognized the word as belonging specially to little Jimmy Holden, a two-year-old neighbor.

"How'd you get in?" inquired Clyde, coming down.

"Big Cop! Big Cop!" cried Jimmy, staring delightedly at Clyde in his uniform.

"No, I'm a drummer-boy," explained Clyde. "You'll see me in the parade."

Jimmy did not speak English very well. He had a language of his own which he preferred, and he said a few words, meaning something or other, and Clyde saw him hold up a bright object.

"What is it, kid?" asked Clyde.

He came close and Jimmy hid the thing behind him, but Clyde had already seen what it was—a gas key. There was natural gas in their town and almost everybody had gas fire-places which were turned on from the floor. Most people took out the key after turning on the gas, or turning it off, and Clyde wondered why the Holdens let their little boy play with a gas key. He looked hurriedly to make sure that the key did not belong in their fireplace.

"I turn on the gas," said Jimmy, cheerfully.

"Where?" demanded Clyde.

Jimmy wandered in and out of all the houses in the neighborhood, and was a great pet with everybody.

"I turn on gas!" Jimmy explained. "Just like that!" and he made a motion with his hand.

Clyde was getting quite alarmed.

"Jimmy," he said, "where did you turn on gas? Your house?"

"No, Beany's house," replied Jimmy.

He then toddled to the fireplace and stuck the key into the lock and turned on the gas.

Clyde hastily turned it off again and took the key away, which made Jimmy howl loudly.

"Now, stop that!" cried Clyde. "You're a very bad boy."

"I'm not bad," protested Jimmy.

"Well, you're foolish," Clyde replied. "Come on, now, and show me where you turned on the gas at Beany's."

Beany was one of Clyde's best friends and he would be at the parade with most of his family. But there was a very little baby in the family and Clyde feared that they might have left the baby home and the grandmother had perhaps stayed home with it.

He hurried out and ran Jimmy till his short, fat legs twinkled, over to Beany's house. They rang the doorbell and pounded, then tried the door, but they couldn't get in. Then they went around to the back door.

A man passing by called out:

"Hey, messenger-boy! They're there all right, because when I passed half an hour ago I saw an old lady sitting by the window."

"Jimmy," he said, "I'm getting scared."

Everybody else in the neighborhood had gone to the parade. Clyde was getting scared. He knew how very poisonous the fumes of gas were. Even now the old lady and the baby might be lying unconscious in the locked house, and unless someone got in quickly it might be too late.

He began to go around trying the windows and at last found one unlocked. As he opened it, he smelt gas, and it did not take him long to throw open all the windows, then rush to the fireplace and try the lock. That one was all right, so he went upstairs. The fumes got stronger and stronger, and he rushed into the front bed-room. There in a chair by the window sat the old lady, hunched up looking as if she were asleep. The baby in its crib was very still.

Although the day was mild and warm, the old lady was old-fashioned and very much afraid of draughts. Every window was tight shut. Clyde held his breath and quickly threw them wide open. Then he turned off the gas which was escaping into the room. Then he went over to the old lady and touched her gently. She did not move.

Never was a boy more frightened. He was afraid that she was dead and perhaps the baby, too. He had never seen a dead person, and he was so scared he felt like running away.

"No, I'm a drummer-boy," he told himself, and very trembling he laid his hand on the old lady's wrist. It was quite cold, and Clyde was more scared than ever.

"I'll do the baby first," he thought, trying to remember his First Aid Lessons in case of gas poisoning.

He went bravely to the crib and leaned over the baby. He gritted his teeth and threw off its covers and turned it on its back. Just then the baby puckered up its face and let out a loud scream like a kitten whose tail had been stepped on. Poor Clyde jumped nearly out of his skin.

"Thank goodness, you're alive!" he cried.

"Look here," exclaimed a sharp voice behind him. "How dare you come and wake up the baby!"

It was the grandmother, quite alive and looking mad enough to spank somebody.

"I—I'm sorry," stammered Clyde. "Please excuse me. I'm late for the Parade now. I came to give you a gas key Jimmy had swiped from your fireplace some time ago. Better keep it up on the shelf."

The old lady looked a little bewildered as she took the key, but the boy bounded off.

"I tried to do my duty," he thought, "but if I'm late for the parade I'll feel awful."—*Selected.*

THE LITTLE TOWN OF UPSIDE DOWN

There was once upon a time a good little girl who woke up one morning and got out of the wrong side of the bed. It was a dull, rainy day, instead of a bright, sunny one, and she had wanted to play out of doors in the garden. That is the way things started.

When her nurse wanted to wash the little girl's face, she sputtered and she pouted. When her hair was brushed, she squealed and she cried. She wouldn't let nurse put on her stockings, and she didn't want any breakfast. After breakfast she sulked with her nose flat against the rainy window pane. She was as cross as cross could be if anybody spoke to her.

Well, while she was standing with her nose flat against the rainy window pane, a little elf hopped out of a raindrop and slipped in through the window ventilator. "Hello!" he said, "I've come to take you to the little town of Upside Down. Come along! All aboard for the Upside Down Place!"

He took the little girl and whisked her off, and the first thing she knew she was on a puffy-puffy train that had its engine at the back and not at the front, and the train went backwards instead of going the right way! The little girl kicked and she screamed, but the train kept on going wrong! "Where are you taking me?" she asked.

"I'm going to show you what the Upside Down country is like," the little elf answered. "You belong there because you've been doing everything wrong since you got up this morning. That's why you belong there, and not with right side up people. That's why I'm taking you to the little town of Upside Down."

So they kept going on and on with the engine at the back of the train and the train going backwards instead of the right way. By and by the little girl noticed that the trees were all upside down, with their roots in the air; the sky was where the ground ought to be; the houses stood on their roofs, and everybody walked wrong side up. She didn't like it at all, at all.

"I don't want to go any farther," she screamed. "I want to go home."

"I can't take you home. You belong in the Upside Down country where the little girls won't let their nurses wash their faces, where they scream and kick when their hair is combed, and where they won't put on their stockings or eat any breakfast."

There was nothing to do but just as the elf said. And at last they stopped at an upside down station and got out at the little town of Upside Down.

"This is where you belong," said the little elf. "You don't belong where things are right side up."

So the little girl got out at the upside down station and walked through the upside down streets of the little town of Upside Down. It was not at all nice. It was horrid. When she spoke to anybody she met, that person snapped and snarled or else that person sulked and pouted. O, the little girl did not like being treated that way at all. She began to think that that was just exactly the way she had behaved to her nurse. And she said to the elf: "I am tired of this upside down place, and I want to be right side up. Can't I go home again ever?"

"If you do things the right way," said the elf, "then you can go home. But you really belong here." And he looked hard at the little girl. "Let me see how you act when the nurse wants to wash your face," he asked. "Let me see what you do when she puts on your stockings. Do you feel like doing things right and eating your breakfast?"

So the little girl said: "I want to go home and be right. Please take me home, and I will be good." And she showed the elf how she would behave when she went home again.

"It looks as if you might go home," he said. "But I must be sure you can be pleasant before I take you. Smile."

So the little girl smiled. And they went to the station and got on the train that went the right way and not the wrong way, and they went home lickety-split.

When they reached home there was the nurse waiting for the good little girl; and the little girl said: "Oh, I'm not upside down and wrong any more. I'm glad I'm home, where everything is polite and right side up. I don't want to go to the little town of Upside Down any more."

And what became of the little elf? That I don't know, but I wouldn't want him to take me to the little town of Upside Down, would you?—*Congregationalist and Advance.*

MOST BOYS HAVE DISCOVERED

That it pays to be friendly.

That it takes something more than clothes to make a good chum, why don't you get there first?"

That good habits and a good time have never yet been divorced.

That the sun invariably rises on time the day after his defeat; yes, and that it seems to smile, and say: "Another opportunity."

That work gives spice to play, and that play gives flavor to work.

That fairness says: "If you expect John to be a helpful chum, why don't yo uget there first?"

That the lions of difficulty that one sees in his path are often fast chained.

That ill-temper is always a desirable possession—to get rid of.

That high ideals keep his feet out of the mire.—*Boy Life.*

A WRONG COURSE

"We plan and plan, then pray
That God may bless our plan;
So runs our dark and doubtful way,
That scarce shall lead unto the day—
So runs the life of man!
But, hearken! God saith, 'Pray!'
And He will show His plan,
And lead us in His shining way,
That leadeth on to perfect day,
Each God-surrendered man!"

—*Selected.*

—A judge of the Supreme Court once wrote a book to show that this is a Christian country. And so it is. But only nominally. Among the 115,000,000 of our population it is impossible to say how many really try to follow Christ. And a Christian is a person that tries to follow Christ. Obviously, if there is any considerable number of persons that are not followers of Jesus, we need missionary work.

—Stir up boys and girls to amuse themselves. Then amusement becomes a handmaid to education.—*Henry Ward Beecher.*

FROM PASTORS *and* PEOPLE

Fair Grove, Why Not Circuit.—Sunday, August 21, was home-coming day for this church and community. By 10 o'clock a large crowd had gathered until there was no more room in church and many on the outside.

Most of the sons and daughters of the Aumans, Kings, Cagles, Slacks, Spencers, Lawrences, Garners, Lowdermilks, and others returned home for that day. Also many of the students of Why Not Academy were shaking hands with friends. Rev. J. H. Stowe who was pastor here for eight years and has helped in several meetings was here, also his daughters, Miss Xannie of High Point, and Mrs. Carrie Royster of Troy, Mrs. Caro McNeil of Asheville, and Mr. Stowe of Greensboro. We would not forget to mention our own Rev. B. M. Williams, who was converted in this church and preached his first sermon here. We are proud of him. Other visiting ministers who were present were the Rev. R. F. Brown of Richmond, Rev. W. L. Maness of Siler City, Rev. J. E. Pritchard of Asheboro, Rev. J. R. Comer, Seagrove.

That day was also the beginning of our special meeting and it had been understood for some time that Rev. J. Clyde Auman would do the preaching which he did well. The visible results were not what we could wish but we feel that much good was accomplished.

Our pastor, Rev. D. I. Garner, has been very busy with his meeting and helping in others and it seems that each sermon he preaches is better than the others.

We held Children's Day in July and had a nice service. REPORTER.

Haw River Circuit.—Our special meeting at Brown Summit will begin the first Sunday in September. Rev. W. L. Carson will be the help.

Brother Rupert Butler, from Midway church, has been elected delegate to Annual Conference. We have held three of our special meetings assisted by Revs. Carson, Trollinger—J. L., and Sisk. All did fine work and the meetings were successful. The additions were not as large as some other charges have had but this is due to the fact that the material is kept worked up

In spite of the fact that the pastor and wife have been sick, the work is going well. The wife is still improving and the pastor has excelled himself in weight and is feeling fit again. W. D. REED.

Hollister, Halifax Charge.—Our Sunday school attendance has been very good during the summer months. We planned to have our annual Sunday school picnic last Thursday, but owing to the heavy rainfall it was postponed until a later date.. We were very glad to have with us last Sunday Mr. Yarborough of Richmond, Va. He gave us a splendid talk on, How to Improve the Sunday School.

Our Missionary societies met with Mrs. Edd Wood on Tuesday afternoon, August 16. We had a good meeting and nearly all the members were present. We missed our pastor at the meeting. He was in a revival meeting and could not be with us.

Our revival meeting began yesterday morning. We had three services yesterday. Our pastor preached two wonderful sermons. It seems to me he preaches better every time I hear him. Brother Suits came to us last night and will be with us the remainder of the week. He preached a good sermon last night. Pray for us that we may have a great revival in our church.

I attended the meeting at Union last week and heard some wonderful gospel messages by Rev. M. P. Chambliss. Surely Brother Chambliss is a man of God.

KATHLEEN SHEARIN, Reporter.

Alleghany, Davidson Circuit.—Our protracted meeting began the escond Sunday in August. Brother E. W. Jones of High Point was the pulpit help; he came on Sunday and did all the preaching. He did some great preaching. Every sermon seemed to be the best. I never saw better attention than they gave him. There were large crowds all the time, especially at night. The house was full and people out of doors. We had a good meeting. There were six converted and reclaimed; the church revived and we hope that we all may take new courage and live up to our duty. Sickness kept some of our members from the church. Brother Carl Coble and wife were kept away on account of his wife's mother; we miss them in the meeting; also Brother Will Crawford's wife is very sick; we miss them in the meeting. We pray if it is the Lord's will to restore them.

Mr. Jesse Aldred and Miss Cola Taylor were married on Monday of the meeting. We wish them great success in life. They were both members of Aleghany church.

While Brother Jones did the preaching our pastor was busy, he sang, he talked, he pled and prayed; he is always busy and gives us great encouragement. We have a good pastor. Pray for him that he may have great success in life and win many souls for Christ.

ABIGAIL COGGIN, Reporter.

State Street, Lexington.—The pastor has such an efficient reporter that it has "spoiled" him about writing for the paper. Really there have been so many things happening that reports have been neglected on my part.

Our special meeting was good and several were added to the church and following that was our Vacation Bible School with a large attendance, 110, as large as some of our older and stronger churches. Immediately following that a trip to the Southwest in the interest of our young people's work.

It was quite a treat to be associated with some of our field workers like Mrs. Maier and Miss Shaeffer and then the leaders in Arkansas, Texas, and Oklahoma I found to be fine people. I told the people in Texas that I expected to meet the men with broad brimmed hats, leather breeches and pistols. But they dress like we do, look like we do, and in fact I felt very much at home, for many of them were either from North Carolina or their forefathers were and practically all names were familiar. If I were a young man and looking for a greater field of opportunity I do not know of a greater field for service than the Southwest.

In Oklahoma I had eighteen preachers in one of my classes, all of whom seemed eager to learn more about how to do church work effectively. Many of them have not had the advantage we have in the East.

This was the first real vacation that Mrs. Bethea has had in some time. The boys all away from home for the Summer gave her a good chance to go along. It was hot and the work was hard, but it was an enjoyable and profitable trip in every way.

The union meeting held in Cooper, Texas, for the Presbyterians, M. E. South, and Methodist Protestants was a delightful experience. The pastors all fine fellows, a great choir, a fine leader, several instruments, the best of music made it an easy matter to preach. Brother G. W. Sanders, pastor of our church there, many told me is the most popular and the best preacher in town. A fine gentleman of the old Southern type. Many things I would like to tell about, but space forbids. There were a number of professions—mostly reclamations.

In our third quarterly conference held last night the reports were fine, finances up to date, all claims will be paid.

Brother H. S. Lanier is our delegate elect to Annual Conference. N. G. BETHEA.

Asheville.—Last Sunday Pastor Bates preached in the forenoon on "The Secret of Becoming." At night Rev. J. T. Betts gave an illustrated lecture on the Holy Land. On Monday the interdenominational missionary union met in our church here.

Two Sundays ago, Brother Bates was ill and Rev. G. H. Enfield preached in his stead.

Mrs. J. E. Pritchard and Miss Callicutt, of Asheboro, were recent visitors to our church.

The joint meeting of our missionary societies and Brotherhood, two weeks ago, was very enjoyable. We met at the Bates' Cottage in Weaverville. We ladies furnished a sumptuous dinner. President Trowbridge of Weaver Cottage was most happy in the address of the evening. He declared that he is always delighted to meet with Methodist Protestants.

Misses Margaret and Elma Fawcett will enter Guilford College next week. They will be missed from our church. They have been faithful in Sunday school and Christian Endeavor.

Mrs. Lucy Robertson recently returned to Greensboro. She attended our services here many times during her stay. Rev. W. A. Ledford worshiped with us Sunday morning. We were glad to see him.

Rev. G. L. Curry and family were recent visitors to Asheville and Weaverville, to the delight of their many friends. Brother Curry, as pastor of Buncombe circuit, did infinite good. His work is still bearing fruit.

Mrs. J. F. Salisbury is entertaining her niece, Mrs. E. C. Willoughly of Michigan. REPORTER.

Chestnut Ridge, Orange Charge.—Announcement: Our special meeting will begin the fourth Sunday in September with Rev. Edw. Suits as pulpit help. We ask the prayers of the people, that we may have a good meeting.

ANNIE SQUIRE, Reporter.

High Point.—At the 11 o'clock service on Sunday morning Rev. P. E. Lindley delivered an inspiring message on "The Sweets of Life." He called especial attention to the delights of domestic life, of adventure, of memories, and of service for others. The choir sang a beautiful Anthem, "O How Amiable are Thy Dwellings," and Mrs. J. Hobart Allred rendered a lovely solo, "How Beautiful Upon the Mountains" by Harker in her usual charming manner. On Sunday evening the last of the August union services was held at Wesley Memorial M. E. church, when the sermon was delivered by Rev. W. A. Rollins of College Place church, Greensboro.

At the Senior Christian Endeavor Society meeting on Monday evening the Topic, "Why is Missionary Work Needed in a Christian Country?" was discussed, and Miss Alma Headen, returned missionary of the Presbyterian church from work in Africa, made a most interest talk, which was greatly enjoyed and appreciated by the members of the Society.

Rev. and Mrs. E. L. Ballard returned Thursday from their vacation trip to Baltimore, and services of the Junior church were resumed Sunday morning to the delight of the young members. There was a large and attentive congregation present.

At the 11 o'clock service the congregation was greatly pleased to receive a welcome addition, when Mrs. Furman R. Auman, nee Miss Doris Crooks, united with our membership. Mr. Auman has been one of our most loyal and esteemed members for several years, and we are delighted to know that his bride has cast her lot with us also.

The Sunday school picnic which was postponed on account of unfavorable weather last week will be held next Thursday at Ritter's Lake. Cars will leave the church at two o'clock p.m.

We regret to announce that Mrs. W. P. Pickett has been ill for several days. Her numerous friends are wishing for her an early recovery.

Mrs. S. C. Vuncannon and daughter, Ernestine, have returned from a visit to Rome, Georgia, where they were guests of her brother, Mr. W. K. Mebane.

Mr. and Mrs. Fred Pritchard of Burlington, spent the week-end here with his parents, Mr. and Mrs. J. H. Pritchard.

Mr. and Mrs. Carey J. Davis have returned from their wedding trip through the Shenandoah Valley to Washington City, and are at home on Carrick Avenue.

Registration at High Point College begins next Monday, September 5th. Already reservation's for all rooms in the two Dormitories have been made. Classes will be resumed for the fourth annual session on September 7th

Mr. and Mrs. Joseph Hutchison of Charlotte have returned home after a visit of a few days to their daughter, Mrs. June Gray, and her family.

Mr. J. W. Hinkle is building an attractive new residence on Woodrow Avenue.

Rev. J. C. Auman, returned missionary from Nagoya, Japan, is the guest of his sister, Mrs. J. W. Austin.

The handsome new High School building is nearing completion, and will be ready for the opening on September 12th. The old High School will be used as a Junior High School, by the sixth and seventh grades.

Laurel Hill, Fallston Charge.—Our revival meeting began the second Sunday in August and closed the following Saturday night. Brother Morgan did all of the preaching. We, the members of the church, so dearly love him, and enjoy hearing his good sermons so much that we voted for him to do all of the preaching. This he was glad to do and he did it very, very successfully.

Brother Morgan did not preach at the first service, but he made one of the finest talks. He read the first chapter of St. James and explained it. Sunday p.m. he did not take a text, but gave us another splendid lecture on "Counterfeit Religion."

The following were his subjects for the week:

Monday a.m., "Christian Perfection."

Monday p.m., "The Broad and Narrow Way, and Praying for your Enemies." How many of us pray for our enemies? How much smoother this old world, in which we are living, would roll on if we did.

Tuesday a.m., "The Power of the Holy Ghost."

Tuesday p.m., "Sins and Times." This was one among the best sermons. I can't understand how sinners can listen to such a wonderful sermon and harden their hearts against God.

Wednesday a.m., "On Fire."

Wednesday p.m., "The Devil Goes Fishing, His Baits and His Empty Hook." Dear friends, do you know what the devil's empty fish hook is? It is the man who curses.

Thursday a.m., "The Devil Leaves."

Thursday p.m., "Whatsoever a Man Soweth That Also Shall He Reap."

Friday night, "Lost Souls."

Saturday a.m., the sermon was for the church members. "Laying Aside All Malice and Strife."

Saturday p.m., "Hell." This was a splendid sermon. It is, and was sad, for our meeting to come to a close with some of our fine young men on the road to this terrible place, although we had a great revival. It is one that will be remembered for ages. It was a great blessing to our church. May God's richest blessings rest upon our dearly beloved pastor for being so faithful throughout the entire meeting. When his work is done in this world and God says, "Well done, thou good and faithful servant," and takes him home to reign with Him, I believe that one among the brightest of stars in his crown will be for this great revival he has conducted. May God bless and keep him.

Christian friends, pray for us, our church and Sunday school, and that the new members will hold out faithful to the end, which have been brought into the church during our great revival.

ONE OF THE MEMBERS.

Union Grove.—The fact that we have not reported to the Herald for several weeks is no evidence that we have not been busy. The church has been wired and we now have electric lights. We are very grateful to the high school for allowing us to connect up with their Delco plant for power. We have painted the interior of the church and hope, in the future, to carpet the aisles and arrange Sunday school departments.

Our revival meeting closed on Friday night, August 19. We had good attendance and a glorious outpouring of the Holy Spirit. The church was greatly revived, nineteen were converted and reclaimed, and four added to the church. We were glad to have the other denominations of this community cooperate with us. Rev. O. C. Loy did the preaching and his wonderful gospel messages were sanctioned by "amens" from four ministers of other denominations. The people of Union Grove were highly pleased with Brother Loy and want him to come back again. Mr. Robert S. Johnson, a member of the Carolina Quartet, directed the music.

T. GLENN MADISON.

Mizpah, Haw River Charge.—Our Special meeting was held the second week in August. Rev. J. T. Sisk from Mocksville, was the pulpit help. Brother Sisk brought us some unusually good sermons. I am sure every one enjoyed his music also.

On Friday morning his quartet from Mocksville came over and sang for us at the morning and evening services. The quartet was made up of Rev. J. T. Sisk, Pauline and Hughie Sisk, and Mr. Somers with Roy Massey accompanying. I haven't words to tell just how well these four sang. Our pastor called Pauline "a mocking bird." Pauline sings alto and I never heard better. We hope this quartet will come our way again some time.

We were glad to have Dr. George Brown from Reidsville, preach for us one morning during the meeting.

The third Sunday afternoon Dr. Allman brought a group of children from the High Point Children's Home to our church. The children gave us a splendid program. It does us good to see how well these children are trained and taught.

We are so glad that our pastor, Rev. W. D. Reed, and his wife have been restored to health so that they may be with us again.

MRS. FRED E. JONES, Reporter.

Friendship, Fallston Charge.—Our special meeting began the third Sunday and closed Friday night, August 26. Our pastor had for his pulpit help Rev. G. H. Hendry of Concord. Much interest was shown by an overflowing congregation. There were twelve or thirteen converts and nine joined the church. We feel that the church was revived. The people of Friendship learned to love Brother Hendry while he was with us. We enjoyed his wonderful sermons. We appreciate his earnestness and feel sure that he is a man of God. We hope he will come this way again.

Owing to the absence of our faithful pastor, Rev. J. M. Morgan, our young minister, Ptylla Bingham, who is spending his vacation at home, filled the appointment last Sunday afternoon. Young Bingham took for his text, "Seek ye first the kingdom of God and His righteousness and these things shall be added unto you." He brought many points that will be helpful to all present. We pray that God will make of him a mighty man in his kingdom's service.

The Christian Endeavor Society has been re-organized at this place. The young people are taking more interest. Good programs are rendered each Sunday. We have planned to go to Pineview Lake for a watermelon feast Saturday, September 3.

KATIE LEE CLAY, Reporter.

Canaan, Denton Charge.—Our work is still progressing. Our special meeting began the third Sunday and closed Saturday night, August 27. Our pastor had for his pulpit help, Rev. Mr. Trogdon who was our former pastor for several years and was well liked by every one. Rev. A. A. Ridge of south Lexington charge who is a member of our church preached three interesting sermons and Rev. C. E. Ridge, another one of our members, also preached two very inspiring sermons which were enjoyed by all, as it was his first time to preach at his home church.

We feel that we owe much to these good ministers. They won a warm place in our hearts as they labored so faithfully among us. Every sermon was very inspiring and each service was well attended.

We feel that the whole church has been greatly revived. There were twenty conversions and two additions to the church. Yet we feel that there are others in our community that are wandering from the fold of God. We trust and pray that some one may speak a word to them taht will cause them to come into the fold.

Yesterday was our regular preaching day and Mr. Henderson preached a very encouraging sermon. We were glad to have with us Mr. Henderson's brother and wife from Greensboro. REPORTER.

State Street.—Our pastor, Brother Bethea, has returned from a week's work at Mount Hermon, where he conducted a successful revival meeting.

Votes were taken at the close of the morning service for delegate to the Annual Conference. Mr. Walker and Mr. Harold Lanier were nominees. The result of this vote will be reported at the quarterly conference to be held tomorrow night.

The Foreign Missionary society will meet at the church Thursday afternoon. Miss Cleo Spainhour was with us in the morning services a week ago yesterday and was received into the church here. She was formerly a member of Pinnacle church (M. P.)

We were all glad to have Mr. F. J. Cox and his family back in the services yesterday after an absence of nearly three months. Miss Clara Taylor is back from Boone where she attended the Appalachian Training School for teachers. REPORTER.

Hickory Grove.—We were very fortunate and very glad to have Dr. A. G. Dixon with us Sunday morning. He delivered a splendid and inspiring address,, stressing the importance of the church and its work. There was a very goodly number out.

Our meeting begins the third Sunday in September. Rev. Isley Cousin will be his help. We hope to have a good meeting.

ELIZABETH GLASS, Reporter.

Kernersville.—A Rally Day and Home Coming service will be held at the above named church the third Sunday in September, beginning at 10 o'clock. Dinner will be served on the church ground. All former pastors and every member is especially requested to be present.

E. G. LOWDERMILK, Pastor.

—People continue to disappear in flying machines.

A CHALLENGE AND AN OPPORTUNITY

A number of years ago the Methodist Protestant church had a very fine opportunity to organize and build a church in the city of Kannapolis, North Carolina, a thriving industrial city of nearly fifteen thousand inhabitants. For some reason we failed to take advantage of the opportunity and, consequently, other churches went in and have built flourishing churches. Many who were members of our church moved to town and naturally united with the other churches.

Finally, however, we have made a good beginning toward a church organization. During the month of June, Rev. G. H. Hendry, the pastor of our church in Concord, held a revival meeting there and was able to organize a church. The Sunday school is constantly growing in membership, and services are held each Sunday.

A large lot has been purchased near the City High School Building. A large dwelling house stands on one side of this lot, which will serve acceptably as a parsonage. On the other end of the lot has been built a tabernacle in which the services are being conducted. The church membership is much encouraged and is determined to go forward.

But right at this time when, if ever, the work is to go forward, the members there must secure a bit of outside aid, the Board of Church Extension is unable to render any aid whatsoever because of other outstanding obligations. Consequently, we have felt that if the conditions were placed before our workers throughout the state and they realized the wonderful opportunity we have now of building a church where one has been needed so long, that many would be glad to make some contribution.

The matter was presented to the patsors and young people at the Young People's Conference at High Point College. About two hundred dollars was given in cash and pledges. We need just about $1,000 to put the church where it can go forward of its own initiative. May we not appeal to YOU who read this article to send in a contribution of some amount to help in this fine enterprise? We know of nothing that will encourage the local workers more and that will be a better investment in the Kingdom of Christ.

The following cash payments have already been received and have been turned over to the treasurer of Kannapolis church and applied on the purchase of the church property:

H. A. Garrett, $5; Mr. J. Norman Wills, $10; Miss Ethel F. Blackwelder, $5; Rev. N. G. Bethea and wife, $10; Rev. W. D. Short, $5; Capt. R. M. Rankin, $10; Rev. F. R. Anderson, $5; Rev. Lawrence Little, $7.50; W. J. Widenhouse, $5; Y. P. Sunday School Class Concord, $5; Rev. J. D. Williams, $5; J. M. Millikan, $5; Mrs. Whit Wild and Mrs. Lonnie Morris, $1; Rev. J. E. Pritchard, $1; Rev. Robert Short, $2; Mr. T. O. Pender, $1; Rev. C. E. Ridge, $1; Rev. E. A. Bingham, $1; Rev. J. D. Cranford, $1; Rev. J. D. Morris, $5; Rev. M. P. Chambliss, $1; Rev. Fred W. Paschall, $5; Rev. W. H. Neese, $1; Rev. G. L. Curry, $1.

Additional payments may be sent to the following address and will be promptly forwarded to the Kannapolis church treasurer.

Thanking you for your assistance and assuring you of the worthiness of the enterprise, which promises much in the future of the Methodist Protestant church in this section.

Sincerely,

D. A. McLAURIN.

232 N. Kerr St., Concodd, N. C.

We are sending another list of names who have contributed amounts to the Kannapolis Church, and as the other list and letter did not get there in time to get published last week we are kindly asking that you add the following names to the list sent in last week and get them in this week's paper.

W. L. Ward, $5; J. H. Snotherly, $12.50; G. B. Harris, $42; E. T. Ellington, $3.50; M. L. Crewe, $5; Dr. A. G. Dixon, $5; H. C. Carmichael, $5; R. A. Hunter, $5; Dr. S. K. Spahr, $5; Rev. H. W. Maier, $5; Miss Esther Ross, $5; C. R. Jackson, $5; Dr. J. F. McCulloch, $5; A. O. Lindly, $5; S. R. Stafford, $3; E. G. Lowdermilk, $5; C. L. Spencer, $5; T. F. McCulloch, $1; Mrs. J. J. Crawford, $5; Dr. R. M. Andrews, $5.

D. A. McLAURIN.

AN OPEN LETTER

Dr. Allman, and those who "serve" will be at Oak Grove, near Rural Hall, next Sunday at three o'clock p.m.

The pastor, Brother Curry, has authorized some of us to help to publish. His notice will be sufficient, but I think to venture with this "preamble." The children from the "Home," will sing, and exercise in their Bible lessons.

The extended invitation is for friends, near and far, to be in with their filled baskets, and serve as a festival occasion after his worshiping exercises are over.

The means of fast travel make it convenient for friends at a distance to attend such an occasion. Of course numbers from the Pinnacle circuit will be able to get in; and the "full basket" can serve, even if those at a distance are just a little late. A great lack is that some of "our" well-to-do M. P. families have not got the M. P. Herald. Every family needs their paper. If I were well able I would take a large roll of "our papers" in order to hand out to the neighbors and friends. W. F. GRABS.

THE RECENT YOUNG PEOPLES' CONFERENCE

I attended the entire Young People's Conference and it was certainly very inspiring to see that large number of young people so interested in their class work and such a large number volunteer for all-time service and many others for Sunday school teachers, Christian Endeavor workers, or whatever work their local church needed them to do. It strengthened my faith in the young people of the Methodist Protestant Church as nothing else has ever done.—(Not written for publication, but deemed worthy of it.—Editor.)

—Do you want an engine of two thousand horsepower as a gift? This engine cost $46,000 twenty-five years ago and is still good for years of use. It is being replaced by a modern engine that is more economical of fuel. You can have the old engine for taking it away. It is to be found in one of the great cotton mills of Greensboro. If you want it as a gift, apply to Mr. D. M. Sullivan.

WHAT CHRIST MEANS TO ME

(Testimony of a young man converted from Islam.)

I had gone through the Koran once under able leadership and attended many services of worship in the large and small mosques. I had lived among good Mohammedans for many years, but had subsequently the privilege of mingling with the highest type of Christian people.

One of the primary factors, therefore, in my conversion was the example set by Christians—their every-day life, their general behavior, their willingness to serve their fellowmen, regardless of race, nationality or color. Another factor was the systematic, habitual and careful reading of the Bible. More than twenty years ago the wife of a great missionary had a little school of a dozen boys and girls from good non-Christian families. During one hour a week she read with them the Bible first from the Old Testament and then from the New. The children learned some of the psalms by heart and some of the sayings of Christ in the gospels. I bear witness here that this planting brought forth abundant fruit. I find great joy, peace and inspiration in the Bible. I find rest and encouragement. I have never known the time when I have read the Bible without finding something new in it. I have yet to go to my Bible in hours of defeat and despair and discouragement and not find help in it. The more I read my Bible, the easier it is for me to believe that Christ cares for me, and the more do I enjoy the assurance of everlasting and abundant life in Him.

I have believed His promises and I have realized them. The more I have trusted in Him in everything, the more He has been able to do for me. I did not embrace Christianity without long meditation. And I can say without reserve that all I have and all that I do and all I can do is Christ's. He is all in all to me. He has helped me as a teacher in engineering, as a Sunday school teacher, and as a man. I doubt not that He will help me to cast off everything that still keeps His spirit from me.—Selected.

FREE TITHING LITERATURE

We hereby offer free, postage paid, to any minister or church worker who asks for the number needed, a sufficient quantity of the pamphlet "Winning Financial Freedom" to furnish one copy to every member of the official boards of his church and to the Presidents and Secretaries of both the Women's Home and Foreign Missionary Societies; also, a reasonable number for the more influential private members.

Please give your denomination and mention the Methodist Protestant Herald.

THE LAYMAN COMPANY.
730 Rush Street, Chicago, Illinois.

There is no unimportant member in the Church. There is no one whom the Church does not need. The smallest service is worth while. We may be able only to open the doors; but that is necessary, too. We may be able to smile and shake hands with strangers. That is a divine service also. There is room in the Church for all sorts of gifts, all sorts of talents, all sorts of service. Our duty is to find what we can do, and do it with joy.—C. E. World.

EFFORTS TO SAVE SACCO AND VANZETTI FAIL

On August 20th the following petition, signed by sixteen clergymen, was forwarded to Governor Fuller:

To Honorable Alvan T. Fuller, Governor of the Commonwealth of Massachusetts:

We petition Your Excellency to commute the sentence of Sacco and Vanzetti to life imprisonment, that the people of the United States may not be responsible for the death of two men whose guilt remains in reasonable doubt.

Hubert C. Herring, secretary, Department of Social Relations, Congregational Churches of the United States.
Harry Emerson Fosdick, professor, Union Theological Seminary, New York.
Raymond Calkins, pastor, First Congregational Church, Cambridge.
Dan F. Bradley, pastor, Pilgrim Congregational Church, Cleveland, O.
Henry Sloane Coffin, president, Union Theological Seminary, New York.
Clement G. Clarke, pastor, First Congregational Church, Portland, Ore.
Albert C. Dieffenbach, editor, The Christian Register, Boston.
Charles W. Gilkey, pastor, Hyde Park Baptist Church, Chicago, Ill.
William E. Gilroy, editor, The Congregationalist, Boston.
Lewis O. Hartman, editor, Zion's Herald, Boston.
Harold L. Straton, pastor, Pilgrim Congregational Church, Worcester.
Robert W. McLaughlin, pastor, Piedmont Congregational Church, Worcester.
Charles Clayton Morrison, editor, The Christian Century, Chicago, Ill.
E. Tallmadge Root, secretary, Massachusetts, Federation of Churches.
Paul G. Macy, pastor, Washington Congregational Church, Toledo, O.
Robert Wicks, pastor, First Congregational Church, Holyoke.

POLITICAL ODDITIES

Kinjiro Matsudaira, who happens to have the same last name as the Japanese ambassador to this country, was elected mayor of Edmonston, Md. Matsudaira, was born in this country, the son of a Japanese father and an American mother.

Judge Ruby Laffoon of Madisonville, Ky., has the unique distinction of being renominated by both Democrats and Republicans.

A law suit over a bridge developed that Yadkin College, N. C., has not held an election in 25 years.

Benjamin C. Crocker of Upton, Mass., resigned five local offices but will continue as chief of police, chief of the fire department, and sealer of weights and measures. In his spare time he is caretaker for three public buildings.—Pathfinder.

—The North Carolina State Beekeepers Association will hold its eleventh annual summer meeting at Asheville on Thursday and Friday, September 8 and 9, according to an announcement from Frank Meacham, of the department of entomology and secretary of the association. Mr. Meacham invites every beekeeper in North Carolina to attend this meeting.

A VIRILE ORGANIZATION

The No-Tobacco League of America recently held its annual convention at Winona Lake, Indiana. Over three thousand were present at various sessions with people enrolled from twenty-two states, four provinces of Canada, Australia, China and Japan. Reports showed an unusually prosperous year. Prof. F. M. Gregg, head of the Department of Psychology, Nebraska Wesleyan University, was re-elected President. Charles M. Fillmore, Indianapolis, was elected General Secretary for his eighth year.

The wide influence which this organization is beginning to exert is suggested in the following letter received recently at headquarters from the manager of the Publicity Department of one of the oldest and strongest denominations.

"I am very much interested in learning definitely concerning the No-Tobacco League which, I am told, is the best and the most effective organization in this country to combat the tobacco evil. I wish you would send me such literature as gives details concerning your work."

Of course the desired information was gladly sent to him as it will be sent to any one who is interested enough to write for it to Chas. M. Fillmore, General Secretary, No-Tobacco League, 821 Occidental Building, Indianapolis, Indiana.

NOT A MODERN DISCOVERY

Babylon (Laws of Hammurab, 2285 B. C.): "If a lady, a votary, has entered a wine shop for drink, they shall burn her."

China (in the "Shu King" Enactment of King Wu Wang): "If you are told that there are companies who drink together do not fail to apprehend them all and send them to Chow, where I may put them to death."

Japan (Budhist Scriptures): "Do not drink Sake; do not lick it; do not smell it; do not sell it; do not let others drink it; it is the source of many mischiefs, the basis of all vices."

Egypt (Prof. Baldwin's translation from a letter on papyrus): "Thou knowest that wine is an abomination, and thou hast taken an oath concerning strong drink that thou wouldst not put liquor into thee. Hast thou forgotten thy pledge?"

Palestine (Solomon): "Wine is a mocker, strong drink is raging (a brawler, R. V.), and whosoever is deceived thereby is not wise."

Arabia (precepts of Mahomet): "Whosoever drinks wine, let him suffer correction by scourging."

Greece (Homer): "Inflaming wine, pernicious to mankind.

Unnerves the limbs, and dulls the noble minds."

Rome (Ovid): "There is in pure water no small pleasure."

* * * *

In medical parlance, the word "toxic" means "Danger." So why not spell it thus—IN-TOXIC-ATING—and the layman will grasp the startling truth.

* * * *

"Alcohol is a racial poison, i. e., a substance which, whether or not injuring the individual injures the race."—G. W. Saleeby, F. R. S. E.

—One out of every thirty-three persons in the world is always on the sick list.

THE MYSTERIOUS DOINGS OF THE EEL

One of the most familiar but least-known fishes of the United States is the common eel. It is found in the Atlantic and the rivers discharging into it, on the American side from northern Brazil to Canada. It is also found in the Great Lakes, though it does not climb Niagara Falls to get there, as some writer once said.

Considerable doubt formerly existed as to the relationship of the eels of the two sides of the Atlantic Ocean. It is now known that they are entirely distinct, one constant point of difference being that the American eel has about seven less vertebrae than the European species. The range of the European fish is from Norway to the Mediterranean and as far as the Azores.

While the remarkable habits of the eel remained unknown, imagination ran riot, fiction and fable were accepted as fact, and the eel was loaded with an incubus of impossible attributes. Now only a few phases of its life remain obscure, and most of the important discoveries relating to the eel in recent years come from Scandinavia and Germany. The reason for this is not strange, as the eel is a far more important food-fish in those countries than it is in America, and consequently of greater interest to the fishery authorities and biologists of those countries. The story of the eel proves to be more wonderful than any of the fables previously believed.

The cause of all the speculations and misconceptions has been the fact that eels do not spawn within the confines of the continents, or where human observation is possible. This, then, is why Aristotle, Pliny, Rondelet, Gesner, and other ancient writers give no account of the generation of eels, other than spontaneous origin from mud, slime, or skins of old eels, etc.

One of the most noteworthy writers of the Middle Ages was Albertus Magnus. An edition of his works published at Frankfort in 1545 contains the statement that "the eel comes out of the water in the night-time into the fields, where he can find peas, beans, or lentils." Because of this work by so reputable an authority as Albertus Magnus, teacher of Aquinas, the belief is current today in parts of Germany that the eel makes excursions on dry land. Now let us turn to the facts as recently discovered by scientific observers.

In the fall the eels which have been living in fresh water and have attained their full growth undergo peculier changes. They lose their dirty yellow-green color, and become silvery; and the eyes in the males become nearly twice their normal size. These eels begin to migrate down-stream, travelling mostly by night, until they reach the sea, where all trace of them is lost. Their behavior in the sea, the depths at which they swim, their rate of travel, and whether in compact schools or in scattered bodies, are the phases of the eel's life which are still obscure. It is known, however, that they do not spawn within the one-thousand-meter curve; that is, their eggs are never deposited in water less than one thousand meters deep.

The next evidence of these eels is met with on the high seas, far from land, in the form of their progeny, the larval eel. These are so different-looking from the fresh-water eel which we are acquainted with that only a trained observer could possibly recognize the fish. It is compressed laterally to the thinness of a visiting-card; it has a small head and large eyes; formidable but non-functional teeth that project forward and laterally; and the body is transparent throughout. It is practically invisible except for its shiny black eyes.

The larval eel undergoes an extraordinary metamorphosis. It remains at sea for one year, during which time it attains a length of three inches. This is the climax of the larval state, and now the eel actually begins to get smaller! There is a gradual change in the form from ribbon-like to cylindrical, a shortening of the body and intestine, and a gradual assumption of the eel-like appearance. During this time the eel is drifting towards the continent to which its species belongs. There is something very remarkable about this. How is it that the American eel always gets to the coast of the United States and Canada, and the European eel to the coasts of Europe? This is one of the peculiarities which science has as yet been unable to answer. All that is known is that the Gulf Stream carries the eels in three main bodies to the coasts of Europe.

One goes to and around the northeast coast of the British Isles, another to the Bay of Biscay and the English Channel, and another to the Straits of Gibraltar and into the Mediterranean Sea. The American species are carried by wind and tide currents, and it is remarkable that they ever reach the coast before they die, as they eat nothing during the whole period of more than a year, from the time when they hatch to the time when they arrive on the coasts. Their digestive organs are so weak at this time that they in all probability could not digest anything if they ate it.

Specimens of the larval eel have been found all over the Atlantic, and it has been noted that they are bigger as they are found nearer the coast and smallest in the vicinity of the Sargasso Sea. It is believed now that the older eels from both continents spawn somewhere in the Sargasso Sea. The eggs are carried to the surface by their natural buoyancy, where they hatch into larval eels.

When the young eels reach the coast, they develop a great attraction for fresh water, and begin to ascend rivers. The males often remain in the lower reaches of the streams, but the females swim on to the headwaters.

When they first arrive, they have little pigment in their skin, but they quickly acquire a brownish color as they go upstream and begin to eat.

At this stage they are called "elvers," a word said to be a corruption of "eel-fare," which originated on the river Severa in England, and spread to all English-speaking countries. "Fare" is from an Anglo-Saxon verb meaning to go over or to travel. Thus, "eel-fare" or "elver" indicates the eels' period of migration upstream.

One of the most surprising facts in the eel's life is that all individuals of both sexes die after spawning once. No "spent" eels have ever been found; no mature ones have ever been seen coming in from the sea. Just what becomes of the eels after they spawn is not known. A marine species called the conger eel dies through the jellifying of its tissues. It is supposed that the same fate assails the common eel.—Harry K. Hobart in Christian Endeavor World.

GYPSIES TAKE WATER CURE

Writing of the habits of gypsy tribes, Konrad Bercovici, who was born a gypsy, comments as follows on their use of water as a preventive of disease: "The gypsy believes in the curative qualities of water. When a child is born it is immediately immersed in running water. Before it is given to the mother's breast 49 hours after its birth it is given water. When someone is ill he is given water —cold water, hot water, water all the time, water against constipation, against headaches, as a cure for rheumatism and all old-age complaints. When a man is over 50 they say: 'He is drinking old-age water.' They use water to cure ills of horses and cattle and sheep. Even their incantations for happiness, their love potions and hate potions are all water. Water is their religion, their witchcraft. Many a gypsy has told me the reason gypsies move from one place to another is because they are going to better and better waters—to swiftly running waters. The gypsies use no drugs of any kind; not even herbs, dried or boiled. Next to water, their other remedy is fat—lard, grease and butter. They apply that to wounds after washing them. 'Water, grease and sunshine' begins the gypsies' prayer to Tchiuma, the mother of the world.'—Pathfinder.

JONES AND OUR FLAG

Congress created the American flag of stars and stripes on June 14, 1777. On the same day it made John Paul Jones a captain in the infant American navy. Jones once said of this coincidence: "The flag and I are twins, born the same hour and the same day out of the womb of destiny. We cannot be parted in life or in death. So long as we can float we shall float together. If we must sink we shall go down as one." It was this same dauntless fighter who, when asked to surrender, hurled back at the proud Briton: "I have not yet begun to fight." Although his own vessel was sinking Jones forced the British man-of-war to haul down his colors.

—There are more than 7,000 islands in the Philippine Archipelago of which but 2,400 are named.

—Bread treated with ultre-violet rays, made and sold by a Welsh baker, is being fed, with favorable results, to children suffering from rickets.

—Moriah church and West End are both having revival meetings this week. Calvary church suspended its wid-week meeting that the members might attend at West End or Moriah.

SUNDAY SCHOOL

Lesson for September 4.—Solomon's Wise Choice. 1 Kings 3:4-15.

Lesson for September 11.—Solomon Dedicates the Temple. 1 Kings 8.

CHRISTIAN ENDEAVOR

Topic for September 4.—The Use and Abuse of the Tongue. Jas. 3:1-18.

Topic for September 11.—How Should I Spend God's Portion of My Money? Mal. 3:8-12; 2 Cor. 8:1-5, 9.

(Query: Does not all my money belong to God?)

IN HONOR OF THE DEAD

Towery

J. C. Towery departed this life August 15, 1927, aged 69 years, 11 months, and 11 days. Mr. Towery had been paralyzed for many years. He had been helpless for three or four years. Though he suffered so much, he was faithful until the end.

On August 8, 1895, he was happily married to Miss Catherine Bess. God blessed this union with seven children. Two of the children preceded him to the great beyond.

Mr. Towery professed faith in Christ in early life, and joined Bess' Chapel Methodist Protestant church. At one time Mr. Towery led the choir and enjoyed it as few men do. When he was no longer able to attend the house of worship, he was delighted to have his pastor visit him, read God's word, pray or preach. You could not please him better than to sing the old hymns of Zion.

The funeral service was conducted at Bess' Chapel by his pastor, assisted by Rev. J. E. Houser. Mr. and Mrs. H. C. Jenks sang two appropriate duets. A large congregation was present to show their last respects. May God bless and comfort his companion and the children who are left to mourn their loss. Though an invalid for many years, Mr. Towery will be greatly missed by his home, church, and community.

E. A. BINGHAM.

Williams

It is with the keenest sense of loss to our church and with deepest regret that we record the death of Brother Walter J. Williams. He was one of Calvary's very best members—best in 'most every particular. Certainly he was one of the most loyal. He was always found in the business meetings and in the regular services of his church when his health would permit.

Brother Williams had not been well for several months. Something like a year ago he underwent a serious operation, and did not perhaps ever fully recover from that. Then when it was found necessary to perform another operation his strength was not sufficient to stand it. He was operated on Monday morning and lived until Wednesday evening when at 8:30 he passed to his reward.

He is survived by two sons, H. L. Williams, of Durant, Okla., and Earl Williams of Greensboro; three daughters, Mrs. T. F. Pickard and Miss Helen Williams of Greensboro, and Mrs. R. C. McCuiston of Philadelphia, Pa.; three sisters, Mrs. Elmira Garrett of Taylorsville, Mrs. R. S. Russell of High Point, and Mrs. G. F. Leonard of New Brunswick, N. J.; and one brother, Rev. J. S. Williams, of Asheville.

The funeral services were conducted in Calvary Methodist Protestant Church Saturday afternoon at 2:30, and interment was made in the Flat Rock cemetery, three miles north of Summerfield. The pastor of the church was assisted in the funeral by Rev. W. F. Kennett, Rev. A. G. Dixon, and Rev. B. K. Mason of the Asheboro Street Baptist church.

We have said that he was one of Calvary's very best members. He will be greatly missed by his church as well as by his children and other near relatives. He had been a member of Calvary church from its organization three years ago, coming from Grace church where he previously held his membership. He had also been treasurer of the church since its beginning, and served in this capacity most acceptably. Who will fill his place in the life of the church and in the Master's service? No one! Each of those left has his own place to fill. He filled his place and filled it well. And of him we can with confidence say,

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won
And thou art crowned at last."

Our sympathy and prayers go out for the children and all the relatives who feel so keenly this great loss. His faith together with our faith holds out to us a hope that is most comforting to our hearts in this time of grief, the hope of seeing our loved ones again in the sweet bye and bye.

L. W. GERRINGER.

Phillips

We the committee and members of the quarterly conference of Greensville Circuit, Methodist Protestant church, North Carolina, convened at Ebenezer Methodist Protestant church, Saturday, July 23, 1927, passed the following resolutions in honor and esteem of one of our oldest members, John Phillips, whose faithfulness has no equal. He and his twin brother, James Phillips, sat in quarterly conference for more than forty years without a miss. In grateful rememberence and esteem we humbly bow to the Allwise Providence of a beneficent Father in heaven who decreed that it was enough and called our Brother to a seat with the saints in glory.

We love him and hold sacred in our memory the long and useful service rendered to our Master's Kingdom.

Therefore be it resolved that the quarterly conference of Greensville Circuit shall ever hold in loving memory these faithful men.

Resolved, second, that in this dispensation of Divine Providence we have lost a Christian brother, the wife a true husband, the children a loving father.

Especially, do we extend our deepest sympathy to the wife and children of the one who has bid earth good bye to enter an eternal abode with the saints in heaven.

Resolved that a copy of these resolutions be sent to the family, a copy to be recorded on the minutes of our quarterly conference, and a copy to be sent to our Methodist Protestant Herald for publication.

H. L. POWELL,
A. W. MOORE,
J. B. CLEMENTS,
R. D. PAIR,
R. M. PEARSON,
A. W. MOODY,
Committee.

White

Funeral services for Mrs. Henry White were held from Mt. Lebanon church Monday, August 22nd. Mrs. White had been seriously ill for two weeks prior to her death. She united with Mt. Lebanon church many years ago and was regarded by all who knew her, as a godly Christian woman. Her companion, three sons and four daughters immediately survive.

The writer had charge of the final rites, assisted by Rev. Mr. Cox and Rev. Thos. Hodgin.

Wm. H. NEESE.

JUST BEYOND

When a storm is raging and the driving rain
Dashes down in hard, unceasing pour,
Beating in its fury on the window-pane,
While the wind is howling round the door,
What a consolation, when the black clouds hide
Every ray of sunlinght from our view,
That the sun is shining on the other side,
Maybe it will soon break through!

When a gale has broken on an angry sea,
Dashing, lashing, splashing up its spray,
Heavy mists surround and veil in mystery,
Fears of lurking dangers cause dismay,
What an inspiration, when the mists enshroud,
Shutting even sunlight from the view,
Just to think it's shining out beyond the cloud,
Maybe it will soon break through!

When a sea of sorrow surges round the heart,
Dashing waves of trouble o'er the way,
When a veil of sadness seems to hold apart
Joys which might have brightened up the day,
What a help to think, though trials may assail,
Darken and becloud the way, 'tis true,
Still the sun is shining just beyond the veil,
Maybe it will soon break through!

—The Watchman Examiner.

TO MISUNDERSTAND

So easy a thing in the complexities of life,
To be misunderstood, to be misunderstood,
The highest motives of the soul possessed,
Of truth and honor may seem withstood.

And it's just as easy as day by day,
To misunderstand heart's best intent,
It's just so easy to fail to see,
Life's purposes high with courage blent.

But time and God works out the way,
And opens the eyes that men may know,
That out of the divinest order of things,
Truth must live, must speak and grow.

Then give to us, Lord, as choicest of gifts,
The heart of faith to understand.
To understand, with thy guiding heart,
Showing the way thy love hath planned.

Help us to see with eyes of faith,
The shining lights around the way.
To guard and keep us strong and safe,
And bring thy peace from day to day.

By REBECCA B. LINER.

—Rev. Andrew Knox, a missionary of the interior, reported at Nome that during his temporary absence his dogs had eaten his church. He had left a suppy of dried fish for them, but this exhausted they had devoured the walrus and reindeer hides of which the walls of the church were made.

—On August 12 Thomas A. Edison celebrated the golden anniversary of the invention of the phonograph.

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J. F. McCULLOCH, Editor and Publisher

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We thank all who have taken part in the above contributions, and may you continue this support to this good work.

The Junior Department of the Asheboro church, have remembered us with quite a number of garments, which were made during their Vacation Bible School, these things are very helpful, and much appreciated; they also made the heart glad, of Sam Coble, when they presented to him a check for $2.10, this is a splendid way of showing love and sympathy.

Mrs. Kivett very kindly remembered us with some fine apples and tomatoes, for which we are grateful indeed.

Some time ago we received two sewing machines, but not knowing to whom the credit belonged, did not report it through this paper; we were informed this week it was Dr. J. W. Swain, of Asheboro, and his Brother-in-law, (whose name we do not know) who were responsible for us receiving these machines, which were very much needed; we thank them sincerely.

E. F. ALLMAN, Superintendent.

HERALD SUBSCRIPTION RECEIPTS

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—The funeral of Brother W. J. Williams was attended by a large number of friends, quite filling the church auditorium. Another large number assembled at Flat Rock where the burial service was conducted by the Junior Order.

—Mrs. Thompson, mother of Mrs. Blaylock of Calvary church, has been in Clinic hospital, this city, for treatment. She has undergone two operations and is now convalescent.

—The printers keenly regret the error in arrangement of the type of one article last week. It occurred in a very easy way, so easy that it was not noticed or suspected until after the issue was mailed. Please pardon.

—Dr. Goley, of Graham, accompanied by his two daughters and their husbands (Messrs. Ross and Hunsucker) and three of their four children, recently made a tour along the coast from Virginia to Wilmington, N. C.; and saw much of interest. They visited one place where the men all go bare-footed. They were not strongly inclined to return to that place, according to the statement of one of the ladies.

—Brother Willis Booth has been elected treasurer of Calvary church, succeeding Brother W. J. Williams, deceased.

Methodist Protestant Herald.
ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.
VOLUME XXXIII. GREENSBORO, N. C., SEPTEMBER 8, 1927 NUMBER 43

Pres Elderdice 5dec7
Westminster MD

Should All Confessions Be Held in Confidence?

This is a nice question in the sense that nice discrimination is necessary in answering it. The first impulse is to answer the question in the affirmative and enforce the answer with the view that the confession is voluntarily given, given in a spirit of penitence and with the desire to learn how to get right with God. If all this could be known to be true of every confession, it would seem that a broad affirmative answer would be correct. It is probably true in the majority of cases that confession of such crimes as murder is prompted by a desire to escape the pangs of a guilty conscience. This is not quite the same as to say that there is a desire to get right with God. Then it is possible for a murderer to confess his crime to a minister or priest as one means of helping to cover his crime. The minister is in a very close place who has received the confession of a murderer. But there is no question that it is wrong for a minister to assure a wrong-doer that his confession would be received confidentially and afterward divulge it. But even then the question remains whether his wrong is in promising not to tell or in telling. It is rash to promise absolutely to keep an unknown communication confidential. It may be one's urgent duty to tell it and one may learn the facts from others besides the one making confession.

Wayne B. Wheeler

The battle against alcohol in its century-long duration has called many different men to positions of leadership. These men have wrought well for a time, and then have fallen a prey to death, and it has seemed that the war would be lost because their places could not be filled. But God raised up other leaders and the fight has gone on victoriously. In recent years the most influential leader of the dry forces so far as the public mind could judge has been Mr. Wayne B. Wheeler. And now he has fallen a victim to disease. Just a few weeks ago the death of his wife and the consequent death of her father was reported. What a shock the report of Mr. Wheeler's death brings. How will the cause get on without him? We do not know, but doubtless other heroic and capable souls will be forthcoming and the battle will go on to final victory.

Mr. Wheeler was born in 1869. He was an Ohio man and was a graduate of Oberlin College. One of his assistants in the office of chief counsel for the Anti-Saloon League is our good brother, Ira Champion, a Methodist Protestant of Alabama.

—In Dr. Francis E. Clark the world has lost a leader, but one who spent his life teaching others to carry on the cause he loved. His work, therefore, will go on; for he proved that, properly directed, youth does not ask to be served, but to serve.—*The Presbyterian Advance.*

—Seemingly providential opportunities for revenge are opportunities for developing noble character.—*Rev. John F. Cowan.*

Kicking Against the Pricks

When the ox feels the sharp point of the goad piercing his leg, he hopes to get rid of it by kicking back, and only drives it deeper into his flesh. It is a hard experience, the result of a foolish effort.

This represents a far wider range of human experience than Paul's. All the generations of men have had individuals who have resented and resisted the proddings of conscience. To Mother Eve Satan said, "Yea, hath God said, Thou shalt not?" Immediately she began to be restless under the limitation of a will other than her own. It matters not whether God says Thou shalt not, or Thou shalt; a protest is aroused in the hearts of the self-willed. When we say men wish to be free, we have stated only part of the truth. Some men wish to do as they please, regardless of the limitations of conscience. If they could only get rid of conscience they would be greatly received. Conscience pricks. Conscience torments. Some men seem to succeed in silencing their own consciences, and then they try to silence the consciences of others. They avoid hearing the deliverances of other men's consciences as far as possible. Then they try to counteract the testimony of other men's consciences. They charge that conscience is an individual affair, that one man's conscience does not bind another. They do not recognize the universal element in conscience, an element that represents the voice of God. Driven from that position they try to take refuge in atheism. They do away with conscience by doing away with God. They meet and loudly vote God out of existence, declare themselves atheists. They form associations with those like-minded with themselves. They try to arouse some boldness of spirit by putting on a bold face. They whistle and shout to keep their courage up. They write magazine articles and books and do their utmost to convince themselves that they have gotten rid of their tormentor.

But their success is like that of the foolish, recalcitrant ox. The prick is only thrust in more deeply and painfully.

The moral law presses down with irresistible force upon every human soul. There is nothing men can do to remove this pressure. We may assert our own puny wills against it; we may violate the prescriptions of that law and flatter ourselves for a time that nothing will come of it. But we realize our mistake in fearful after-experiences. We cannot kill God; we cannot even kill our own sensibilities. Outraged conscience, stunned for awhile, revives and springs to the most vigorous action. It drives the criminal to confession. It takes up against him a terrible accusation. His soul is a troubled sea that casteth up mire and dirt.

Men were not made to do as they please. They were made to do as God pleases. In doing as God pleases men find peace and joy and abiding happiness. When men try to ignore God and throw off the restraints His will would put upon them, they find life hard and harder until it results in the loss of all happiness. What a difference between glad submission to God and rebellion against God. One is Heaven, the other is Hell in the end.

—The secret of moral advance is to transform interest in one's self into interest in the kingdom of God.—*B. H. Streeter.*

NO SUCH BIBLE COMMENTARY

By Allen H. Godbey, Ph.D.
Professor of Old Testament, Duke University

I am occasionally asked for a good one-volume commentary upon the Old Testament; or an up-to-date Bible dictionary; or a historically adequate "History of Hebrew Religion." A little counter-inquiry of the seekers has usually compelled me to reply that there were no such books, nor could there be soon. For I found my questioners wishing something that fairly summed historical research and its influence upon Old Testament interpretation. From this viewpoint the material furnished by archaeology is too large and is increasing too rapidly to be so briefly and finally summarized. A sketch of some notable "finds" during the past thirty years will make this clearer to the popular reader.

Begin with the Hastings "Dictionary of the Bible" and the Cheyne-Black "Encyclopedia Biblica," published thirty years ago. I bought the Hastings book at once; four volumes quarto; over 36,000 pages. Within three years, I found Old Testament professors in our universities saying that not more than one-third the articles upon Old Testament topics in either work were really satisfactory. There was so much archaeological evidence that had not been seriously considered.

Now consider the additions made since. The University of Pennsylvania had just before recovered more than 30,000 tablets from Nippur (the "Calneh" of the rabbins). These reached from Persian times back to somewhere about 4,000 B. C. At that early time commerce with India was shown by the presence of teak-wood; and some American scholars have concluded that Nippur was founded as early as 10,000 B. C., and that this ancient religious center was equal in breadth and duration of influence to Babylon, Jerusalem, Mecca and Rome rolled into one! Yet this epochal discovery was not in time to be reflected in the "Bible Dictionaries." And there is not a word of Nippur's millenniums or curtural influence in the Old Testament. And only a minor part of these 30,000 tablets have yet been published; and the popular reader has not seen even these. But the scholar finds some originals of stories in Genesis.

Next, take "Shushan the Palace" of the Book of Esther. Of this ancient Elamite capital, and of the region about it, the Old Testament tells us simply nothing. We hear of "Elam" in a few prophet-passages; the reader may look them up, and see how little is told. But the cuneiform literature had already put before us a long struggle between the "Elamites" or "Highlanders" and the inhabitants of the Euphrates —Tigris lowlands. At various times the "Highlanders" had ruled the "Lowlands." Assurbanipal (Greek "Sardanapalus"), the last Assyrian conquest-king, overthrew Susa (Shushan) and records that he brought home the goddess Nana, whom the "Elamites" had carried off 1635 years before (about 2275 B. C.) But the Egyptologist tells us that Egypt shows artifacts of Elamite origin in very early Egyptian times. It is even possible that the original higher cultural impulse in the Nile valley came from an Elamite invasion. And reputable Egyptologists tell us that "Shishak" of 1 King 14:24 is the Egyptian Sheshon-ku, and that this name means "man of Shushan." That is, a Susian or Emamite dynasty is lord of Egypt and dictator of Palestine at the time. It may be true. Whether "Libyan" or "Elamite," our old Bible dictionaries and commentaries do not reflect this dominance of Palestine by a great culture.

But immediately after the appearance of "Hastings' Dictionary of the Bible," the French engineer, archaeologist and scholar, Jacques de Morgan, began the thorough excavation of the "Elamite" capital, Susa. He recovered a language "like no other language on earth," as some scholars have said; and art and culture that was not of Sumerian origin. He found tablets of an older script, or method of writing; earlier than the Sumerian. Little has been made of it so far. For convenience we may call it "Proto-Elamite." But all this, and its proven influence in Mesopotamia is not known to the popular reader, nor reflected in the Old Testament, nor in Bible dictionaries and commentaries.

Again, De Morgan recovered at Susa the famous "Code of Hammurabi" (Amurru-apil) already known to scholars from some tablets of the Sumerian original. An Elamite king, overthrowing the early Babylonian dynasty, had carried away this stele as a war-trophy. A considerable body of literature has resulted; not much of it known to the general reader. The present point is that in the nature of the case this factor in revolutionizing our notions of the ancient orient could not appear in the older Bible dictionaries and commentaries, and cannot be summarized in a few lines of a new "one volume" commentary. The thinking reader needs all of it.

Then three years ago scholars were astonished by discoveries in India. At Mohenjo-daro in the province of Scinde, in the alluvial plain of the Lower Indus, it was found that the old cities of historic India were, as in ancient Mesopotamia, built upon the sites of a different and far older culture. The same early civilization was found 400 miles northeast, in the Punjab, and at points between. Its earlier period belongs to the stone-bronze times. At Mohenjo-daro there proved to be ten ancient cities, one above another. Taking the progress in culture also, we see a period of 2,000 years or more represented by these ten successive cities. And the Aryan invasion that produced Brahmanism, and displaced this older culture, came about 1200 B. C. So we find a highly developed art and script and architecture in India between 3000 and 4000 B. C. Expeditions sent to Nal, in Beluchistan, and into the adjacent seistan, Southeast Persia, have discovered remnants of the same culture. The older art is very like that of the ancient Sumerians of Mesopotamia. The pictograph script seems to use some of the same characters. So, for the present, we are calling it "Indo-Sumerian," or "Indo-Elamite." The oldest strata show the closest resemblance to the Sumerian. Now, the excavations now going on at Kish, in the Euphratean alluvium, have recovered an Indo-Sumerian seal; and the excavations at Mohenjo-daro have recovered a silver coin (?) inscribed in cuneiform characters (of the Hammurabi epoch?). Compare these facts with the evidence of commerce with India 4000 B. C. found at Nippur more than thirty years ago. We have evidence of a fairly homogeneous type of culture from the Lower Euphrates to the Indus regions, several thousand years ago. Who were these people? Did the culture of the lower Euphrates come from the valley of the Indus? Or did it spread from the Euphrates to the Indus? The explorers tell us that the Indo-Sumerian did not build the "temple-towers" of the Euphrates valley, nor massive stone structures like the Egyptian, but that the precision, elegance and comfort of the homes of the private citizens are beyond anything found in Egypt or Mesopotamia of that age. The faces shown resemble the Sumerian in the sloping forehead, prominent noses, shaven faces or heads. Their streets had carefully built sewers of brick, such as the Near East does not show. So the historian finds a new query before him, relative to the age, origin, and originality of the culture of the ancient Euphrates-Tigres lowlands. And no dictionary of the Bible or commentary can yet reflect this "compulsory increase" of our knowledge of the ancient world.

One further illustration. In a previous article I pointed out that the Old Testament told us nothing about the Hittites, but that we now knew something. Egyptian and Assyrian inscriptions had told us of furious struggles for empire with the Hittites. That much got into the "Bible dictionaries" of thirty years ago. But fourteen years later excavations

at Boghazkewi ("Boghaz-town") in the great province of "Cappadocia" of Graeco-Roman times, revealed it as a chief city of the great Hittite confederation. Dr. Hugo Winckler recovered there over 11,000 tablets. Some of them were fragments of grammars and dictionaries, in cuneiform characters, giving the Hittite equivalent for Assyrian or Sumerian words. Some were Hittite laws and religious texts, written in cuneiform characters. Some were translations into Hittite language of ancient cuneiform lore. A mistake of theirs gave us the "great Square of Pegasus" in astronomy. The Babylonian constellation of "The Field, E-ku-e, they mistook for the vocative case of their own word e-ku-as, "horse" (the Latin equus.) So "the Field constellation" of the Euphratean region became the "Horse" of the Mediterranean world. It is impossible to do more than hint the main facts here. Only a small proportion of the immense body of inscriptions has been read. Others have been found at other sites. We are just beginning. The University of Chicago sent a reconnoitering expedition last season into "Cappadocia" and finds the whole west of it dotted with ruins of Hittite origin. We have found that the Hittites were a Mongolian people, who had accepted somewhere an Indo-European language and culture, retaining some Mongolian words and peculiarities. Our immediate point is that all this has come to light since our last Bible dictionaries and commentaries. They are out of date. And the results of our new knowledge will never be summed up in a few lines of a one-volume Bible commentary. We will have monographs on special topics.

These cases are but illustrative. It would take an issue of this paper merely to adequately catalogue all that has come to light in the past thirty years. They force upon the historical student an intellectual revolution. It is not a matter of theoretical literary analysis of Old Testament books. It is a matter of tens of thousands of ancient records, undreamed of by commentators a generation or two ago. We need a large popularization, in our religious press, of what can be reliably determined by this in our knowledge, from time to time. We need to remember, as petty minds do not, that our best knowledge is but relatively full any time, and that the fullest information we have this year will be supplemented by larger information next year. A score of important expeditions from America were in the field last season, and the casual reader does not know their results. Some who read this may not have heard of the expeditions.

And one other great need is that of patient and careful young scholars. Many thousand of records recovered still lie unread, and young students who would like to add something to our knowledge of the secular and religious history of the ancient world have a great field open to them. They need not think a Semitic professorship essential to good work in such field. Much scholarly work in various fields has been done by pastors in their "recreation" periods. A brilliant Irish clergyman, Edward Hincks, was one of the four who first desciphered the cuneiform inscriptions. There have been many scholars whose daily "bread and butter" job was not the one of their scholarly achievements. There will be many more.—*N. C. Christian Advocate.*

Few things help more than hospitality in maintaining a successful Church. Hospitable homes bring Church members into contact with one another and with those that are not members of the Church. Hospitality is one of the finest possible evidences of our Christianity. "I was a stranger," said Christ, "and ye took me in."—*C. E. World.*

—Christy Mathewson was a man of conscience. He had been brought up to respect God and His day, and he steadily refused to play ball on Sunday. He was a moral hero, and we all respect such heroes.—*The Defender.*

WHAT THE WORLD NEEDS, NOW AND ALWAYS

By Rev. Luther K. Long

Disarmament and peace come slowly and with difficulty. Representatives of only three nations sat together in the recent Naval Limitations conferences, and these were not well agreed nor did they make much progress. But bombing-planes, and other air-craft means of destruction, are being developed at such a rate that they will, in all probability, render battleships and cruisers of little consequence in another world war.

This old world is still suffering from wounds and bruises, from hatreds and jealousies—the accompaniments and consequences of the World War. Civilization is still torn and weakened by division and strife—the whole head is sick and the whole heart faint.

Additional war and blood-shed will not cure the world's ills. Large doles of food and clothing have temporarily met the pressing necessities of distressed populations. Great gifts and loans of money have aided improverished nations to rehabilitate their war-desolated areas—while their own revenues have been largely devoted to maintaining and strengthening their military establishments. None of these agencies alone, nor all of them together, can guarantee the development of a real international brotherhood—the thing for which we pray.

What the world needs is a multitude of strong, gentle, friendly hands inspired by the compassionate heart of God to work for it, to discipline it, to be laid in tenderness upon its aching head, and to bind up and apply healing ointment to its grievous wounds.

There are many men and women in all the nations who possess helping, healing hands and the sort of hearts that fittingly go with such hands. These good people are discovering each other and are gradualy getting together.

The League of Nations is doing much; though it will never fully meet the expectations of its promoters, and may be superceded by another organization standing definitely for the outlawing of war. The churches of Christ, through the exchange of ministers and lecturers of the different nations—as well as by means of the constant teaching of their people to observe whatsoever the Master has commanded them—are doing valuable service. Educational institutions, because of the mingling of students and teachers without regard to inter-national boundaries, are an increasing power for good. These, and other inter-national organizations and agencies for the promotion of acquaintance and friendship, are uniting the hearts and hands of people of good will everywhere and directing them in the service of mankind.

By such means as these is this old world of ours becoming a new world. In increasing measure righteousness, peace, and good fellowship are dwelling here.

PLEASURE GUIDED BY CONSECRATION

"Now in all seriousness, we've never known a spiritual person to be a dancer, nor want to dance. We've never known a dancer to be a soul-winner, nor have any salutary influence over the unsaved"—quoted from Brother Dosier's article on "Supervising the Dance." Would that there were more preachers unafraid to hit sin in the face! People are afraid to touch such unpopular subjects, for when they come out in a fully consecrated life they are fanatics, of course. Twenty-five years ago, dancing and card playing were considered by Christian people as some of the outstanding sins and those of us reared in orthodox Methodist homes were so taught, but I remember a visitor threw this statement in regard to card playing at my mother: "Oh, I would not be so backwoodsy, cards are made of the same thing the Bible

is made of, and they help you to remember the Sunday school lesson," I would never go to this person for spiritual help, but the backwoodsy idea continued and there has never been a game of cards nor a dance in Ed Harris' home and notwithstanding this tragedy (?) one of our leading ministers said, "Brother Harris, I believe you have the happiest home I ever saw." Excuse a bit of personal matters.

I have long ago decided that there is no good in saying, "Don't do this and that," but teach peope to enthrone the Holy Spirit in the heart and see the results. "We've never known a spiritual person to be a dancer, nor want to dance" —I remember once in speaking of a "spiritual person" a lady who did active church work asked me what I meant, and she had dances and card parties in her home! Another church worker asked, "What do you mean by a Christian experience?" People are just starving for what God has for them and as Mr. Dosier says, they are blind. I really think a lack of Bible study causes these things. The Spirit interprets scripture to the willing mind and heart and the promises are to those who "abide in the Word." Since I have been teaching a class of forty-five women in a Methodist Episcopal Sunday school in Raleigh, I see how negligent people are to Bible reading, and when I quote, "If I regard iniquity in my heart the Lord will not hear me," trying to show that such a heart can only say, "Lord, have mercy upon me a sinner," they look upon it as foreign language and I have to say "It is Bible teaching." When we come to real results in prayer, it goes back to "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you" and yet, the average intelligent (?) class of ladies knows little about these real experiences, but judging by the knee dresses, the lip-stick and paint and the reports in the society columns, they are well versed on things which tend to kill spirituality. The quotation at the beginning, to my mind, is entirely true—of course those who make such statements are "cranks" in this day. You know there is a persecution for righteousness' sake.

I believe there are many who believe on the Lord Jesus Christ as their Savior, dancing the modern dance, and those who are under His blood will not be eternally punished for what they do or don't do, but I do know there is a real spiritual experience that they can never reach until they give up outstanding worldliness, and the preacher who does not come out in clean-cut denunciation of such cannot help me. I have great respect for the ministry but I am tired of sinners talking about Mr. So and So's questionable life, "and he is a preacher." Personally, it does not shake my faith, for "I know whom I have believed" and I'm never going to turn back.

Paul tells of babes in Christ. I once saw a cartoon in the *Sunday School Times* of an old man with long gray whiskers riding in a baby carriage with a milk bottle in his hand, still a babe when he could have been feeding upon meat, thereby developing a strong body through victory in Christ. I see a great difference in the nominal card playing, dancing Christian and the one fully surrendered and living the victorious life. Which is the happier? There is no happiness like the witness of the Spirit and the comfort of having a Friend, personal Friend as an abiding Companion—"And He walks with me and He talks with me and He tells me I am His own."

After all, our church leaders in general are not feeding the flock in order that deep spirituality may exist and the "modern dance" and present day evils vanish. Many well meaning people are doing the best they can with the light they have. We don't always have a "Thus saith the Lord" sermon and Sunday school lesson to inspire thirsty souls to search the scriptures, and they go off to the swimming pool almost nude (swimming is indeed wholesome peasure, but an article in today's paper tells of swimmers going entirely nude) and to the many questionable amusements because there is an innate desire for pleasure, when if they could taste of it in the light of God's word His kingdom would be advanced and His coming would draw near and sin would vanish. May that day hasten!

Well, Brother Dosier, of course people who think this way are "off the track" and backwoodsy, but "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." I wish to sanction the splendid article in the last Herald on our schools and colleges. I know that evolution that teaches "We know that all plant and animal life comes from bacteria" (as I heard "with mine own ears" here at the A. & E. College) and modernism are contradictory to what our great Methodist church was founded upon and such things bring us back again to a real lack of feeding upon the Word, with a willing and prayerful heart. "Study to show thysef approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." HATTIE HARRIS PERKINS.

Raleigh, N. C.

A New Wonder of Antiquity

Many wonderful things have been reported to us from the ancient world, proving to us an advanced state of knowledge among the ancients, but we believe this will be new to many. There has been a world's poultry congress recently in Canada, and among the exhibits was an incubator of a type used in Egypt nearly 6,000 years ago. The *American Poultry Journal* has this to say about it:

"A full sized model of the type of incubators used 4,000 years before Christ was on exhibit at the Egyptian booth. This was one of the most interesting exhibits and attracted hundreds of people. This incubator is 9x16 feet and 12 feet high. It holds 6,000 eggs of which 70 to 75 per cent will hatch. One bushel basket of straw is the only fuel required for one hatch. The total cost of hatching 6,000 eggs is $2.10 and the chicks sell for $2.25 per 100. One man devotes his entire time to such an incubator, often spending as much as 15 hours a day in it, changing the eggs around and helping the chicks out of the shell. As soon as the eggs pip, the attendant helps the chicks out."

We can still learn much from the people of long ago.

NOTICE TO PASTORS

Return postal cards for Delegates' Credentials will probably be in your hands before this appears in print. If you do not receive a card it will be because I do not have your correct address. Please write me and I will send you another.

Let me urge you to return the cards promptly for the following very obvious reasons: 1. So the President can make out his committee lists; 2. So the Secretary can make up the Conference Roll; 3. So the Entertainment Committee of the Conference Church can get assignments for homes; 4. So you will have discharged your duty, and carried out the Election Law. (See Minutes 1926, page 119).

I have to write some of the brethren three and four times to get their delegates' names. Some wait, I suspect, because they are not sure the delegate-elect will go. The fourth quarterly conference will elect the alternate. You are to certify the delegate-elect.

C. W. BATES, *Secretary.*

—Happiness is a brave habit of mind, the exercise of courage, rather than being dependent upon external circumstances.—*Strickland Gillilan.*

Denominational Enterprises

FOREIGN MISSIONS

India—Vacation

The necessary vacation period for our missionaries in India comes in the second quarter of the year including largely the months of April and May. This vacation is necessary because of the extremely hot weather prevailing during these months in Dhulia. The mountain sections for our missionaries must be sought during this hot period. But despite the short time in which to work during the quarter the reports show that worth-while results have been accomplished.

Evangelism

At a meeting of all the workers of the Evangelistic Department of the Men's work the number of villages in each section to be visited in daily preaching tours was determined; the possibility of opening up three new sections where preachers are needed was discussed; a retreat for the native pastors to be held sometime during the rainy season was considered, with definite plans for same to be formed later; plans for a monthly meeting, at which time reports would be received, problems discussed, and possibly a study course inaugurated, were laid; and there was a discussion of some arrangement whereby the financial problem of the department might be settled without having to cut down our activities.

It will be seen, at once, that all of the suggested plans are in the direction of advance. It is interesting to know how the last named was accomplished. Let Mr. Cassen himself tell us. "A most important result of this meeting was the response the men made to the appeal for a solution of our financial difficulties. I had had great hopes that the Union Board would see fit to grant the new budget," (which was an increase over last year's budget and, because of lack of funds, could not be granted) "but when the decision came, something had to be done. The men came to the meeting with the request that their salaries be raised but they went away with what actually amounted to a cut. I placed all the figures before them, showing them the amount of money received, and the amount being expended at the present time. When we had figured it all up we were about forty-four rupees (about $16.00) short. I suggested that all of the workers pay into the Department one-tenth of their salaries and that I would make up the difference, to bring the sum up to forty-four rupees. After consideration, they agreed to pay tithes to the work. The tithes of the workers amount to about twenty-eight rupees per month and we contribute seventeen rupees, which brings the amount up to forty-five rupees per month." This shows a mighty fine spirit and the willingness of both the native workers and our missionaries to do the big and Christlike things to make the work go. This ought to be a great incentive for us to get back of the work and place more of our tithes into this great enterprise.

During the quarter 10,642 people were reached with the gospel message. What the results of this gospel message upon so large a number of people will be no one can estimate for God's Word will not return unto him void. The seed has been sown and the harvest, in due season, will be garnered with large fruitage.

In Vinchur, one of our most promising fields, Mr. and Mrs. Hiwale have recently been stationed and excellent work is expected from them. The work at Khed has shown a marked improvement during the quarter. The workers at Arvi report that there are six or seven persons ready for baptism. The reports says, "It looks as if we are getting a start toward our Christian communities over the district. We are greatly in need of trained workers and we are trying to fill the need.

In my next article I have some good news concerning the school work in India.

Change Of Address

We have moved from 321 E. Maynard Avenue, to 2634 Neil Avenue, Columbus, Ohio. My office address is Box 96, Station B., Columbus, Ohio.

S. W. Rosenberger, *Executive Secretary.*

THE DENOMINATIONAL OUTLOOK

Alabama—Members of the church at Margargel have purchased a lot and are planning the erection of a building. They now worship in the schoolhouse.——Revival services in the Oak Grove church resulted in 17 additions to the membership.

Eastern—Some of the members of the Conference are acquiring a site for a boys' camp.——One hundred and seven Methodist Protestants, including 24 ministers, attended the Montrose Conference this year, as compared with 74 last year.——A little late, but interesting: The Easter offering of the Madison Park, Patterson, N. J., church was $1,782.90.

Fort Smith, Okla.—The revival services in the Hugo church resulted in 12 additions.——The pastor of the Denning charge reports nine additions.

Georgia—Reports from special meetings throughout the Conference indicate considerable gains in membership.——The Centenary church in Atlanta is making fine progress.

Illinois—The special meeting at South Union added 33 to the membership of that church.

Indiana—There were 14 professions and 17 additions as the result of the special meeting in the Fowlerton church.——Repairs have been made in the Elwood church at a cost of $800. A double garage has been built on the parsonage lot.——On succeeding dates and running for 10 days, camps for boys and girls were held at the Conference Camp Grounds at Marion.——Butler Center had a good meeting with 14 accessions. The church has installed a furnace, painted the building, also the parsonage, and laid 80 feet of cement sidewalk.——A new brick church is planned for the Central church, Anderson, to replace the present wooden structure.——White River circuit reports a net increase of 14 for the year.

Iowa-Missouri—Churches get lost as well as folks—the President of the Conference reports. "We have found five churches that we did not know we had."——Steps have been taken looking to the organization of a church at Newton, Iowa, a city of 13,000.——In one of the "lost" churches reported above, a revival has been held with 31 accessions, and a delegate has been elected to represent the church at the coming session of conference.

Kansas—A service was held recently in the Rose Hill church for the Mexicans who were working on a railroad nearby.——The Gordon Place church, Kansas City, is raising money for a new church building.——The increase in membership in the Pawnee church this year is the best in the history of the church.

Maryland—A ground-breaking service for the new parsonage for the Peninsula church, Wilmington, Del., was held on July 28.——The first Vacation Bible School in the history of the county was conducted in the church at Crisfield this summer.——The young women of the church have remodelled the hall behind the church. To pay for the improvements a

supper and an excursion were held, the former bringing in $300; the latter, $150.——The Ridgeville church has installed a bulletin board in front of the building.——The C. E. Society of the Deer Park church paid all the expenses of the pastor for a trip to the Cleveland Convention and from Buffalo to Boston by way of the St. Lawrence.——The real estate company developing Chesaco Park, a suburb of Baltimore, has donated a half acre to the church for a parsonage site.

Michigan—The pastor of the Flint church reports 54 additions as a result of the special meeting held in that church. ——Miss Ruth Hostetter, a graduate of Adrian College, has won the Fellowship of the State University, and will study in the University this fall.

Ohio—The Prairie Chapel church celebrated the 50th anniversary of the present building on August 7. The church was organized in 1861.——The church at Empire is being improved at a cost of $1,000.——The new church at Cambridge was dedicated on August 28.

Pittsburgh—Mr. Chas. A. Braun, who is connected with the H. J. Heinz Company, has been Superintendent of the Grace Church Sunday school, Sharpsburg, for 25 years.—— The pastor of the Youngstown church reports 75 members received this year.—The members of Hickory Square church had a home-coming service recently. This church was organized in 1842.

West Virginia—The church at Ellenboro has been remodelled at a cost of $2,800.——The Lake Lane church has been rebuilt. The Newville church has been extensively repaired. These churches are on Flatwoods circuit.

SAYING GOOD-BYE TO GOD

In the charge made against Job before Jehovah in which Satan said, "Put forth thy hand now, and touch his bone and his flesh, and he will renounce thee forever," the Hebrew word translated "renounce" means saying "good-bye." The sneer of the Accuser is that Job when he has to say good-bye to his property will also say good-bye to God. There are many ways in which we may do this same thing.

Under the Seduction of a Worldly Life

Of all the multitudes that practically part company with God, comparatively few are decisively influenced either by intellectual theories or by hard circumstances. The subtle seductions of worldly desires and a worldly life are more powerful. The money-making spirit, the ambition for place and social distinction and pleasure, the determination to get on in the world and possess and enjoy its good things, deeply permeate all the motives and disposition and come to rule the life. As these lower cravings and aims grow dominant and masterful they crowd out the higher visions of life and leave the spirit to starve. In such a worldly atmosphere the soul withers and God is not welcome. The spirit sinks into the flesh, the next world fades from view, and life is lost in the thought of what we shall eat and drink and wherewithal shall we be clothed. When we are absorbed in such pursuits and passions we have no interest in God, the very thought of Him may become distasteful and repellent to us, and, however we may outwardly retain our traditional belief and even go to church, we have really said good-bye to God and gone out from His presence.

The Return to God

But can man say farewell to God and leave Him never to return? It is possible but hard for him to do so; and he will find sooner or later that he cannot get along without Him. Our intellectual theories that dismiss a personal God run into logical difficulties greater than those they are trying to escape and we often return to Him, though it may be under a changed conception or name. The agnostic talks to us of an Unknowable Power and forthwith begins to disclose a vast amount of knowledge that makes this Unknowable Power not greatly different from a knowable God.

Hardships do not always or usually drive men away from God, but often draw them closer to Him. Job did not bid good-bye to God under his sore distress, as Satan said he would, but clung to Him with the masterful and sublime faith which declared, "Though he slay me, yet will I trust him." "Thou hast enlarged me when I was in distress," cried David, his faith growing stronger in his trouble, his gain increasing with his loss. Paul counted his loss for gain, and the martyrs did not lose but won more faith in the flames. Distress drives us to God, because then we feel our need of Him most deeply and fall in our dependence and childlike trust into His everlasting Arm and nestle close to His loving Heart.

We cannot finally bid good-bye to God, because in Him we live and move and have our being. "O God, thou hast made us for thyself, and we cannot rest until we rest in thee." The father must have the child, and the child the father, and this deep and tender and indestructible bond of affinity binds us to God. The Father will never say good-bye to us, and we can never say good-bye to Him without finding ourselves children crying in the night. God has planted eternity in our heart, making us in His own image, and we gravitate to Him and depend on Him as the needle to its pole, as the planet on the sun. If we have ever said good-bye to God in thought or under the pressure of hard circumstances or the influence of a worldly life, we should realize the true nature and consequences of our choice and act and return to our Father, who will welcome and restore us to His loving kindness, which is better than life.—*Presbyterian Banner.*

THE DIVINE PRESENCE IN THE WORLD

The most comforting truth of all is found in the assurance that the Christ is still abroad in this world, and that the testimony of his divine achievements is still the most convincing evidence of his mission as the world's Saviour. Yea, Jesus is still the miracle-worker! The physical miracles of long ago have given way to greater spiritual wonders. If we are still carnal and political in our views of the kingdom of God, like the old Jews; if we still require signs and symbols; if we want a Messiah for nothing more than to break down visible prison-walls, like John the Baptist—then to us the age of miracles is indeed forever past. The Master is not here to heal outwardly, in answer to every human cry, nor is he silencing troubled waters with audible voice. But is not human intercourse all the more perfect since the world has substituted the wireless telegraph for the ancient messenger? The Saviour is all the more truly present today than ever before; present in the pervading and determining influence of his omnipotent love; present in the person of the Holy Spirit; and he is therefore doing greater miracles than even in his earthly ministry.

What healings, what transformations he has wrought in this world since first he began to go about doing good! The greatest miracle of all is the miracle of regeneration; the miracle which gives to man the new heart out of which to send forth the springs of new life. And the regenerate heart, let us remember, is the essential preparation for the testimony of achievement in our own province of Christian duty. "Not every one that sayeth unto me 'Lord, Lord'; but he that doeth the will of my Father!" That is the final standard of efficiency! That is the testimony of achievement!—*Methodist Recorder.*

—Let us cultivate charity in judging. Let us seek to draw out latent good in others rather than to discover hidden evil.—*William George Jordan.*

CHRISTIAN MYSTICISM

(From an address by Bishop Francis J. McConnell of Pittsburgh, Pa., delivered before the World Conference on Faith and Order, at Lausanne, Switzerland, August 4, 1927.)

Christian mysticism at its best appears to be that keen awareness of divine realities which comes out of persistent doing of the divine will—it is the awareness of the practiced soul. Just as the training of any faculty brings at last to that faculty a directness of perception and of execution which seems altogether mysterious to an uninstructed onlooker, so constant exercise of the whole life in righteousness brings an awareness of spiritual values, keener than eyesight, swifter than formal reasoning, and more instantaneous than deliberate resolution. Obedience leads to spiritual adjustment, and out of the adjustment arise those moral insights which are the test of Christianity—and obedience is possible to all men.

We are not quite through with mysticism, however. The mystics have perhaps too often and too readily assumed that what they call the direct gaze upon God, or direct communion with God, is the essential. If mysticism is communion in friendship, we may well ask whether communion is at its noblest in such direct gaze. Does not friendship, as we know it, come to its finest as each party to the friendship loses himself in a cause to which both are devoted? What is better, to look directly at God, or at the objects to which God is devoted? If we could but learn the object of the divine thought, the sure road to friendship would necessarily be the contemplation of that object. Now, the Christ-revelation leaves us in no doubt as to the object of divine contemplation and effort, namely, a race of men, an organized humanity, redeemed into likeness to Christ. If by some ineffable transport of emotion we could be swept up into a vision of all things in God, the surest testimony that we had actually been with God would be that we had not only seen God more clearly, but had seen the object of His thought and love more clearly. In the friendships which mean most, each party to the friendship finds the other most completely in losing himself in the purpose to which that other is giving himself. So that there is a world of significance for friendship with the divine in the organic bond which links together in Jesus' word the second commandment with the first as "like unto the first." In service for men we attain to the vision of God. We see God by looking in the direction in which God fixes His gaze. We meet Him at the far end of His sweep of vision. The door of service is open to all men.—*New York Christian Advocate.*

CHRIST THE HEART AND CENTER OF THE SERMON

All genuine evangelical preachers have the Christ—to offer to the people. Francis of Assisi carolled His message through the Italy of his day; he did not preach an elaborate theology, or demand pilgrimages and long penances; he had Someone whom he could offer to the broken-hearted and to the lost. The same is true of Luther—for justification by faith means, Christ is here with all His saving and healing grace—accept, take, receive Him. This was the message of all the great leaders of the evangelical revival—of John Nelson, of Whitfield, of John Newton. This theme is the very heart and center of his message, at Olney, and at Saint Mary Woolnoth, he offered Christ to the people.

The only hope for a conquering evangelicalism is a new awareness of Jesus, a vivid apprehension of His love and saving grace. In many ways we are better trained than our fathers, the blessings of education are close at hand for us all; but the heart of the gospel is not in the refinements of the schools, but in the response of the heart to the love of Jesus. The artist has something to offer—for he dreams and paints—and he fixes his dream forever on the canvas, he offers to us beauty. The musician listens to the heavenly harmonies and writes down the "score" of his music—and offers to us song. The poet waits and ponders, catches fire, and offers to us—

> "Magic casements opening on the foam
> Of Perilous seas, in faery lands forlorn."

He bids us lean through these casements, and gaze—then he offers to us vision. No one is fulfilling life truly unless he has something to offer. The mother offers love, the teacher knowledge, the true evangelical preacher offers—"grace" and Christ.

It is by this way that new and great triumphs will be won. But we can only preach thus when we thrill with joy because of our living experience of Christ's presence, when our hearts are strangely warmed, and when we can, out of full hearts, realize that our experience is—

> Thou, O Christ, art all I want,
> More than all in Thee I find.

—*W. Bardsley Brash, Editor Methodist Times.*

FAITH AND SERVICE

"The popular impression that nothing important can happen in human life without the human will being at the bottom of it is an illusion as complete as the old view that the universe revolved about our planet."

So says a professor of social science. *Christian Work,* commenting on his utterance, says that "the newer humanism which reduces religion to sociology and loses the transcendent in the immanent God is folly."

This is true and timely. Social service is the fruit of the tree of life. Apart from the tree it may keep its qualities for a little time. Many zealous reformers are buoyed up by the faith and instruction of their fathers and mothers. They are running on the fuel of past generations.

So long as the religion of the Bible has its hold on men they will show their faith by their works; but when they give up their faith and substitute humanistic reforms for regeneration, their works will dwindle to the vanishing point.

There is no contrast between faith and service. The Church has always sought human betterment. Converted men and women have been the backbone of every social reform. Heathenism is not concerned as to the rights and comfort or happiness of mankind, and the attempt to contrast faith and humanistic reform is a reversion to heathenism.—*Herald and Presbyter.*

THINGS SEEN

A little girl in an orphanage received a present from me one day. I wrote her a letter and sent her some money, two pounds (ten dollars) for her bank account. When I next saw her I said, "I have put two pounds into your banking account and if you have any small sums of money you can put them in too." She said, "Oh," in the most unconcerned way. I could see that she was not at all appreciative. A little later I thought I would make her another visit. This time I brought her a little needle case worth about half a dollar. She went into raptures about it. "Oh, what a lovely needle case! and all those colored silks!" She was pleased with the half dollar's worth that she could touch, but she was not pleased with the ten dollars' worth of which she could not see. That is just like us. We are ever so pleased with what we can touch and handle, and those things are not anything in comparison with what we cannot see but have to take by faith. God is offering you the gift of everlasting life and the Lord Jesus.—*Howard Carter.*

OUR STORY PAGE

LITTLE "WILL TRY"

Little Jane was sitting on the floor, playing with her blocks.

"Jane," said Mother, "It is time for supper. Pick up your blocks, and put them in your play-box."

"I tan't," said little Jane.

"Oh, yes you can," said Mother. "You are getting to be a big girl now. You can pick up your blocks just as easily as anything."

But Jane shook her curly head and said, "No, Muvver, I tan't."

"Then, come help Mother pick up the blocks," said Mother. "See if you can pick up more than Mother does."

Jane picked up the blocks as fast as ever she could.

"There, you see you can pick up your blocks," said Mother.

"No, I tan't, all by myself," said Jane.

After supper, Daddy said, "I wonder if there's any little girl around here who can get Daddy's slippers for him."

Jane looked up from her picture-book and said, "I tan't, Daddy."

"Oh, yes, you can," said Daddy. "Suppose you try."

"No, Daddy, I tan't," said Jane.

Big sister Helen said, "I'll get your slippers, Daddy."

"All right," said Daddy, "for little Jane can't."

"That's a good name for her," said Mother, "Little Jane Can't."

"Oh, no," said Daddy. "That's not a good name; that's a bad name. I shouldn't want my name to be Little Jane Can't."

"Yes, that is my name," said little Jane, " 'cause I tan't do fings."

"All right," said Mother. "We will call you Little Jane Can't."

The next day little Jane and Mother went to see dear Grandmother. After Grandmother had kissed little Jane and Mother, she said, "Jane, please close the door for Grandmother."

"I tan't," said Jane.

"You can't?" asked Grandmother.

"No, I tan't," said little Jane.

Mother said, "You see, Grandmother, this is Little Jane Can't who has come to see you today."

"Oh," said Grandmother. "I thought it was my dear little Jane."

"I am your dear little Jane," said Jane, and she ran to Grandmother.

"If you are my dear little Jane," said Grandmother, "you are not going to be Little Jane Can't. Now, run and close the door for Grandmother, and be her dear little Jane again."

"But I tan't, Grandmuvver. Don't you see I tan't?" said Jane.

"Could you close the door if someone would help you, Jane?" asked Grandmother.

"Of tourse I tould," said Jane. "You help me, Grandmuvver."

"No," said Grandmother, "I know a better way," and she took little Jane up on her lap.

"There is a little fairy who stays around all the time, waiting to help little girls do things their mothers and daddies and grandmothers ask them to do."

"Where is the faiwy?" asked Jane, as she looked all around. "I don't see him."

"You can't see this little fairy," said Grandmother, "but he will come to help you if you call him."

"What's his name?" asked Jane.

"His name's Will Try," said Grandmother, "and here is the way you have to call him every time. You must shut your eyes, and say:

"Me-o, me-o, me-o my,
I can do it if I try."

Jane shut her eyes tight, and said:

"Me-o, me-o, me-o my,
I tan do it if I twy."

"That is right," said Grandmother. "Now I wonder if you can close that door."

Jane jumped down off Grandmother's lap, and ran to the door, and shut her eyes, and said:

"Me-o, me-o, me-o my,
I tan do it if I twy."

And she gave the door a big push, and, bang, it went shut.

"I did it! I did it!" cried Jane, as she ran back to Grandmother. "Will Twy and I did it, Grandmuvver, didn't we?"

"Of course you did," said Grandmother, and "Will Try and you can do it every time, if you don't forget to ask him."

"I won't fordet," said Jane.

When Mother and Jane went home from Grandmother's, Jane took her blocks out of her play-box, and played with them until Mother said, "Jane, there comes Daddy. Pick up your blocks and get ready for supper."

"I tan't," said Jane. "Oh, I fordot," and she shut her eyes and said:

"Me-o, me-o, me-o my,
I tan do it if I twy."

And she picked up her blocks as fast as ever she could.

After supper, Daddy said, "I wonder if little Jane Can't is going to get Daddy's slippers for him tonight."

"My name's not little Jane Tan't," said Jane.

"It isn't?" said Daddy. "What is it, then?"

"I'll show you fwat my name is," said Jane, and she shut her eyes and said:

"Me-o, me-o, me-o my,
I tan do it if I twy."

And away she ran, and came back in a minute with one of Daddy's slippers in each hand.

"Well, well, well!" said Daddy. "I should say your name isn't little Jane Can't. Why, your name's little Jane Try, isn't it?"

"Uh-huh," said Jane, "my name's little Jane Twy, and my little faiwy's name is little Will Twy."

"You must be little brother and sister Try," said Daddy. "That's a fine family."—*Selected.*

THE BEAR THAT RAN AWAY

"Oh! It's getting so dark, Ted! I wish we were home!"

"Well, there's nothing here to hurt us. But let's hurry, Sue, and we'll get home in time for supper."

"I'm too tired to hurry. Oh, Ted, I wish we hadn't fastened our sled to Mr. Smith's bobsled. It seems hours since we untied the rope and started to walk back home."

"We'll take this short cut through the woods. I wish I could pull you on the sled, but there's too much brush.

"I'm so tired, Ted, that I'll just have to rest."

"It will soon be really dark and we ought to keep on. But if you're so tired, lie down on the sled and I'll cover you with my sweater."

After a few moments, Ted was shivering with cold and said, "Can't you go on now? I'll leave the sled here for I can't pull it through the brush. I'll get it tomorrow."

Again they started, but found it hard going on account of the thick underbrush. After a time, in the growing darkness, Ted stumbled against something, and was surprised to find it was the sled. He knew, then, that they were lost, and had been walking in a circle, as people often do when lost in a forest. He did not want to frightened Sue still further, so he said: "I think we'd better stay right here and rest. Some one will come and get us before long."

"Stay here! In these dark woods!" wailed Sue.

"Don't cry! I know we're not far from home, but I can't see the path. You lie down again, and I'll cover you up warm."

Sue was so tired that in a few moments she was asleep. Ted wished he had not coaxed her to try a ride behind Farmer Smith's bobsled. No one at home had seen them start, so would not know where to search for them.

The wood was full of noises, astir with life. "Just squirrels and rabbits!" Ted told himself. It grew colder, and he jumped up and down and clapped his hands to warm them.

As the moon shone dimly among the trees, Ted snuggling close to Sue, felt himself going to sleep. Then he heard a crackling of bushes, and in a cleared space a few yards away, he saw a great shaggy animal with a swaying, hanging head. "A bear!" he thought, and his heart beat wildly. In great fear, he gave a shout that startled the still woods. Instantly the bear rose on his hind legs and moved around as if he were dancing, but soon dropped to all fours and shuffled quickly away among the trees. Sue had not wakened at Ted's shout.

After a time, in spite of his fear, Ted fell asleep and did not waken until the shouts of searchers roused him. His first words were: "I saw a bear, dad! But he didn't see us."

"A bear! You were dreaming. There's been no bear in these woods for fifty years."

"I wasn't dreaming!" Ted insisted.

After leaving the woods, they met several strange men, and one asked: "Have you seen a bear about here? A trained one escaped from his keeper in Brent, and we've seen his tracks leading this way."

"Dad! Did you hear?"

"Yes, Ted, it must have been a real bear, not a dream one."

"And a trained one! When I shouted, he must have thought he was ordered to dance. But, anyway, I'm glad he didn't find us. Would you have liked his company, Sue, if you had wakened to see him dance?"—*Selected.*

THE JOY OF SERVICE

For the things which need to be borne, for the great, courageous things which need to be done, our souls need that glorious spirit which will not suffer any experience to pass until all the fullness of its meaning has been learned, and all the width of its opportunity made use of. "Life," said Dr. Grenfell, "is to me very beautiful. Life is a thousand times worth while." He wrote this while the little hospital ship upon which he went on his far errands of mercy lay in the shadow of the terrific cliffs of Labrador. He wrote it with facts of suffering and poverty vivid in his knowledge—desperate battling of fisher fleets with the sea, hunger and cold and shipwreck on that forbidding coast, and always the ominous prospect of want and starvation in the winter.—*Walter Russell Bowie.*

WHO WAS THE COWARD?

I was sitting in the second story of the house, with the windows open, when I heard shouts of children from beneath me.

"Oh, yes, so we will! Come on, now! Here is William Hall! Come on, William! We are going to have a ride on the road. Come, go with us!"

"Yes, if mother is willing. I will run and ask her," replied William.

"Oh, oh! So you must run and ask your ma! Great baby, run along and ask your ma! Aren't you ashamed? I didn't ask my mother." "Nor I;" "Nor I," added half a dozen voices.

"Be a man, William," cried the first voice. "Come along with us, if you don't want to be called a coward as long as you live. Don't you see we're all waiting?"

I leaned forward to catch a view of the children, and saw Will standing with one foot advanced, and his hand firmly clenched, in the midst of the group. His flushed brow, flashing eye, compressed lip, and changing cheek, all told how the word "coward" was rankling in his breast.

"Will he prove himself indeed one by yielding to them?" thought I. It was with breathless interest I listened for his answer; for I feared that the evil principle within his heart was stronger than the good. But no—"I will not go without I ask my mother," said the noble boy, his voice trembling with emotion, "and I'm no coward, either. I promised her I would not go from the house without permission, and I should be a base coward if I were to tell her a wicked lie."

There was something in his resolute tone. It was the power of a strong soul over the weak; and his companions all at once quietly yielded him the just tribute of respect.—*Lily of the Valley.*

THE QUEST

Be this day thy radiant goal,
Found in love's chief intent;
To claim some kindred soul
As friend—so mould its bent.

Then multiply the quest:
All flesh as spirit see:
Cleanse sense with motive blest —
Love men exultantly.

But why this task so bold?
Why trust that honor lifts?
Or think that virtues hold—
And take fresh wounds for gifts?

Real worth, faith-child, make sure;
For spirit's leap despoils
Though passions subtly lure—
Look! conquered flesh recoils.

Full trust is true restraint;
My soul in thine, sense-free:
Love masters all complaint—
Friendship's eternity!

Give all myself—love's goal—
To feed the spirit's flame!
Till flesh, as templed soul,
Shall praise His Holy Name.

—*Selected.*

—There is nothing in which I would advise you more conscientiously than in keeping the Sabbath day holy. I can truly declare that to me its sacred hours have been invaluable. —*William Wilberforce.*

FROM PASTORS *and* PEOPLE

Second M. P. Church, Charlotte.—We had a good day Sunday; Brother Furr delivered two fine sermons.

The Christian Endeavorers gave a wienie roast Thursday evening, September 1. Had a nice time and it was attended by a large crowd.

Our tent meeting will begin the second Sunday of September, on our new lot, corner of Plaza and Hickory Grove road.

We have put on a building campaign in our church and we wish to ask the special attention of the people at large. We have a fine location for a Second M. P. church in Charlotte. But, friends, you realize we must have help, as our membership is not so very large. Anything you feel like giving will be greatly appreciated by the church, as we are very anxious to complete this church, because it is very badly needed. Anything that you wish to give can be sent toMrs. Myrtle Brown, the secretary, Charlotte, N. C., Route 8, or G. W. Stegall, the treasurer, Charlotte, N. C., Route 9, Box 173.

You are cordially invited to attend our tent meeting. REPORTER.

Anderson.—The pastor has visited each church once since the close of the revivals and the work is going very well. The attendance is off somewhat, which is very usual in the rural churches. We are going to be able to go to the Annual Conference with the best report that this pastor has ever been privileged to carry. I am pleased very much with the work in many ways, yet it has not been what it could, nor what we had hoped for. We are sure our Annual Conference Budget will be paid in full and are yet unable to say just what others, but are counting on more than just the A. C. B. in full. These are encouraging facts and we are indeed glad that we feel confident of other things that will be beneficial to the Kingdom progress.

I am writing this report at 7:45; I suspect while a good many preachers that preached twice yesterday, attended Sunday school and took a part in the Christian Endeavor are still in bed. However after doing that and traveling from Easley, S. C., to Greenville I have had the privilege of something that no other pastor has ever had.

Today marks a time in the history of many of us that we are proud of. At six o'clock this a.m. two of our young ladies boarded the train for High Point College. Miss Emma Lee Poole of Greenville, S. C., and Miss Fanny Net Freeman, of Easley, S. C., both members of Fairview church. They will enter the Freshman class at our College and both are promising young people. We wish for them success and happiness as they continue their studies. We are proud of the fact that they are going to High Point for several reasons. It was the request of the Annual Conference that each charge send at least two students this fall. They are the first to go to our college from Anderson charge. They are both fine young ladies and faithful workers in their church. Miss Poole is president of the W. H. M. S. and Miss Freeman is a teacher in the Sunday school. But best of all, they are consecrated Christians. For these and many other reasons their pastor is proud of them.

On the second and third Sundays Rev. A. Lee Leonard of Greenville, S. C., will fill the appointments for the writer. I will be on a vacation and rest upon the advice of a physician during the remainder of September and will be at my home in Orange county, N. C. Pray that the rest may prove valuable and that I may be back on the field soon.

With best wishes to the Herald and its many friends. M. IVEY CRUTCHFIELD.

Jerusalem.—Our regular services were held the second and third Sunday mornings in August. The pastor met the appointment on the second Sunday and the usual number of people were present for the service.

We appreciate the kindness of Rev. C. M. Davis, of Lexington, formerly a member of South Lexington church and licensed preacher in our church, now serving as pastor of a Baptist congregation, who preached at Jerusalem the third Sunday morning. The pastor was away on his vacation at that time.

Our annual revival meeting will begin next Sunday morning and continue for several nights, probably through Friday night of the week following next Sunday. Rev. M. C. Henderson, of Denton, who is pastor of Denton, Piney Grove, Canaan and Cid churches, will arrive in time for the Sunday night service and preach during the meeting. The services will be held each night beginning at 7:30 o'clock. We are trusting that we may have a good meeting.

This writer had the privilege of visiting our Concord church last Sunday morning. It was my first visit to that church and I was impressed with the fine spirit of the members by their friendly greeting. We were privileged to hear a splendid discourse by Brother Hendry, the pastor, on the significance of the Lord's Supper. A large number, nearly all persons present, participated in the communion service. Rev. Lawrence C. Little, general secretary of our Board of Young People's work for the entire denomination, was present and assisted in the service. The Concord church is progressing splendidly on their building project, and already the Sunday school building is in course of construction, being one-fourth done. The need of a new church building was apparent to this writer, as their auditorium is not large enough. Brother Hendry seems to have the work going well and the people seem to love and admire him. C. B. WAY, Pastor.

South Lexington.—The work here has been moving along fairly well since our last report. The attendance in Sunday school has been about the same for the month of August. Last Sunday there were 132 present. There was no preaching service Sunday morning and this fact may account for the absence of some. Brother Ridge, the pastor, was at Mt. Carmel at the morning service.

There was a large congregation at the service last Sunday night. It was much larger than usual. Brother Ridge delivered a good sermon on the subject, "The Christian's Race," There were four other preachers in the service, these being Rev. J. L. Love, formerly of Concord, who is now living in Lexington, Will Brinkley, of the Holiness church, C. L. Hedrick, of the South Lexington church, and the writer.

On the second Sunday night in this month Rev. J. L. Love preached in the pastor's place, although the pastor was present. Brother Love recently located in Lexington, coming here from Burlington where he resided for some time. He was licensed to preach by the Concord church while living there. He has been attending the services at South Lexington church since locating in Lexington.

The Lord's Supper will be observed at the morning service next Sunday.

A number of the members of the women's class of the Sunday school, together with their husbands and the teacher of the class, enjoyed a picnic supper at the home of Brother C. L. Hedrick in the Mt. Carmel community last Saturday afternoon. It was the annual picnic affair for the women's class of which Brother W. C. Gibson is the teacher.

The pastor will preach at both the morning and evening services next Sunday.

C. B. WAY, Reporter.

Saxapahaw Charge.—A large congregation was present at Concord last Sunday morning for the preaching service. Brother J. T. Woody, the choir leader at this church, has raised almost enough money to purchase 75 new song books. They will be ordered in a few days. The Concord Christian Endeavor society carried out a very interesting and helpful program Sunday night consisting of recitations, readings, and short talks.

The revival meeting at Orange Chapel was a success. Rev. H. F. Surratt, the engaged help, delivered some very inspiring and convincing sermons. There were about ten conversions and reclamations. This church has just purchased a new communion set.

Brother J. J. Crawford seems to be improving slowly. He is still in Watt's hospital, Durham.

Dr. R. G. McPherson has returned from Johns Hopkins hospital, Baltimore, where he took treatment. He is regaining his health rapidly.

Brother H. G. Paris of Salem church, will represent Saxapahaw charge at our next Annual Conference. H. L. ISLEY.

High Point.—High Point College has been the scene of great bustle and activity since Monday, the day for registration of new students. Today (Tuesday) the upper classmen or the old students are registering in large numbers. Approximately 300 students are expected for the opening Wednesday, which marks the beginning of the fourth annual session. All members of the Faculty are in their places ready for work. Messrs. Lindley and Kennett, Misses Idol, Mary Young, and Mabel Williams, took special work in Columbia University, New York, during the summer. Clifford R. Hinshaw, A. M., (University N. C.), is the new Professor of Education, and he and family are domiciled in the Garrett home on West College Drive. Mr. Stanley Pugh A. B. (Finlay College) is the new Instructor in Commercial Branches, and Miss Mary Todd, A.B. (Central College) is the Professor of Expression and Physical Education. Mrs. C. L. Whitaker is at her post again after spending the vacation in Greensboro, Gastonia and Lexington

with relatives. Miss Paulecte Rogers of Burlington is the new Bursar.

The congregation was delighted to have an opportunity to hear Rev. J. Clyde Auman, returned missionary from Japan, who has been visiting relatives in High Point and vicinity. He spoke last Wednesday evening at prayer meeting, and told of his work on the foreign field in a most interesting manner. He has served for six years in Japan, and has been President of Nagaya College, which has 800 students. He is very conversant in the language and sang several Japanese songs for us. He and Mrs. Auman and baby will spend a year at home on furlough.

The Sunday school enjoyed its annual picnic and outing last Thursday at Riter's Lake. A large crowd attended, the picnic supper was unusually abundant and appetizing, and the swimming fine. Many thanks are due the efficient Committee which arranged all details; Messrs. J. H. Pritchard, J. W. Hinkle, D. A. Neese, Mesdames J. A. Gray and H. A. Moffitt.

At the 11 o'clock service last Sunday morning Rev. P. E. Lindley delivered a splendid message on "Familiar Failures." Mrs. C. R. Hinshaw, wife of the new Profesor of Education in the College delighted the audience with a lovely vocal solo, "O How Lovely are Thy Dwellings." She possesses a beautiful soprano voice of great volume and sweetness and her enunciation is unusually clear.

The congregation looks forward with much pleasure to hearing her often during the winter. At the evening service which was conducted by Rev. E. Lester Ballard, an interesting feature was the vocal Solo "Zion," rendered by young C. L. Gray, Jr. His voice gives promise of much beauty and strength, he being only fifteen years of age.

The Woman's Home and Foreign Missionary Societies held their monthly business session on Monday afternoon in the home of Mrs. J. Hobart Allred on Sunset Drive with the respective Presidents, Mrs. E. L. Ballard and Mrs. C. L. Whitaker, in the chair after an absence of a few weeks. Mrs. P. E. Lindley was elected Treasurer of the Foreign Society to serve in place of Mrs. H. A. Garrett, resigned on account of removal from the city. We regret exceedingly to lose Mrs. Garrett, who has made a most faithful and efficient officer. It was decided to ask Mrs. R. M. Andrews to give a summary of the Mission Study Book, "A Straight Way Toward Tomorrow" at a meeting in the near future. Circle Chairmen in the Foreign Society will remain as before; Mrs. L. J. Diffee, Mrs. H. A. Moffitt, Mrs. John H. Walker, and Miss Mary Young.

The Topic for Senior Christian Endeavor Society Monday evening was led by Miss Blanche York on "Use and Absence of the Tongue."

A program of special interest is being prepared for the mid-week prayer service on Wednesday evening, and Mr. Ballard urges every one who can possibly do so to be in attendance.

The Sunday school Workers' Council will meet Tuesday evening, and some matters of importance are to be given attention at this time.

Rev. George Shurtz of Morgantown, W. Va., is spending today (Tuesday) in High Point as a guest of Mr. C. C. Robbins. He is on his way to Norfolk, Va., where he sails for Paris, with members of the American Legion, and will be absent seven weeks.

Mrs. L. R. Johnston and little daughter, Rebecca Holt, are guests of her parents, Dr. and Mrs. W. C. Wicker at Elon College.

Mrs. H. S. Meredith and sons left last Friday for their home in Tampa, Fla., after spending the summer with Mrs. W. P. Pickett and other relatives here.

Mr. and Mrs. Ernest L. Auman and children and Mrs. A. M. Rankin have returned from a trip to Asheville and points of interest in the mountains of Western North Carolina.

Mr. and Mrs. C. C. Robbins and family are at home again after spending two weeks at Paradise Point.

Mrs. R. B. Murphy of Norfolk, who was formerly a resident of High Point and a member of our church, has been the guest of Mrs. H. A. Moffitt and Mrs. J. C. Welch, Sr. Many old friends were pleased to greet her again.

Judge Lewis E. Teague and Brooks Reitzel have returned from a trip to Washington, D. C., where they attended a Fraternity Reunion.

Misses Lucille Reynolds and Lottie Miller of Misenheimer have returned home after a visit to Misses Irene and Inez Reynolds.

We are greatly pleased to see Mrs. W. L. Kivett at services again after an absence of several weeks caused by illness.

Denton Church.—Our special meeting closed the second Sunday in August. The third Sunday in August at night Rev. Joel B. Trogdon of Flat Rock came from Canaan with our pastor and preached. On last Sunday good Pastor Henderson filled his appointment here morning and night with two good sermons. We are always glad when our pastor and family can all be with us. They always have something good to say.

Our pastor added three new members to church, they being Helen Crawford, Elane Hill, Mrs. J. D. Cranford with a letter from Mont Elbe.

Our Sunday school is still living; those not coming don't know what they are missing. We are looking for all our Sunday school members back when the meetings are all over. REPORTER.

Mt. Hermon, Mt. Hermon Charge.—The special meeting at Mt. Hermon resulted in 39 conversions and reclamations—the most of them young people. Rev. N. G. Bethea was the pulpit help. His sermons were good, simple and practical. His explanations to the penitents were very clear and simple so that the youngest child could understand. On Wednesday afternoon a service was held for children, they sat in a body, about 100 of them. This was the most impressive service during the meeting. Mr. Bethea had helped in a meeting about 23 years ago, so he was welcomed by many friends.

The Sunday school is progresing nicely, though some faces are still missed frequently

September 1st an angel came to the home of Mr. and Mrs. T. P. Nicholson and bore away to a home on high the spirit of their daughter Addie. She had been afflicted about four years, being confined to her bed several months, yet she bore her afflictions with the patience that only a Christian can have. Addie professed faith when young and remained faithful to the last. Before her health failed she was prominent in the activities of her church, serving as organist for a number of years, and anything else her hand found to do, though she was of a quiet unassuming disposition. Rev. J. A. Burgess, a former pastor, assisted by her present pastor, Rev. J. Elwood Carroll, and a near neighbor, Rev. H. L. Isley, conducted the funeral service. More than a church full of people were present to pay their last respects. The floral offerings were many and beautiful, more than could be placed on the mound which covered her earthly tabernacle.

At the service Sunday, September 4th, twelve children were received into the church. The pastor there preached on mountain top experiences, very helpful to converts. A large crowd partook of the communion, many of them children.

September 10, refreshments, ice cream and cake, will be sold on the lawn at the church from six to eight o'clock.

At eight o'clock the Junior Christian Endeavor society will present a pageant, Clinic of a Christian Endeavor Specialist. Following this, the Woman's Home Missionary auxiliary will give Missionary Arithmetic. A silver offering will be taken.

MRS. GEORGE M. ISLEY.

Shiloh.—The little congregation of Shiloh church, just five miles out from Lenoir, was delighted to have Dr. A. G. Dixon and brother to visit us and the Connelly Springs charge, September 3rd and 4th. We were in the midst of our revival meeting at Shiloh and Brother Dixon preached an able revival sermon at our evening service. The visit and sermon will be long remembered by us. We do so much wish these brethren could visit us often. They know how to make us country folk feel that they are one of us, and have our spiritual welfare at heart.

Chapel Hill, Davidson Circuit.—Our prayer meeting has been rained out the last two Sunday nights. We are looking forward to our camp meeting. We invite all of our former pastors back the third Sunday in September to the camp meeting and any one else that will come.

Mrs. Lily Surratt is ill. We ask Christians to pray that she may be restored to health if it is the Lord's will. She is one of our best neighbors. LIZZIE CRANFORD.

Mecklenburg Charge.—Nineteen years ago I left my old home at Matthews, N. C., and went to Burlington to begin my pastoral work. As was reported from Zoar church I helped Rev. W. F. Totten in the meeting there beginning the fifth Sunday in July. It had been twenty years since I preached in that church. It was a real pleasure to be in that church and community to help in the meeting and to see many friends of years ago. On the way to Zoar I stopped at Stallings church and in the parsonage there. While I was on Creswell charge Mrs. Totten who was then Miss Callie Tarkenton was a faithful member and worker at Rehoboth church on that charge. Years ago Brother Totten was pastor on Mecklenburg charge where I first knew him. While I was pastor at Lexington and Yadkin College he was teaching at the latter place. It was delightful to be with these good folks again. The fourth Sunday in August I went

to assist Brother Totten in the meeting at Beulah church where I was licensed to preach twenty-one years ago. We had a good meeting and a pleasant time. On Sunday afternoon I preached at Antioch church and Camp-ground. One special feature of the Beulah meeting was that pastor Totten baptized twenty-four converts one day during the meeting. Rev. W. M. Pike helped in the Stallings and Antioch meetings and I heard many expressions of appreciations for his good sermons.

Last year and year before being dry and this year wet the cotton crops and prices have not been satisfactory. Cotton is higher now, but the crop will be short in that section of the state. Consequently the financial condition of the section is not as prosperous as at some other times. All considered everything is moving on very agreeably and successfully. J. H. ABERNETHY.

Efland, Orange Charge.—We are still at work. Brother Williams brings to us inspiring sermons, the kind that hit hard and stick.

Our Ladies' Aid, W. H. M. S., and the Children's Missionary societies combined gave a lawn party at the church Saturday night, the third. This was quite a success. The proceeds realized were around $75.

Our Sunday school register showed up good Sunday. There were 99 present. Let's try the harder to go over the hundred mark now that we came so near it once. There is no good reason why we shouldn't have at least 125 every Sunday. We have the people allright if we could only get them wound up and started.

Best wishes to all Herald readers.

MRS. E. S. TAYLOR, Reporter.

Gibsonville.—The last two weeks have been good weeks for our Gibsonville work. Rev. J. E. Pritchard was with us one week, preaching plain, practical, helpful sermons with force to good effect. The meeting reached its first climax on Sunday morning when a group of boys and girls came forward in response to Brother Pritchard's invitation and expressed themselves for Christ.. In the follow-up work during the following week, I asked one of the younger of the group—eight years of age—what it meant. Without any prompting or suggestion from any one, he answered very promptly: "Giving your life to God."

I can hardly see that a theologian or any one can improve on that answer. He might elaborate it but I think he could not improve it. This follow-up work gave me some very interesting and in one or perhaps two instances, really startling observations. The home holds largely the destiny of the young life that grows up in the home. Nothing new in this, to be sure, but it is interesting, and may be startling, is in some instances tragic. I am about to conclude that the greatest tragedies in life are not those when life is dashed out in an automobile wreck or some such thing, but when tender religious life beginning to grow beautifully under the influence of the Gospel in Sunday school and church is dashed out by a death blow from the home.

The second climax of the meeting was on Sunday night, the last service, when the large audience sat in silence impressed to live better lives.

The third climax was on Sunday morning one week after the close of the meeting when six young people came forwarded and united with the church.

There were gratifying observations and experiences during the meeting. One was when a matured woman with no urging came forward and gave her life to God. Another was when a young girl in the rear of the church arose and walked quietly forward and rededicated her life to God, that she may be sure she is living a Christian life.

T. M. JOHNSON.

Orange Charge.—Rev. T. F. McCulloch preached at Hebron and Chestnut Ridge the fourth Sunday in August while the pastor was taking a little vacation in South Carolina. His sermons were enjoyed by the people. We are always glad to have Brother McCulloch come this way.

Part of the road to Chestnut Ridge has been sanded so that cars can get to the church now without so much trouble.

The revival meeting is to begin at Chestnut Ridge fourth Sunday in September. Rev. Edw. Suits is the engaged pulpit help.

The work seems to be going fairly well. Finances are considerably behind.

Four of our young people entered High Point College Monday as follows: Misses May and Gladys Snipes from Union Grove shurch, Clarence Jones from Hebron, and B. Currie Williams from Efland. We hope each of these will have a succesful year in College.

B. M. WILLIAMS.

Henderson.—The W. H. and F. M. Societies met at the home of Mrs. I. W. Boyd, Monday afternoon, August 22nd, with Mrs. Tom Hight assistant hostess. The meeting was presided over by the president, Mrs. L. R. Gooch. The devotionals were conducted by Mrs. Gooch who used "The Secret" as the subject from "The Rose Jar." Miss Alice Falkner, program leader for the afternoon, gave a most interesting talk from the study book, "Young Islam on Trek." This was followed by a short discussion of interesting news, from The Missionary Record, by Mrs. Clyde L. Finch. Special prayer was then offered by Mrs. S. R. Harris for our missionaries and other work mentioned in the prayer calendar. The calling of the roll, reading of the minutes and treasurer's report was then given. Several committees were appointed by the president. The Question Box was given by Mrs. S. R. Harris. after which Rev. R. A. Hunter closed the meeting with prayer. Delicious refreshments were then served by the hostesses.

The Junior choir gave a beautiful selection yesterday morning at Sunday school, which was greatly enjoyed. They are doing splendid work under the leadership of Mrs. H. A. Jordan. A special effort is to be made this week among all Sunday school members and teachers, in getting all members present next Sunday for Rally Day. Holy Communion services were held at the eleven o'clock hour yesterday and a good sermon, as usual, was preached by our pastor, Rev. R. A. Hunter. Our revival meeting will begin the fourth Sunday in September. The pulpit helper has not been announced yet.

On last Friday afternoon at five o'clock the funeral of Mrs. Macon Stone was held at the church here. She died Thursday night at the home of her daughter, Mrs. John Renn, after several weeks of illness. Although in bad health for over a year she continued happy in her Christian faith and her loyal trust in Him never ceased. Many friends extend to the grieved ones their deepest sympathy and love.

All members of the Sunday school were very sorry to learn of the illness of Mrs. J. M. Baity, who was taken to Richmond, Va., yesterday for treatment. May God bless her and comfort her, and also grant her a speedy recovery.

We were made sorry yet once more, when we learned that the family of Mr. H. B. Falkner, is moving to Danville, Va., this week.

REPORTER.

Cid, Denton Charge.—Rev. M. C. Henderson accompanied by wife and three lovely children filled his appointment at Cid Sunday and delivered a noble sermon. His messages keep improving. We were glad to have Mrs. Bessie Hedrick to act as organist. We were glad to have Mrs. George Jones, of Thomasville, and Mrs. C. F. McAvery, accompanied by Mrs. W. L. Hanner of Lexington to worship with us Sunday; also Rev. Avery Wooddell's presence was very helpful in the work.

We have paid $10.00 on the Annual Budget at Cid. Pastor's salary coming on very well.

Our Sunday school has been off some owing to so many special meetings and Children's Days around.

The cottage prayer services are still going on. Had a good one at Mr. Milton Hughes' Saturday night. It goes to Mr. "Mont" Hughes next Saturday night.

Miss Lizzie Harris of Moore county, a daughter of Mr. Will Harris, is visiting her uncle, Mr. Hager Harris, this week.

Mr. Barrett Harris and sister, Miss Loula, accompanied by Miss Pearl Harris their first cousin of Moore county, entered High Point College this a.m.

Mrs. Alice Gallimore, widow of the late O. A. Gallimore, was buried at Jerusalem the fourth Sunday last, at 4 p.m. She had pneumonia. She had lived the last five years with her daughter, Mrs. Belle Gorden. She was 84 years old. In her last days she was a member of the Lutheran church. An unusually large number of friends and relatives attended the services. She leaves three daughters and four sons and many relatives and friends to mourn her loss. She was a good woman. The writer has known her for over forty years. Her husband was a faithful member of Cid church. She always loved to attend all denominations. She will be remembered by many of our ministers. She always said she loved to come to Cid. She left a good influence for her children.

REPORTER.

Moriah Church.—We have ended a week of a successful meeting and I feel that much good was done, and the church was revived very much. Brother Carmichael preached splendid sermons and they were enjoyed by a good many people. On Sunday morning and night the doors of the church were opened for the reception of members and thirteen united with the church; four came by statement and the others by confession. Pray that He will continue to bless us and that those unsaved will soon accept Him.

The pianist of Calvary church, Miss Vivian Sullivan, played for us during the meeting, a purse of $10.25 was given her as a token of appreciation.

We also enjoyed having the Greensboro young men's quartet and the Glenwood quartet with us. Every one enjoyed the singing and they are welcome any time they wish to come back.

The auxiliaries of the church meet with Mrs. John Moore on Thursday, September 8, at 3 o'clock.

We are sorry to learn that Mrs. C. T. Moser is a patient at the Clinic hospital. We hope for her a speedy recover.

On Friday night, September 2, the death angel knocked at the door of Mr. J. S. Ingold and took away his beloved wife to dwell in that beautiful home prepared for her, and on Monday, September 5, Mrs. Jackson departed this life and has gone to dwell with her Master. May the Father's blessings rest upon the bereaved ones. REPORTER.

A VISIT TO OUR KANNAPOLIS CHURCH

The writer enjoyed a visit to our new church at Kannapolis last Sunday, being accompanied by his family and Brother Phonse Bean and family of the South Lexington church. We arrived in time for the Sunday school which began at three o'clock. Brother Henderson, a brother of our Denton pastor, is superintendent of the Sunday school. There are five classes in the Sunday school. Fifty-eight persons were present.

The preaching service followed immediately after the Sunday school. Rev. G. H. Hendry, of Concord, who has been directing the work there, was present but did not preach. He called on the writer to speak to the congregation. We were glad of the opportunity of meeting with the good people who compose the new work in Kannapolis. We were informed that the church has a membership of about thirty. There is a field for a great work to be done there.

A tabernacle (a one-room wooden structure) was erected at a cost of about $300 which will be used until a church building can be erected. It was learned that the total amount invested in the property is about $3,000. The members recently put on a campaign to raise $500 to meet their present needs and secured about $200.

Brother D. A. McLauren, of Concord, is assisting very much in the establishment of the Kannapolis church. He was present last Sunday.

Brother Hendry is preaching for the new church on Sunday afternoons and other pastors are also preaching there on invitation. Rev. M. C. Henderson, of Denton, preached there the fourth Sunday night in August. The church at Kannapolis will be presented to the Annual Conference in Asheboro for admittance into the conference and probably a pastor will be assigned to the work for next year. C. B. WAY.

HERALD SUBSCRIPTION RECEIPTS

Rev. C. L. Spencer, $1; Rev. Edward Suits, $3; Rev. G. F. Millaway, $1.50; Rev. J. D. Cranford, $1.50; Rev. J. A. Burgess, $1.50.

—Mrs. Margaret Wintringham, first woman Liberal member of the British Parliament, is coming to America to study agriculture. She is deeply interested in agrarian conditions.

TOURING EXPERIENCES

Motoring from Baltimore on August the second by way of Washington, Richmond, Danville, reaching North Carolina near Reidsville, marked part of the most delightful trip of my entire life. After spending five days at Elon College, Greensboro and Siler City, we left that part of the state for King's Mountain, upper Cleveland, Chimney Rock, Hendersonville and Asheville. Leaving Asheville for home we crossed the Black Mountains passing through Marion, Morganton, Lenoir, Blowing Rock, Happy Valley, Boone, and over the Mountains on the Damascus Road through Eastern Tennessee, reaching the Lee Highway at Abingdon, Va., fifteen miles east of Bristol, Tennessee. We followed this famous and popular highway later merging with the Jackson-Lee Highway for approximately four hundred miles passing through the following noted spots located in this section of Virginia: Marion, Wytheville, Roanoke, Natural Bridge, Lexington, Staunton, New Market, Winchester, Harper's Ferry, W. Va., Frederick, Md., coming into Baltimore from the west on the second day of September. This famous National Highway passing through the Shenandoah Valley passes over the Natural Bridge, and is one of the most used of any bridge. We crossed it without knowing it. High on the rock under the bridge is plainly carved the initials "G. W." which is pointed out as the actual work of George Washington. We saw it.

We made the entire trip, covering nearly two thousand miles, in a Ford without a single flat tire, or any other mishaps of any consequences. Surely the Ford should be named "Elizabeth" rather than "a Lizzie" and styled "a Chariot" rather than "a Flivver." We endeavored to see what we could as we passed the many points of interest, which were many as suggested by the above general outline. Through the courtesy of Dr. and Mrs. Amick, we picniced one day on the battlefield of Guilford Court House. This is the best kept battlefield it has been my privilege to visit. We visited the battlefield of King's Mountain, which is both naturally and historically interesting. Another place of surpassing beauty is Lake Lure in the heart of the Blue Ridge Mountains, just below the Bottomless Pools and the famous natural freak Chimney Rock. In the wild mountains a dam has been built one hundred and ten feet high, covering fifteen hundred acres with water. Places that were once almost impassable gorges and hollows are now bays and harbors, where may be seen numerous row, sail, motor and speed boats. The tourist can enjoy the bracing mountain air and the luxuries of the ocean at the same time and place here. The scenery around Blowing Rork and Boone baffles all descriptions. My wife remarked that "God must have loved mountains, or he would not have made so many."

The name Shenandoah, meaning "The daughter of the Stars," was given to the section of the country lying between the Blue Ridge on the east and the Alleghenies on the west,—Staunton, the birth place of Woodrow Wilson on the South and Harpers Ferry on the north, where John Brown erected his Fort and is buried. This valley is really longer as it extends from Bristol, Tenn., to Harrisburg, Pa. The Shenandoah Valley is rich in historic interest for all Americans, as the frontier of the C[illegible] which experienced the horrors of the Indian Massacres; as the battleground of the French and Indian War; as the point from which Daniel Morgan conducted operations against the British in the Revolution and later as the scene of Stonewall Jackson's Valley Campaign and Sheridan's ride. Apart from the natural beauty on the surface, which won the title—The daughter of the stars, and the historic interest to all Americans, this famous Shenandoah Valley seems to be honey-combed with subterranean caverns, which are lined with millions of stalactite and stalagmite formations, which no artist has been able to copy nor poet describe. The town of New Market seems the center of these subterranean caverns. The following have been explored, lighted and made accessible to the public, namely, Luray, Shenandoah, Endless, Grottoes, and Massanutten. I have gone through the first two. It takes from one to two hours with a guide to go through either.

While in the borders of North Carolina, it was my privilege to meet the following preachers in the North Carolina Conference namely: Revs. W. D. Reed, S. W. Taylor, Dr. T. M. Johnson, Dr. J. F. McCulloch, L. W. Gerringer, E. G. Lowdermilk, W. F. Asheburn, J. D. Williams, W. F. Kennett, H. C. Carmichael, F. L. Gibbs, N. G. Bethea, L. S. Helms, J. D. Morris, J. M. Morgan, G. H. Hendry, E. A. Bingham and C. W. Bates. It was indeed a delight to fellowship with these brethren and especially to speak to Brother Gerringer's good people, in their beautiful church on the first Sunday morning in August, and like old times to be back at Siler City that evening with Brother Gibbs and his good people. It was a rare treat to have the opportunity to assist Brother Morris in his special meeting at Moriah on Clevenland Circuit, and to see the number of grown people seeking salvation at the altar. It was in this old church, in just such a meeting, during the pastorate of Rev. J. H. Moton, that thirty-one years ago I first erperienced "saving grace."

"Through many dangers, toils and snares,
I have already come;
'Tis grace hath brought me safe thus far,
And grace will lead me home."

W. A. LEDFORD.

Curtis Bay, Baltimore, Md.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported $179,934.99

No receipts for the past two weeks.

Endowment Insurance Fund

Amount previously reported	$8,665.11
Sutton Philathea Class	25.00
Ernest Whitehead	2.50
	$8,692.61

J. NORMAN WILLS, Treasurer.

SECRETARY ROSENBERGER'S ADDRESS

My new office address is 2525 North High street, Station B, Box 96, Columbus, Ohio. Home address: 2634 Neil Avenue.

S. W. ROSENBERGER, Executive Secretary.

Rev. J. Clyde Auman, returned missionary, unexpectedly dropped into the service at Calvary last Sunday morning. It is hoped that he will come back and give an account of our misionary work in Japan.

A CASUAL REPORT

Sunday, at three o'clock the children from the M. P. Home, under the care of Dr. Allman and his wife served in Oak Grove church. Their manner showed the good of thorough training.

Dr. Allman made a deliberate statement about the nature of things, about the necessity of a safe support of the "Home." Also he asked the Sunday school superintendent to speak. He made some remarks, or rather, he made, for us, a good talk. Also, he called on this "casual" to speak.

Suddenly the private reminder was about a little girl who was asked to define nervousness. The teacher aid, "Mary, what is nervousness?" The answer was, "It is feeling in a hurry all over." The children being well trained were not the least excited, but served in and all throughout same as "clock work."

However, when this "scribe" had "excuse" to say a favorite speech there was a reminder of "little Mary," but we recited (and excited), a favorite poem, about "The Little Lad" that furnished the loaves and fishes, as we see, by reference to John 6:9.

On "our part" the training has been rather to the plowing "side of life," and not so much to exercises that belong to the things that came off at Oak Grove, Sunday evening.

The exercises were on when I got in, and soon after I got quiet I "exchanged glances" with one of the little "Home" girls, and soon one more. Later, after we got out in the grove, I inquired why it was that I so strangely corresponded with two of the band by "eye sight," and, at once learned that they "2" helped "us" pick up Bonum apples in my orchard 12 months ago. No wonder it has been said that "Human life is many-sided." Brother Allman made "reference" to the apple "consideration" in his addres Sunday, and from it I take some more "liberty" in this preamble.

Twelve months ago, Brother Lowdermilk, who was then superintendent of the Home, and Brother Dixon, who was and is the farmer, on the Home plantation, were up one day, after apples, with two cars and five or six of the boys and girls. We loaded their cars with apples—and, of course, the young people were active in picking up apples. The training for Sunday service is a "fair sample" for the other industries.

The institutions in the Children's Home are right on the line of industry and economy. The boys all learn how to farm. The girls all learn about doing such work as belongs to the "home life." There is no waste about the system. The "waste" is at our end of the line, on our side of life. I "suspect" that we, who try to respect the interests of the Children's Home "pay more" for our dogs, and our "play things" than we contribute to the support of "our Children's Home." Near 40 years ago, one of our state legislators, a farmer, after serving, said that if a man went to Raleigh and legislated against "dogs," he was certain to not serve again as a state legislator.

I have a cousin, a preacher, whose grandfather was a twin brother to my grandfather. His grandfather was named Christian; mine was named John. My grandfather said that his brother Christian was the oldest man. The boys will not send my cousin to the legislature, since he spoke to the school in favor of letting the cigarette alone.

Once I went with Prof. "I" to the school at King. He told the girls how well they could do by letting the chewing gum alone. They will be sure to not send him to the legislature.

The children at the Home are being brought up without these two prejudices—as named. Our people, by economizing, could support three times as many children as are now at the Home. My speech, the poem, Sunday tried to speak for the "economy" needed.

"There is that scattereth, and yet increaseth." W. F. GRABS.

P. S. Later on, when the schools open, if I happen to get in reach of your school, and you allow me to tell stories, and recite poems, I will try to be deliberate.

I have a poem on English grammar that is right on the line of "education."

The school authorities give good safe reference to my efforts in the school room. I take rather greater pleasure in going to school now, and memorising poems than I did when at the age of 12 years. I "date" from February 17, 1848. We date Dan, the horse that I plowed, Saturday and today at the age of "24" up to last March. W. F. G.

THE ESKIMO DOG'S TAIL

Nature, as usual, knew her business when she devised a tail for the Eskimo dog. It is not feathered like that of a collie or setter, but evenly furred all around, so that when this dog of the frozen North curls up to sleep, the warm voluminous tail can be used as a covering for the nose and feet—the only parts that are not thickly furred.

It is certainly cruel to rob any dog of his tail, but it must be particularly so with Eskimo dogs. Yet this has been done many times by drivers of dog teams, the reason being that, when one dog is hitched close behind another, the tail of the one in front becomes heavy with ice, the frozen moisture from the rear dog's breath.

The practice of docking by drivers is now being discontinued, though. They found that the absence of a tail caused the dog to sleep so poorly that he was unfitted for work. Other methods of hitching the dogs to the sled are now displacing the tandem style, and when these are used docking is unnecessary.

On some specimens of the Eskimo dog, the tail hair is so long that the tail looks much like a plume, and this is greatly accentuated when the animal carries his tail curled over his back, as he usually does.

To those who know the Eskimo dog, the carriage of his tail is a reliable indicator of the animal's physical condition. The tighter the tail is curled on his back, the better the dog feels—the greater his strength, endurance, and morale. If it droops and is carried below the level of the back, the dog is either out of condition or, as is sometimes the case on far North exploration trips, suffering from malnutrition due to lack of sufficient food.

As a matter of fact, relaxation of the tail may have a similar significance in any dog, of any breed, and we who have the welfare of our pets truly at heart should remember this.

—Two women aviators, Mrs. Liuba Philipps, Russian pilot of sixteen years' experience, who came to this country four years ago, and Miss Ruth Elder of Lakeland, Fla., announced several days ago that they would attempt nonstop flights to Europe within a few weeks.

DOG FINDS BOY LOST THREE DAYS

The newspapers of Washington, both in news columns and in editorials, had much to say a few weeks ago about the rescue of a Seattle Boy Scout, lost in the Cascade wilderness, by a German police dog. It seems the seventeen-year-old lad started out alone on a fishing trip, with only a couple of sandwiches and his tackle. He did not return at night, and late the next day a searching party was sent out. Early on the third day a deputy sheriff took "Arnold von Winkelried," a Doberman Pinscher, and told him to take up the trail. For three hours the dog coursed through the undergrowth, usually out of sight of his master, but finally appeared with a gray cloth cap in his mouth. Following the lead of the dog, the sheriff came upon the form of the boy, too exhausted to rise. The officer gave first aid and succeeded in reaching his automobile with the boy.

"It wasn't until the second day that I realized I was lost," said Kelsey. "I cooked a few trout I had caught, killed a grouse with a rock and cooked it, and ate berries. The last day seems like a dream. I was lying beside the stump in the morning. I forget what time it was—I was past caring, I guess—when I heard a noise in the bushes and saw something black moving toward me. I was frightened.

"'It's a bear,' I thought. 'How am I going to meet it?' Next thing I knew old Arnold was licking my face and grabbing for my cap. I petted the dog a moment, but he was anxious to be away, and I allowed him to go with my cap. I knew that help wasn't very far off.'"

A HINDU BOY'S COMPOSITION ON THE HORSE

In Sherwood Eddy's book, "India Awakening," the following composition, written by a Bombay high-school student, is given. Beginners in English naturally make quite as delightful blunders as our missionaries made when first conversing in unknown tongues.

"The horse is a very noble quadruped, but when he is angry he will not do so. He is ridden on the spinal cord by the bridle, and sadly the driver places his foots on the stirrups and divides his lower limbs across the saddle, and drives his animal to the meadow. He has a long mouth, and his head is attached to his trunk by a long protuberance called the neck. He has four legs; two are in the front side, and two afterward. These are the weapons on which he runs and also defends himself by extending those in the rear in a parallel direction toward his foe. But this he does only when in a vexations mood. His food is generally grasses and grains. He has power to run as fast as he could. Also there are horses of short sizes. They do the same as the others are generally doing. They have got tail, but not so long as the cow and other such like animals."

—"Listen," remarked the exasperated driver over his shoulder, "Lindbergh got to Paris without any advice from the back seat."—Detroit News.

Country Niece—"Has a taxidermist anything to do with a taxicab?"

Town Uncle—"Er-no. A taxidermist skins only the lower animals."—Pathfinder.

THE MOTHER AND HER LAMB

The tender solicitude of the animal mother for her young is beautifully illustrated by the following story, told by Mr. D. H. Pitts, a farmer near Scottsville, Virginia:

On a bright afternoon in February Mr. Pitts walked out to spend some time watching his flock of sheep and young lambs. Most of the flock were lying in a group in the balmy sunshine on a hillside; but one ewe was lying, with her lamb, across the ravine on the opposite slope. Presently a dog came running up the ravine. The mother jumped to her feet and watched with apparent anxiety until the dog passed out of sight. Then, feeling that her young was in danger—and who will say she didn't feel the proximity of danger—she went to her lamb and pushing it with her foot and nose, she wakened it and started on a run for the sheep barn, where she remained the rest of the day with her babe in security.

Mr. Pitts says he had never, in his many years of sheep-raising, witnessed a similar occurrence in his flock.

PLANT BLACK CHERRY TREES

Those sensible people who would attract birds to their lawns and gardens must realize that to do so they must have in those lawns and gardens food and shelter for the birds. A garden will furnish bugs for food, but trees make the best shelter. Why not, in planting trees, plant varieties that will be not only shelter, but, in season, free lunch counters for the birds? Such a tree is the black cherry.

On the back line of our lot a black cherry grows, a spreading, full-topped tree about twenty-five feet in height, though neither tall nor old for its kind. When its fruit is ripe, scarcely for a minute during daylight is it deserted by birds. It is patronized by nearly all of the larger species that make their homes in this vicinity.

I have seen in the tree during the ripe cherry season, robins, red-headed woodpeckers brown thrashes, catbirds, English sparrows, cardinals, flickers, chewinks, and mocking-birds. There were doubtless others there that I did not observe.

It can be seen readily that if it is desired to attract many kinds of birds, the black cherry is an excellent tree to plant. In addition to this, black cherries are long-lived trees, growing to good size with delicate green foliage and slender twigs, which give good shade and add to the beauty of the grounds.—Our Dumb Animals.

OMNIPOTENCE

O Thou, who in the molding of the rosebud
Doth fashion purity in form sublime,
Who in the gracefulness of rippling waters
Doth whisper of thy tenderness sublime,
Make me to know thee, Giver of the sunshine,
Fashion me as thou hast made the rose,
Teach me thy tenderness in all its beauty
And let my daily walk thy love disclose.

—Mrs. J. Gilmer Capps.

—Mrs. Kate Kime, having spent the summer in Burlington, has returned to Miami, Fla.

—"Pardon me a moment, please," said the dentist to the victim, "but before beginning this work I must have my drill."

"Good gracious, man!" exclaimed the patient, "can't you pull a tooth without a rehearsal?"—Presbyterian Advance.

SAILORMEN AND ANIMALS

A Lighthouse tender on the Pacific coast recently reported to the Marine Journal a strange encounter with a deer. A boat was about to dock when the skipper noticed a buck swimming in the water among a number of logs. The poor creature was try his best to get clear of the timber, but he was caught between two large logs, and every time he moved they rolled and trapped him again.

The tender hauled him aboard, for they were near a dog-infested town and the buck was so tired it was feared he might be killed. The game warden was summoned, and the buck was loaded aboard his car and carried well out into the woods.

This incident certainly shows the versatility of the sailor when he can help out wild animals. It is just another evidence of the love for animals that all sailormen worthy of the name have always had in abundance.—The Lookout.

PETER PUT-TO-BED

Oh, who is Peter Put-to-Bed? At twilight every night he swings the fragrant garden gate and puts the bees to flight; the little birds half gone to sleep soft twitter far and near: "It's just old Peter Put-to-Bed; old Peterkin is here."

He wears a rumply lilac gown and has a beard of gray; his slippers flop with every step in such a sleepy way; he's often known to stop and yawn and nearly shut his eyes before he stoops to fold to sleep the weary butterflies.

He strokes the perky pansy heads and bids the froggies sing down deep beneath the lily pads and quite forget to wink. He strokes the wing of Bobolink and tucks away her head. But Peter's quite too wise to try to put the owl to bed.

Old Peter's in the garden now; I hear the grasses blow as, slippered soft, he trails his robe where bells and lilies grow. I must be putting down my book and going up the stair; he has a way of looking up to see if I am there.—Miriam Clark Potter, in The Youth's Companion.

—We were permitted to attend the meeting at Moriah one afternoon. Brother Carmichael did the preaching and was supported by a choir of singers, with Miss Vivian Sullivan of Calvary church as organist. There was also present a band of small boys and girls who sang nicely and enthusiastically a number of songs, Brother Carmichael leading. Brother Carmichael's sermon was of good length, interesting and impressive throughout. Rev. C. H. Whitaker who happened to be passing dropped in during the hour and concluded the service with an earnest prayer and benediction.

—Calvary Sunday school enjoyed a picnic at Friendly Lake last Saturday afternoon. This is an artificial lake about two miles from the Guilford County Home. There is a tract of 85 acres with a lake for swimming and boat-riding. There is also an artesian well with pure cold water pumped by electrical power. This is a quiet place for rest and it is expected that it will come to be a regular resort for people seeking rest.

Reporter—Was any one of your ancestors highly honored?

Film Star—Why, yes, my grandfather—I was named after him.

NOTES AND SUNDRIES

—Miss Ethel Richardson of Los Angeles, assistant superintendent of state public instruction in California, was recently awarded $1000 and a gold medal offered by the Harmon Foundation of New York, through the Survey Magazine, "to the individual responsible in 1926 for the most distinctive contribution to the social, civic, or industrial welfare of the United States." Miss Richardson was selected for the award as the person chiefly responsible for the success of California's undertaking in adult education, which is said to be the largest project of its kind on this side of the Atlantic.

—Twenty of the largest motion-picture producing units in the world have unanimously adopted a resolution pledging themselves to omit all profanity from future motion-pictures. The producers who compose the Association of Motion Picture Producers, Incorporated, which is under the direction of Will H. Hays, have also pledged themselves to omit all profanity and ridicule of the clergy, all ridicule of religion, all sneers at the Constitution of the United States and the prohibition amendment, and to eliminate any and all salacious bill-board advertising in their publicity programs.

—A gratifying increase in attendance is reported from High Point College. We do not know whether all available dormitory space has been taken or not, but we presume arrangement can be made for all who wish to attend. From the reports the attendance has reached about to the three hundred mark.

—As a woman came ashore from a boat at Calcutta she carried a basket in which were observed a cat and six kittens. The sight was so pleasing that a customs officer reached out his hand to pet them. As they were strangely unresponsive he examined more closely. They were merely cat skins stuffed with thousands of dollars worth of opium.

—After more than one hundred years of publication as a weekly periodical, The Youth's Companion will now appear as a monthly, the September number being the first issue under the new arrangement.

—Secretary of Labor Davis has inaugurated a movement to drive out of this country undesirable aliens who have been smuggled across the border. Leading manufacturers will be asked to co-operate in discovering such undesirables.

—Brazil has passed a drastic law against Communism. The measure makes strikes illegal.

—The latest report of the earthquake in Kansu Province, China, on May 23, is that 50,000 persons were killed. A great number are now suffering from starvation.

—A 1,400-pound leatherback sea turtle, eight feet long, was the prize recently landed by Henry Bordzik of Beach Haven, New Jersey. Being a rare specimen, the New York City Aquarium at once arranged to purchase it, paying $2,000.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.

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OUR CHILDREN'S HOME

Offerings by Churches and Individuals

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Roberta, $5; Mizpah, Haw River, $5; Mitchell's Grove, Guilford, $3; Lincolnton, $13.33; Caroleen, $4.65; Moriah, Tabernacle, $1.83; Mt. Pleasant, N. Davidson, $4.28; Center, Alamance, $8.75; Bess Chapel, $2.40; Hickory Grove, Guilford, $1.25; Albemarle, $10.77; Asheboro, $56.50; Bellmont, Mt. Hermon, $9.

We are truly grateful for the many faithful friends, who cooperate so well, and always ready to lend a helping hand. May you be richly rewarded as you give in His name. The children are all enjoying good health, except our little boy (Sam Coble) who was in the auto accident, and suffered a badly broken leg, and had to return to the hospital this week, and has undergone another operation, but doing nicely at present. We are very anxious for a complete recovery.

E. F. ALLMAN, Superintendent.

SUNDAY SCHOOL

Lesson for September 11.—Solomon Dedicates the Temple. 1 Kings 8.

Lesson for September 18.—The Kingdom Divided. 1 Kings 12:1-24.

CHRISTIAN ENDEAVOR

Topic for September 11.—How Should I Spend God's Portion of My Money? Mal. 3:8-12; 2 Cor. 8:1-5, 9.

(Query: Does not all my money belong to God?)

Topic for September 18.—What's Wrong and What's Right with the Movies? 2 Pet. 2:1-3; Phil. 4:8.

—Miss Fields of Tabernacle was among the visitors at Calvary church last Sunday.

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MARRIED

Stanfield-Neese

On August 27th Mr. Horace Neese and Miss Ione Stanfield were united in holy matrimony, the ceremony being performed by the writer.

Mr. Neese is the son of the late Mike Neese of near Mt. Hermon church, where he is a member. He is a fine and promising young man.

Mrs. Neese is the daughter of Mr. and Mrs. Lewis Stanfield of Greensboro and possesses many good qualities. They will make their home with Mr. Neese's mother.

H. L. ISLEY.

Hopkins-Moore

On August 25th at the parsonage at Brown Summit, Mr. J. W. Hopkins, a member of Fair Grove M. P. church, and Mrs. Ida Moore of West End church, Greensboro, were united in marriage by the writer. Immediately after the nuptials they left for Asheville and points in Tennessee. They will be at home first of September at Stokesland, Va.

The good wishes of their many friends follow them.

W. D. REED.

—Two large Negro Methodist church bodies are planning for organic union. The African Methodist Episcopal Church, founded in 1794 in Philadelphia, and the African Methodist Episcopal Zion Church, established in 1796 in New York, propose to join forces under the title of the "United Methodist Episcopal Church."

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—Rev. L. W. Gerringer conducted chapel service at the opening of South Buffalo School on Wednesday morning.

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

Pres Elderdice 5dec7
Westminster MD

VOLUME XXXIII. GREENSBORO, N. C., SEPTEMBER 15, 1927 NUMBER 44

It Is the Common Lot

I believe it would help us to bear our sicknesses and our sufferings if we knew how many people are suffering similarly and even more painfully. Physicians of course are familiar with suffering people, but most of us know little of the world's suffering until we ourselves fall victims to it. A tour through a hospital is a revelation to us. We had no idea there were so many sick people in our part of the world. Or if we talk with our neighbors and hear them tell of the ailments suffered by members of their families we will be surprised again. We had been accustomed to think of these suffering ones as persons of abounding health. We know only our own sufferings by direct experience and it is easy for us to imagine that nobody else suffers as we do. It would be a comfort to us to know that somebody else has suffered as we are suffering and has survived.

We should know that suffering is the common lot of humanity. Job, about the oldest book we have, declares that man is born unto trouble as the sparks fly upward. Yet, says the writer, affliction cometh not forth of the dust; trouble does not spring out of the ground. The modern scientist may try to make men believe that our troubles have an origin in disease germs or in some violence done to the organs of the body, but this does not preclude the explanation of the author of that ancient book. He says it is the Almighty that maketh sore and that bindeth up. God is the God of all the microbes. They do His will. Happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty. Sickness as well as health is in God's program for us. God loves us when we are sick as truly as He does when we are well. It would help us greatly in affliction if we would believe that God in our affliction is seeking to do us some spiritual good. It would help us more if we would join with Paul in believing that our light, transient afflictions work out for us a far more exceeding and eternal weight of glory. Instead of taking our sickness as evidence that God has forgotten us or even turned against us, we may find joy in believing that our sickness is evidence of God's special care for us.

We know that much of our suffering is due to errors in some of our conduct, that our pains are warnings against the course of conduct that would work injury to our bodies. Pain is a monitor often. Our nerves are endowed with the power to make us suffer in order that we may save ourselves from destruction. And are not our purely spiritual pains often an indication to us that we should amend some of our ways? Whom the Lord loveth He chasteneth, and He loves all mankind, and He chasteneth all. Suffering is the common lot by divine appointment.

—Rev. H. L. Powell and family are in great grief. One day last week a little daughter, aged ten or twelve or thereabout, was accidentally shot and died as a result. It is really no worse to die by accident than by disease, but the suddenness and unexpectedness of it make it seem worse. Brother Powell and family will have the tender sympathy of many friends.

A Preacher in Search of a Parish

In the course of the years we have received a number of letters from ministers at a distance, inquiring about conditions in North Carolina and the opportunities for ministerial service here, but never received one quite like the following:

"I write to ask for information about pastoral opportunities in your state. I hear North Carolina highly spoken of by people who have passed through as tourists. I am pastor of a church here in ———, but my charge is not to my liking. I am a natural orator and have trained myself by a course in elocution, and when I get up to speak I expect people to listen. But I have some in my congregation here who go to sleep on me almost every Sunday. I would like to serve a congregation that could appreciate my efforts. I expect all the members to attend regularly and stay awake at least while I am preaching. I do not preach long sermons, but I try to make up with spice and pep what is lacking in length. It goes without saying that I expect to be paid for my services. I want a church whose members are in the habit of paying and who can be relied on to meet all expectations. Then I want a church whose members are all harmonious with each other. I cannot afford to have my peace of mind destroyed by strife among my people. Of course I want an educated people. The uneducated could not understand my preaching. As to the place of worship, I would expect that to be commodious and handsome. I would expect the congregation to grow rapidly under my preaching, and the house should be of such size as to make this possible. If you can point me to an opening suited to my tastes and abilities, I will thank you."

If this preacher gets to Heaven, he may find there a congregation of people such as he is looking for, but we do not believe he will find it on earth.

Lindbergh Did It—Why Can't I?

Lindbergh made a great flight and received great applause: why can't I do likewise?

There are several reasons, my son. In the first place, you are not Lindbergh. You haven't Lindbergh's qualifications for the task. You have not been trained by years of experience. You may not have Lindbergh's natural ability. Then Lindbergh was the first of the series, and there can be no other first. You may be the first to make a non-stop flight from Jamestown to Burlington, but not from New York to Paris.

There are greater distances than from New York to Paris, and you may try to cover one of them just to surpass Lindbergh in distance traveled at one sitting, but you would have to stay awake; how do you know that you could do it? Your engine would have to keep on working; how do you know that it would do it? You would have to find your way through mist and fog and ocean storms; how do you know that you would do it? If your physical powers failed, if your mechanism failed, if tornadoes caught you in their grasp, what would become of you?

You may sacrifice your life in trying to do like Lindbergh, but you cannot be another Lindbergh.

SAGE ADVICE FROM DR. CADMAN—AND OTHER WORDS MORE OR LESS WISE

By Rev. Luther K. Long

Nothing is so important in interpreting the Bible as sanity of mind and heart. If a person once gets under the domination of an erratic, irrational set of principles of interpretation he is not only prevented from reaching the truth that is in the Bible he is also liable to have his whole mental equipment disturbed and rendered unreliable. No department of thought and life but is likely to feel the effects of false or unbalanced religious views.

Dr. S. Parks Cadman is doing a great service by answering questions in the leading dailies throughout the country. A letter from a distressed young woman, and the answer to it, are well-worth serious consideration. It may be that the answer applies to the situation of other people who are in no danger from this particular bit of delusion:

"My fiance," writes the questioner, "is a great student of prophecy. He is at present engaged in calculating the end of the world according to the Book of Revelation. He says that the end seems to be near, and has suggested putting off our marriage, as we may be "caught up with the 144,000 who will ascend into Paradise. He sleeps badly, and I myself dream about the seven golden candlesticks. I often feel distressed. What must I do?"

Dr. Cadman goes to the root of the matter in his discerning answer: He says:

"Get back to a normal state of mind, and tell your fiance that he should devote his arithmetic to figuring out his future home with you on earth instead of undertaking God's business in Heaven. I am not surprised that you are distressed or that he sleeps badly. He would sleep better if he used his waking hours for saner occupations.

"His symptons indicate a fear of marriage which he endeavors to justify by alleging the nearness of the world's collapse. Your symptoms are equally significant. Why trouble about the seven golden candlesticks or any other celestial utensils? They will not illuminate your present condition, nor furnish the apartment you should occupy as a happy bride.

"To be frank, all the signs of your somewhat dismal courtship show that both of you, if you continue in your present frame of mind, are in for a rough passage should you embark on matrimony's rather stormy seas. Figure-maniacs of the pietistic sort are not as a rule congenial mates for sensible people. Accept my sympathy and reflect that a diseased brain, however subtly disguised by religious zeal, can be a bigger hindrance to successful wedded life than a diseased body."

It may be well in this connection to reproduce a bit of writing which was sent from a rectory in Michigan to the Detroit Free Press. It is illustrative of how some people make of the Bible a futile, idiotic book. Here is the communication:

"May I offer the following thoughts to my brother ministers? My firm conviction is that the years spoken of by Habaakuk (3rd chap., 2nd verse) center around the years A. D. 1914-1926. If I am right the midst (or middle) of 'The Years' would be 1920, the year Great Britain began her mandatory work in the Holy Land.

"If 1914-1926 covers the period spoken of, then we ought to look for the fulfillment of Joel's prophecy (3rd chap., 14th verse) 'Multitudes, multitudes in the Valley of Decision: for the Day of the Lord is near in the Valley of decision.'

"In plain, everyday speech, I believe God is calling on all men, everywhere to come to a definite decision to stand-square for the Holy Bible's account of the creation and the fall."

Some one has testified to receiving a wonderful blessing from the discovery of the fact that the word "Abba" spells the same thing backward as it does forward. Some one else has suggested that such people might try the same plan on the word "star."

A good friend of mine has written some discriminating words concerning false views of the Bible. Here are some of the things he says:

"The tragedies that have come out from a false interpretation of the Bible are many and terrible. Most of the troubles and heresies and divisions that have rent the church through the ages have sprung from a false idea of the Book. Today the world has the spectacle of scores of eccentric sects, big and little, rallying around a false interpretation of Scripture, wasting their own God-given powers in fruitless controversy and bringing confusion and embarrassment and sometimes shame upon the whole Christian church.

"The notion that the Bible is a cross-word puzzle accounts for most of the strange sects of these and other days. They are born of an extreme literalistic view of the Scripture and cradled in the mysteries that a false view has written into them. We hear much of 'tearing the Bible to pieces' but the Book has suffered ten times more from its supposed friends who persist in writing all sorts of things in between the lines, and in extracting mysterious miscellany there from as the magician brings rabbits out of a silk hat.

"A lot of hocus pocus stuff has clung to the Bible as barnacles attach themselves to a ship. Some persons have lacked the good sense to see that the Bible is not a puzzle but was intended to be read and understood and followed by intelligent people. The Bible has suffered a good deal from its friends, much more than from its enemies."

In my boyhood home was a copy of the New Testament and the Psalms—a convenient volume in large, clear type. The finger prints of my father and mother constituted a fine commentary on this Book. From this commentary I learned what were the most valuable portions for practical use. The volume opened naturally to the Psalms, to the Gospel of John, to First Corinthians. The Shepherd Psalm and others, the 14th chapter of John and others, the 13th chapter of Frst Corinthians and other passages were well thumbed and soiled, and some leaves became loose. These parents of mine were plain, sensible Christians. They had no hobbies. Their spiritual hunger and thirst were normal, and they knew what was good for them. That is the best foundation for a wise interpretation of Scripture. Scholarship, added to this, will help in the solution of difficult problems.

THE MOST POPULAR AMENDMENT

It is a fact that the Eighteenth Amendment to the constitution has received by far more overwhelming support from the people than any other amendment. It was submitted by a vote of more than two-thirds of the House of Representatives and of the Senate of the United States. The total vote in favor of ratification in the state senates was 86 per cent dry and in the state houses of representatives was 80 per cent dry. The first ten amendments to the Constitution were ratified by only ten of the thirteen states. Four states did not ratify the Twelfth Amendment, five states did not ratify the Thirteenth; four did not ratify the Fourteenth; six did not ratify the Fifteenth. The Sixteenth Amendment failed to receive the approval of six states, while the Seventeenth lacked the support of twelve, as did the Nineteenth. The Eighteenth, however, received the approval of 46 of the 48 states and of one house in each of the two remaining states. Forty-seven of the forty-eight states have at some time had concurrent laws of enforcement.

—If we talk long enough about the failure of the church our children may at last believe us; and then we shall no doubt wonder why they have no use for the church.—*C. E. World.*

ENTHUSIASM FOR JESUS

Max I. Reich

The Christian faith, according to its own account of its history, claims to have originated in enthusiasm for Jesus. The synoptic Gospels give us the story. They relate in simple words how faith in Jesus first awoke in the hearts of men. They did not arrive at it through study. It was spontaneous, enthusiastic leaping forward of heart confidence to a Person. It was an experience, a spiritual emotion. The instincts of broken, puzzled, lost and despairing men and women turned to Jesus as a dove to its mate. Theology apart, the Gospels present us with the gracious figure of One who as He moved about in Galilee and Judea somehow inspired withered and weary hearts with faith in His Person, with a confidence that laughed at the impossible. They brought Him (they felt that they could) an affection that has certainly never been felt for anyone else, either before or since in the history of mankind. In this new feeling for Jesus they brought their sick and obsessed to Him, as well as their heart hunger and world-weariness. Ask them to give an account of this enthusiasm? Who is this Jesus to inspire such feeling? I doubt whether their answers would have satisfied our theologians. But in the presence of Jesus everything was different. Sadness, sin, sickness vanished before his face, as bats and owls before the rising sun. They experienced with Him an exhilaration and spiritual elevation that lifted them out of want into the region of satisfied desire. Jesus Himself declared that He was able thus to meet their need—spiritual or physical—because of their *faith*. "Thy *faith* hath saved thee," He told the woman whom He had recovered to purity and spiritual health. "Thy *faith* hath made thee whole," He said to another woman whose touch had liberated the divine virtue in Him for the healing of her malady.

It was not that a new creed had come into the world, or a new philosophy, or new ethics merely. The faith of the earliest disciples was, reduced to its simplest elements, heart-attachment to a Person—confidence in His ability. Gradually they were led on to know Him. Their intercourse with Him was a succession of surprises. They went from light to light. Their faith was not an "*article*" but an *experience*. It was a *fire* kindled by Jesus in their hearts. It had opened the door into a new world for them, in the light of which their old world was no longer the same. They were as the children of the bride-chamber. Poor, lowly, ignorant—the most of them were peasants and fishermen, tax-gatherers and excommunicate, women whose sin had outclassed them—but now they were in the very kingdom of heaven. Let them define their faith? They had something deeper than definitions. They did—some of them—confess Him to be the Christ, the Son of the living God. But their confession had its roots in their experience. The creed did not produce the experience, but the experience the creed. *Faith* and *enthusiasm* for *Jesus* were synonyms to them.

And this "faith" was the genesis of Christianity in the world.

But this faith received a rude shock. Each one of the four recorders dwells on the collapse of the disciples in the presence of the crucifixion. To them it appeared as a terrible tragedy. It quite extinguished their enthusiasm. It left them a dispirited and disappointed band.

But a marvelous thing happened. Their enthusiasm burst forth again in a luster and intensity greater than before. What had taken place? Something tremendous must have transpired to have effected such a change in the feelings of the disciples. How shall we explain it? We have their own word for it—they have sealed it with their martyr blood—their Lord had come back to them: He was risen again; the grave was robbed of its prey; they had seen Him. He had spoken to them, breathed on them, given them "many infallible proofs" of His victory over death—the Magdalene, the two on the way to Emmaus, Simon Peter, the eleven, Thomas, the seven on the lake of Galilee, five hundred brethren at once—all unite their testimony: "The Lord is risen indeed."

Would a subjective vision, a fancied apparition due to an hysterical state of mind have produced such an effect? Was their resurrection faith based on a ghost story? Were they deceived if not exactly deceivers? These questions have been asked and answered over and over again during the last nineteen centuries. One thing we do know—their faith, their enthusiasm for Jesus, more than reasserted itself. If the greatest test, the crucifixion of their Master, could not annihilate it, if it succeeded in rising superior to this contradiction, what other terrors were there in the heights or in the depths, in things present or things to come, that their faith could not conquer? The darkest night of sorrow had changed into the morning of unclouded joy. The Bridegroom had come back to them, and their joy no man should take away again.

And thus, if what they had first found in Jesus had kindled their faith, the resurrection of Jesus rekindled it, and gave them an enthusiasm and a message which had in it a principle whereby they were able to overcome both the allurements and the terrors of the world.

Hitherto they had kept their discovery a secret, but ten days after the final disappearance of their Lord into the invisible world, their enthusiasm burst forth in an all-devouring flame. It could no longer be contained. They were set on fire by it and Jerusalem came together to see them burn, thousands of the spectators themseves catching the heaven-born flame. The Holy Ghost had come, Christ's spiritual *parousia* had taken the place of His former outward presence. Their very characters underwent a marked transformation. The Christ who had before lived and worked and spoken *before* them, now lived and worked and spoke *within* them and *through* them.

And this explains the intensified enthusiasm of the post-pentecostal days.

And it was no mere flash in the pan. Long after, when the first experiences with Jesus in Galilee, the rapture afterwards of His resurrection, and the subsequent pentecostal effusion, had become a sacred memory, the enthusiasm which these three stages of experience had kindled burned on with undimmed brightness and undiminished intensity. Christianity did not prove a nine days' wonder. The apostles declared that they had not really lost Jesus. They had not to look back upon the history of the past to realize something of His reality. Not only on the throne of the universe was He but with them, in Jerusalem, Samaria, and the regions beyond, He walked as truly and blessedly, *yea more so,* as in those far-off idyllic Galilean days.

Wonderful enough they succeeded in imparting their enthusiasm to multitudes who had not seen what they said had been beheld by their eyes, nor heard the music of that voice which had become to them the guiding voice of the Good Shepherd. The disciples of the second generation were brought into the same faith. They were by no means an inferior order of Christians. They could be written to in language such as this: "Whom having not seen ye love, in whom though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." The spiritual presence of the Christ had the same effect as the outward, yea, was more effectual because of its *inwardness*. It burned to white heat in the Jew, Saul of Tarsus, and made him a vessel to carry Christ about, the apostle of the *indwelling* Christ, as the first apostles had been eye-witnesses of His humiliation and resurrection. The revelation of the Son *within* him was as vivid to him as the revelation granted to the first apostles

on the mount of transfiguration. And he succeeded in making Gentiles see in his Lord the wisdom and power of God, to whom the story of Jesus would otherwise have appeared only as the utter failure of a Jewish artisan to be a successful religious reformer. He was not ashamed of the Gospel of Christ in Ephesus which worshipped the image of Diana; in Athens, the centre of learning; in Corinth known for its licentiousness.

He carried into the welter of the Roman empire, sick of its inventions, mad upon its lusts, drunk with its military pride, the precious secret in his own heart. Beneath the garb of poverty, that blessed Christ-intoxicated man traveled about sharing with others his secret—how to find rest, holiness, victory, eternal life, the knowledge of God, righteousness, peace, and joy, liberty and heavenly dignity as sons of God, in that Christ who could kindle in their hearts that same enthusiastic faith which He had produced in those who turned to Him with their diseases and sorrows in the days of His flesh. What must the Christ have been to that man who poured out his heart in such glowing descriptions of His glories—human and divine! And what must He have become to that Gentile company to whom those outpourings were addressed, unknown and unseen as He was in the flesh!

The secret of a world-overcoming faith today lies in the fact that we have more than a tradition of the origin of that faith, more than a history of its rise. We have more than a recorded Jesus, the echoes of whose sayings have come down to us through the corridors of time. We need the record; we are more than grateful for its preservation. We have no fear what the most exacting criticism may make of it. Whatever new discovery may yet leap to light, that record never shall be shamed. We feel that it has given for all time a portraiture of our Saviour and Lord which we can gaze on with adoring faith and love. But that which makes us understand the enthusiasm for Jesus which its pages speak about, and which was the historical start of that beneficent river of life and love which, in greater and greater volume, is pouring itself over the continents, is that the self-same faith has been kindled in our own hearts from the self-same Furnace of Divine love incarnate whom we confess before the visible and invisible world as our Lord and Saviour Jesus Christ.

We need neither go back into history, nor climb the heavenly stairs, to get in contact with Him. He communicates directly by His Spirit with the soul of man. The voice within is the echo of His call. He is the inspiration of every right desire, of every longing after purity, of every unselfish thought and deed. We have His Presence in our modern world. He can heal its disorders, solve its questions, direct its strivings after a nobler life and a worthier social order in which there is a fair opportunity for every man. Every ray of true light in any man anywhere, whatever his creed, color or taste, is an emanation from the eternal Christ, the Light of the world.—*Pennsbury Leaflet No. Three.*

—We must remember that one man's freedom cannot rest on another man's slavery; that one man's wealth cannot rest on another man's woe, and that it is the same with nations as with men, unless they live with good will towards one another, with consideration for one another's needs and desires and hopes, they will always be in peril and must always anticipate and prepare for some great settlement of dues, that will strain every resource they have.—*Edward Sanford Martin.*

"My own amateurish opinion is that prohibition has contributed incalculably to enabling a vast number of families to improve their living conditions and to make at least some progress towards financial independence. The testimony of employers is along the same lines."—*Mr. B. C. Forbes, financial writer of the Philadelphia Enquirer.*

MUSINGS AT NAZARETH

By Hazel E. Foster

As I stood on one of the hills on which the city of Nazareth is spread, I exclaimed, "How could anything bad have come out of Nazareth?"

For I seemed to be in the very temple of God, even the clean, pungent air suggesting holy incense. The entire dome of heaven was visible, set on noble pillars of sacred-storied mountains. The sun was setting behind Mt. Carmel, and the golden path of light, half seen, half imagined, across the bit of the Great Sea that was just discernible, seemed like a glimpse between the drawn veils that curtain the holy of holies. The sun was painting that temple dome in the hues of heaven, deep reds, soft greens, saffron, pale yellows, bright orange, colors coming out in strong relief, melting into fresh ones, merging into a gentle rose glow that transfigured every mountain and the valley below, and suffused the atmosphere with a hallowed light. As the sun at length slipped behind the mountain, I thought of the ancient high priest gone behind the curtains into the very presence of God.

"The heavens declare the glory of God,
And the firmament showeth his handiwork."

How often must Jesus have repeated this psalm as He watched such sunsets in this very place! I wondered whether it sometimes reminded Him of His memorable boyhood visit to the temple at Jerusalem. As I gazed about, I began to try, as far as I was able, to see things as I felt He must have seen them, along with His playfellows, later His workfellows, oftentimes alone.

Everywhere about one, Scripture was inscribed. The quiet valley at the foot of the town opens into the Plain of Jezreel or Esdraelon, that fertile, lovely plain that has ever been the vital spot of Palestine in war with foreign enemies, as even Napoleon and General Allenby have experienced in modern days. There Deborah and Barak more than a thousand years before Jesus had their never-to-be-forgotten triumph when the Heaven-sent deluge tore off the enemies' chariot-wheels in mud. Defending its entrance into the heart of the land, Saul and his sons lost their lives on the slopes of Gilboa; and at Megiddo, the key to the plain, King Josiah was slain by Pharaoh-neco of Egypt.

Mt. Carmel abounded in Bible lore, especially in stories of Elijah, the lone prophet who won his bloody victory, single-handed, over the priests of Baal. The woman of Shunem had lived a little to the south of Nazareth, and the witch of Endor behind a near-by mountain. Bible associations seemed endless.

Lovely Safed, the city set on a hill, can be seen from Nazareth. Majestic Tabor I saw in full view, and it reminded me most forcefully of the one hundred and twenty-first psalm. Perhaps it is the mount of transfiguration. I feel certain, at least, that it is one of the places to which Jesus was often drawn for nights of prayer.

"How could Jesus," I thought, "have grown other than holy in this holy place?" But again I remembered Nathanael's startling query, "Can any good thing come out of Nazareth?"

That night I slept in the mission hospital on the hillside. The doctor and the nurses were very busy. There were critical cases to which they might be called in the night. A young Arab had come all the way from Transjordania in an almost dying condition, but riding a donkey all the distance. He fought to live, for he had two sisters to provide for. How quickly would Jesus have healed him long ago! But next morning, after the staff, probationers, and employees, along with the guest, had had prayers together, and I had seen the hospital wards, the rest went back to

a new day of toil, and I went off to visit the reputed site of the old synagogue of Nazareth.

How often Jesus must have gone into that synagogue, wherever it may have been, he and His father and four brothers on the main floor, His mother and sisters in the gallery. Then the day when the quiet, simple Carpenter came back to His town a famous prophet. How curious His acquaintances were to see whether He really could do the wonders reported of Him from other towns! The president of the synagogue invited Him to read from the roll and speak. He had a mighty text. Would they had let Him preach from it.

Because he anointed me to preach good tidings to the poor;
"The Spirit of the Lord is upon me,
He hath sent me to proclaim release to the captives
And recovering of sight to the blind;"

and a few minutes later the Sabbath congregation had become a frenzied mob driving Him before them to cast Him off the brow of one of their hillsides to kill Him. No, the beauty of nature and God's law did not make other Nazarenes holy.

Thus had Jesus passed out of the little, familiar community, unable to heal their sick or give sight to their blind, because they would not trust Him. I wondered whether He had not had in mind old neighbors whom He had eagerly counted on healing ever since that power had come upon Him, and whether it was not a keen disappointment to Him that He could not cure those He knew best and had pitied through years of helplessness. And I also wondered how these townsfolk of His felt, when quite within their sight Jesus raised the dead son of the widow at Nain, which I could easily see nestled on an opposite hillside.

And then I realized that even today Jesus is offering His home town another chance, through the mission hospital, which in His name offers healing, sight, and a gospel for the poor. Many were being helped through it. Yet even now some of the old unbelief prevails. I saw that morning a two-year-old baby in its hospital crib, feeling so pitifully and helplessly about in stark blindness.

"Too late," said the nurse sadly; "the poor father cried when we told him so; but he had tried all sorts of quack treatments first, and came here only when he had nowhere else to go."

No wonder the father wept! There is no future, as he well knows, in that land for a blind baby but lifelong beggary. And sight a short time before could have been sure.

In another bed lay a young man who had trusted to treatment by untrained healers, who had bound his broken leg so tightly that tortures unspeakable had followed for days, while they insisted the pain was necessary to the cure. Finally in despair he came to the hospital. There they saved his life, but had to amputate the limb already putrefying. A terrible handicap in a country of fierce economic struggle, it was still more terrible to a Moslem who had been taught that the missing member would be missing still in Paradise.

So even yet in Nazareth as elsewhere there are those He cannot heal because of their unbelief. But, as the doctor or the nurse speaks a message of His love to those they are making well and strong again and to those on whom they can do only a less "mighty work" physically, and especially when the blind evangelist goes from bed to bed, and tells how the Nazarene has a gospel for the poor and blind that can make such as she and they useful and happy, Jesus is being called back again even to Nazareth to work His mightiest work of all, redemption.—*C. E. World.*

Oxford, England.

—Moody Bible Intsitute of Chicago is including, free of charge, in its foreign missionary course, instruction in medicine and elementary surgery.—*C. E. World.*

HIGH POINT COLLEGE AND THE CONFERENCE ASSESSMENT

Brethren of the ministry and of the laity, our High Point College stands in great need of the small assessment laid upon each charge for running expenses.

Several charges have paid in full, several others have paid part, but some have not yet paid anything. This is a most earnest plea to both pastors and laymen to rally to this good cause and send the amount assessed your charge real soon to Mr. V. W. Idol, High Point, N. C., and he will send at once to the college. Let us pay that one assessment 100 per cent this year.

Negro Bootblack Financed Students

Recently there died in Cleveland, O., "unhonored and unsung," a man named Joe Lucas. Many people, daily, saw Joe, but few knew his name or anything about him, and, seemingly, none cared to know.

He was a negro and conducted a shoe-shining stand in a large downtown store. He kept at his work, steadily, twenty-six years and never took a vacation. There is little romance in that fact. But Joe had a reason for not taking a rest.

He had special use for the money he earned. Working with him were ten colored boys. All of them were attending high school, college or night school, and Joe saw to it that their tuition was paid. He did not need the ten boys in his work, but the ten boys needed the money for their education, and so they were given work.

They represented only a small number of the colored boys who had received their education through Joe. For a quarter of a century he had been helping boys through school. Joe himself was educated and would have been fairly "well off" if his earnings had not been dispensed so prodigally. At one time Booker T. Washington tried to hire him as private secretary. But Joe felt that he would be of more use to the colored people of Cleveland. So he spent his days shining shoes until he was carried to his grave a few weeks ago "unhonored and unsung."—*Our Colored Missions.*

The above clipping shows a great soul. If a thousand people in the North Carolina conference will do that well by the college, and thus by our own boys and girls, great progress will follow.

Faithfully yours,

A. G. Dixon.

THE FRUITLESS FIG-TREE

"Come out into the garden, and I will explain a perplexing parable to you," said a friend to me in the American colony in Jerusalem one spring morning.

Standing beside me beneath a large fig-tree, he pointed to the heavy crop of young figs not larger than the ordinary cranberry. Then, moving the branches aside, he showed me five fine figs, ripe and ready to eat.

"A fig-tree," he exclaimed, "puts out a first crop of figs very early in the spring, even before the leaves burst from the buds. Nearly all of this first crop of figs fall off; then the second crop sets. It was not the time for the regular crop of figs when Jesus turned aside to see whether there were any figs on the tree by the wayside, but it was time for a few of the first crop of figs. These were what He was looking for. It was a parable of the chosen people. Jesus was looking for the first fruit. He cursed the barren tree presenting a vivid picture of the nation so spiritually barren that it was even then plotting the crucifixion of its Saviour and friend."

My friend, who had lived many years in the land where the Bible was written, taught me a lesson which I never had found in the writings of the scholars wise in their philosophies but utterly ignorant in regard to the land in which the Book was written.—*C. E. World.*

Denominational Enterprises

INDIA

Our Educational Work

Most excellent reports are coming to us from our school work in India. Mr. Minnis reports for the Boy's school that it is about to outgrow its buildings. This year we have the largest number on roll since the school was organized. Fine prospects for a splendid year. Every teacher is on his toes. Already the mission has notified us that our school quarters in India will have to be enlarged to accommodate the scholars. Where the funds are coming from we do not know but let us all hope, pray and act when such time comes that the necessary funds may be found so that the good work may go forward. Encouraging is it to know the standing of our school in India. Let me quote form a letter from Mr. Minnis: "During the past two years, while our receipts have remained the same, the school has been forced to grow. Last year our total enrollment was only sixty-six boys, while this year we have one hundred boys on the roll. It is true that a number of these boys are day students but for these we must supply books and equipment. Possibly we could have prevented the school from growing but it is a rule that all the children in the mission are to be sent to school as soon as they come old enough. In this way we have received several new boys. I am proud to say that we have several outside boys (two Hindu and ten Mohammedan) because our schol is doing as good if not better work than the best schols in the city. This year we have boys who formerly went to the first school in Dhulia. We also have some trom other missions as we have better trained teachers than they can find in many other schools and our boys stand very high in the government examinations. As a matter of fact, it is said that we have the first school in the whole of West Khandesh, which is saying more than a little. There were about four hundred boys who came to Dhulia for the government final examinations. Out of this number less than one hundred boys passed but seventy-five per cent of ours passed."

Such reports are most gratifying and ought to be an incentive for willing, ready and generous support for such splendid work.

The work among the girls is equally gratifying. There are now seventy-one girls enrolled in our school in the girls' compound receiving just as good training as the boys. And both the boys and girls brought thus constanty under Christian influence and training. In both schools are held regular religious services.

Some Special Financial Needs

Like the work at home so in India there are always the needs for special over and above the regular needs. May I mention three that, it seems to me, ought to bring immediate response.

First, scholarships for five boys to pay their way through High School for one year. These scholarships come at $50.00 per year. What a privilege to have fifty of our dollars to work in the education of a boy in India to grow into manhood under Christian environment and training and then to give his life in the uplift of India! Who will take these scholarships?

Second, there are two boys in a Teacher's Training College. Half of their expenses are being met by relatives. $30.00 is needed for each boy to give him this Teacher's Training course. Will not some one send the $60.00 or some two the $30.00 each?

Third, "All the boys living in the school receive everything from your hands. As they are our boys we feel it only right to try to give them a small gift at Christmas time. It is also a rule to give each teacher about two dollars and each laborer about one dollar at that time. In this land a little goes a long way but we really need that little. So will you please in some way try to send us fifty or sixty dollars for Christmas at the Boys' Schol?" I have quoted from a letter from Mr. Minnis. Certainy a word to the wise is sufficient. I am praying and expectantly awaiting the arrival of these dollars. The opportunity is yours, the joy is theirs, the glory is the heavenly Father's. Who will be the first respond?

S. W. Rosenberger, *Executive Secretary.*

SAMPLES AND ORDERS

The sample copies of the Rally Day service have been sent to nearly three thousand Methodist Protestant pastors and church leaders. With the samples have gone order cards. When these are filled out and returned the package is made up and sent out immediately. On September 7th the number of orders received totaled 164 which is twice the number ever before received this early in the fall. It is an encouraging indication of interest and desire to support the work the Board of Education is trying to do.

No special date is set for the Rally Day service. The last Sunday in September and the first two Sundays in October are the days usually chosen, with the largest number coming to second Sunday in October. The day most convenient for the local church should be selected. But always plenty of time ought to be allowed for adequate preparation.

The Board is naturally interested in the offerings. Our goal this year is $25,000 which means the average offering by the local church must be increased at least fifty per cent. An increasing number of our churches are raising their full educational quota on Rally Day. If more would do this it would greatly strengthen our usefulness. Our resources must be much greater if we are to function effectively in the interests of Christian education.

If the order from your charge has not been forwarded will you not see that it is sent at once? Send them to Board of Education, Frank W. Stephenson, Executive Secretary, 613 W. Diamond Street, North Side, Pittsburgh, Pa.

TO ALL WORKERS WITH YOUNG PEOPLE

Dear Leader of Youth:

I want to call your attention to the new Program for Youth that has been issued by the Board of Young People's Work in connection with the International Council of Religious Education. This program, "The Christian Quest—Youth and Jesus' Way of Life," is, in my opinion, the finest material we have yet had for leaders in young people's work.

The material was prepared by the Committee on Religious Education for Youth and approved by the International Council for experimental use. I am so convinced of its value that I have secured 500 copies with the imprint of our Board. I want as many of our leaders as possible to secure the program, make a careful study of it, and use it in their own work with youth.

The following materials are now ready: A loose-leaf "Leader's Manual" for all the materials that will be issued; and the following five booklets:

1. "Qualities of Effective Leadership"—Pointing out the qualities which are needed for leadership and particularly the ways in which leaders who desire to enlarge their work may find means for growth and development.

2. "How a Leader Proceeds With a Group"—Helps to answer the question, "Where shall we begin and how shall we carry on effectively?"

3. "How to Study Individual Growth"—Aids to an understanding of the individual boy or girl by means of a very splendid evaluation chart. As the needs of the individual are understood, the needs of the entire group become more evident, and program building becomes a question of deciding what the group needs most.

4. "How a Leader Uses Organization"—A study of the various plans of organization possible with a group of young people. The leader may then use the plan of organization that will enable the group to carry on the program most effectively.

5. "Program Suggestions for Group Leaders"—An answer to the need for suggestions as to things that may be done by the group. The following subjects are dealt with: Athletics, Camping, Church Life, Collections, Community Life, First Aid, Club Life, Handicraft, Health Education, Hobbies, Music, Nature Study, Reading, School, Sex Education, Thrift, Vocational Guidance, Work, and World Friendship.

All of these five booklets may be secured from our office for 60 cents, postpaid. The loose-leaf binder is a very attractive one that will not only hold the five booklets but has room for other material you may wish to add later. The price of the binder is 50 cents. The binder and the five booklets may be secured for $1.10, postpaid.

I want to urge every conscientious leader of young people to secure this material. A careful study and practice of the methods and principles suggested cannot fail to improve the work of any leader and increase his efficiency with his group.

As I have stated, we have only 500 copies with the imprint of our Board. I want to urge you, if you wish to have copies of this edition, to order at once. I am sure that you have other teachers and leaders in your church and community who, also, would like to have this material.

Trusting that we may have your order, I am

Yours in His service,

LAWRENCE LITTLE, *Executive Secretary.*

193 Odell Street, Concord, N. C.

GLEANINGS FROM RALLY DAY LETTERS

Rev. J. C. Coons is an energetic Indiana pastor. In a recent letter he says, "We are planning for the most elaborate Rally Day the Elwood Church has ever put on. We are striving for a record attendance. We are panning for a church program in the morning following the Sunday School and a Children's Rally Day program in the evening. In the morning service we will call the roll of the church and are getting out a special letter to send to every member asking them to be present to answer to their name. I have also prepared a loyalty chart to which I will ask every member to subscribe and we will close with a great consecration service."

Miss Bettie Ridgway, of Mississippi, writes, "Last week I wrote for Rally Day material. Since then I have seen a sample copy and think it so splendid I am going to ask for additional numbers of the little book entitled 'Training for Service.' These are so full of helpful information that I should like to have enough to provide each family in our church with one."

Mrs. J. F. McKnight, of Indiana, writes, "Do not fail to send copies of 'Jehovah-jireh.' It is wonderful and we want to present it."

Mrs. C. J. Gorham, of Michigan, "Please send extra copies of the pageant. I think it will be fine."

Mrs. Emma P. Shepherd, Tehuacana, Texas, "We had such fine success with our envelopes for Children's Day we wish to try the same method for Rally Day. Even our Home Department and Cradle Roll sent in their envelopes with something in them."

Mr. C. A. Dunkerley, Beaver Falls, Pa., "The reason for ordering extra copies is that we wish to give one to each person on Rally Day, as our dear Mr. Knott was loved by all."

These are some of the evidences of the greetings the Rally Day program material is receiving this year. To September 1st we had received more orders than ever before as early in the fall. There are encouraging evidences that a determined effort will be made to increase the offerings the full 50 per cent suggested by the Board of Education. We have increasing reason to expect the best Rally Day services and offerings in the history of the church.

FRANK W. STEPHENSON.

613 West Diamond Street, N. S., Pittsburgh, Pa.

TO THE SUNDAY SCHOOL SUPERINTENDENTS OF THE N. C. CONFERENCE

As a member of the Board of Education of the General Conference I am appealing to you to observe in your Sunday school, Rally Day. This day is being used by the Sunday schools and churches throughout our denomination for the purpose of getting the folks back to Sunday school after the Summer months and to secure an offering for the work of Education in the Methodist Protestant Church. Our Board is interested in all our Colleges and our Seminary and would like to do for each of them far more than we are able to do. If the General Conference Budget were raised in full by all our Conferences then the Board could do much more than what it is doing. Our own High Point College is to get $5000.00 from our Board this year provided of course, that there is enough raised. By holding Rally Day and by taking an offering for Education you help your own local church, you help the Board to meet its obligations and you help our own institutions. If one Sunday does not suit you, then select another. If the program sent out by our Board cannot be used, then make a program of your own. But by all means take an offering and send it to our Conference Treasurer, Mr. V. W. Idol, High Point, N. C., and say it is for the Board of Education.

J. E. PRITCHARD.

Asheboro, N. C.

THE DOUBLE BURDEN OF THE CHINESE WOMAN

It is the opinion of Madame Sun Yat-sen, widow of the founder of the modern Nationalist movement in China, that the women of China bear the double burden of liberating their country and themselves. Everywhere where women and men are suffering from oppression it is the women who are suffering most.

"In addition to the oppressions of economical exploitation which makes the problem of keeping alive a perilous gamble, women in most lands suffer from other bondages. They are deprived of political rights. Social laws discriminate against them. Women, partly by laws, but oftener by custom, are kept in a narrow rut of small duties and forced to lead restricted, starved lives.

"It is not easy to be a woman, and perhaps it is harder to be a woman in China than in any other place in the world. Our economic oppressions have been greater. We have been completely disqualified politically. Education has been reserved almost entirely for the men. Socially our life has been more circumscribed, more bound by customs that have been designed to make a free life the unique heritage of men and an unfree life the heritage of women, than has been the life of women in perhaps any Western land."

It is not easy to be a leader of Chinese women today. In addition to national and economic obstacles, a leader of women is attacked personally by those who think that a woman's life should be spent either in the drawing room or in the

kitchen of the house of her lord and master. The Young Women's Christian Association, in daily contact with leaders of women, has long been impressed with the qualities of courage, faith and patience evidenced by the women of China in an effort to better the condition of the women of that vast land. Particularly is courage required when they elect to accept Christ in opposition to the wishes and tradition of relatives and friends. A secretary for the Association says in a recent letter from Shanghai: "The full story of what Chinese Christians have borne in the way of suffering as well as responsibility in these times will not be known for some time to come, perhaps never fully known, but it will be an encouraging tale amid much that is discouraging when it is told."

Continuing: "A luncheon given by the joint committee of Shanghai Women's Organizations proved interesting, because of the international nature of the gathering. I sat between a Dutch lady and an American, with a Chinese and a Japanese beyond that. The occasion was the visit of a Harvard professor of International Law who spoke on the possibilities of international co-operation in government. I began to realize there as never before what a laboratory Shanghai could be for international experimenting, and I wondered whether out of all the chaos and distress of the present some real advance in international understanding may come."

TOBACCO OPPOSED TO MENTAL AMBITIONS

Will H. Brown

All over the country tobacco is proving itself an enemy of mental ambitions. The Bulletin of the Bureau of Education states, after an extensive survey, that out of every 1,000 boys who enter the fifth grade in schools of the United States, only twenty-three graduate from colleges or universities. The other 977 drop out somewhere along the line. Of the 1,000 only 634 enter the eighth grade, and only 342 start in high school. Of the latter, only 139 graduate from high school. Of these only 72 enter any higher institution of learning. A mere handful, figuratively speaking, remain to the finish—23.

Dr. D. H. Kress, of the Washington, D. C., Sanitarium and Hospital, commenting upon the above figures, says: "I recognize there are many causes for this, but the chief, outstanding cause is unquestionably the prevalent use of cigarettes."

He says the boy smoker often drops behind in his classes, and eventually drops out of school, adding: "This explains in part why in the eighth grade in our American schools it is not uncommon to find twice as many girls as boys, and in business colleges three young women to every young man in attendance."

Believing that pupils in school should have the right example, Mayor Bauer, of Lynn, Mass., has asked the school board of that city to discharge any teacher who uses tobacco. He considers it an "immortal practice."

Peter B. Kyne, well known author, says: "I do not now smoke while writing. I find it cuts down my production by fifty per cent."

THE ROCKEFELLER FOUNDATION

In the quiet and unobtrusive campaign waged by science to stamp out disease and better man's chance to live out his allotted span of life no other single agency plays a part which is comparable to that of the Rockfeller Foundation. It stands ready to offer its assistance wherever a true need is shown to exist.

The annual report of the Foundation made public by its president, Dr. George E. Vincent, shows that last year it spent the astounding sum of $9,741,474 in promoting world health. Following the admirable policy of co-operating with government agencies, universities, and other institutions, it gave aid to fourteen medical schools in ten countries; it furthered the development of public health training in fifteen institutions in twelve countries and in ten field stations in the United States and Europe; it gave funds to rural health services in 244 counties in the United States and to thirty-four districts in twelve other countries; it provided fellowships for 889 men and women from forty-eight countries; and it paid the travelling expenses of sixty-nine officials on health-study visits.

In addition to these specific grants the Foundation co-operated with the government of Brazil in fighting yellow fever and hookworm; aided various British health undertakings from London to Sydney and Hongkong; worked with France on an anti-tuberculosis campaign; conducted yellow fever surveys on the Gold Coast; aided in the fight against malaria throughout the world; and gave important funds for research in this country.

Its record stands unchallenged. In the progress which has been made in freeing the world of the terrors of plague and epidemic we can see the reward, which is all that the Rockfeller Foundation asks for its wise generosity.—*C. E. World.*

HAVE YOU A PRAYER LIST?

By Rev. Bourner Allen, D. D.

One who reads the letters of Paul is often struck with the fact that he frequently tells his friends he is praying for them. It is a habit and a confidence which more of us might adopt and practise. Our mission boards issue calendars with the lists of the missionaries in different fields, and ask the people in the churches to pray for them. It broadens our outlook and challenges our interest. I can remember the thrill which has come to me when some good friend has said, "I'm praying for you." Who does not know the influence of a mother's prayers?

An aged minister now retired told a friend of mine the other day that since his retirement he had been thinking what possible work he could yet do for the Master. The outcome has been that he began praying for several Sunday schools and churches. Last winter he had a mental prayer list of two hundred and fifty. He could recall the faces of the people for whom he prayed. The list now includes more than three hundred. Inasmuch as prayer is labor, there is no one who is shut in or aged, or unable to speak readily, or who has a narrow circle of friends, but can have a prayer list as wide as the world, and so lay hold of the promises of God.

"Making mention of thee in my prayers!" How the heart of Philemon must have thrilled when Paul wrote that message to him! How deep must have been his purpose to respond to such fellowship and trust! How much encouragement have we ourselves brought to others after this fashion?—*C. E. World.*

—Until we stop producing so much for war and begin to produce more for peace there can be no peace, no real prosperity. Workmen all around the world are marching and countermarching endlessly, producing nothing, wasting much; other armies are toiling ceaselessly at prodigious tasks —building battleships, guns, forts, and heaping up vast stores to be wasted and destroyed. Until they are demobilized they must be carried on the backs, supported out of the savings, of those engaged in useful industry. Then, too, past and half-forgotten wars still hold the world in mortmain; this century is still paying the war bills of long-dead kings and statesmen.—*Saturday Evening Post.*

OUR STORY PAGE

THE MENDED VASE

Jose awoke early and looked at the rising sun. It seemed as happy as the boy, for it was smiling on the waters of the canal. Jose hurried to dress in his best white trousers and blouse and flung a colored scarf over one shoulder. Then he called to his sister, Juana, who was still asleep.

When Juana finally came from the house in her white cotton dress and bright shawl she seemed to be the only one in all nature that did not smile. "I don't want to go to the city," she complained while they were eating their breakfast of baked meal cakes. "I want to stay at home and finish the lace that I am making."

"Oh, but today we are to take the pottery to the American senor."

Still Juana did not smile. She plodded along slowly in her bare feet, helping Jose to put their father's clay pottery in the flat-bottomed boat. The last time that they had been to the city market with pottery to sell they had met the American. He had been sauntering along among the people seated on the ground under huge umbrellas, for that was the way they sold their wares. And there he had found the children with their father's clay vases and dishes. The American was very rich and was making a collection of all manner of pottery. He told the children that the next time they came to the city they must bring the pottery to his home, for he wanted first chance to buy their best dishes.

There were so many boats on the canal this morning that they traveled side by side. Juana was still cross as they floated toward the city. So she was not careful as she helped with the boat. Suddenly bump! crash! the children's boat jammed into a lower boat on its way to market.

When the boats were again separated, Jose explained: "Oh, the pottery! What if it is broken?" He unwrapped the pieces, and one by one found them unharmed. Then he came to the last piece. It was the finest of all—the one that the American would be sure to want. It was a big vase for flowers and had a woman's face on one side. Slowly Jose's fingers moved over it. The bottom was all right, the middle wasn't cracked, the head was there. But, oh, the face was spoiled, for the lips had been broken!

"Oh, what will we do?" both of the children asked at once.

It was some time before Jose spoke. "I have some clay here in the boat that I was to take to the senor. He wanted to examine it to see what the dishes were made from. I will try to mend the lips," he said.

"But it won't get dry and harden so soon," Juana declared.

"No, but it is the best I can do," Jose replied. Finally they came to the senor's home and showed him the clay dishes. "I don't care much for these," he said when he had looked at the pieces. "Haven't you any more?"

"I have one more," Jose answered. "It was the nicest of all. But the lips got broken and I tried to mend it."

"Let me see it," the senor demanded.

The boy brought it. "Please, senor," he explained, "I couldn't get the lips right. They were straight before, and I couldn't get them just right."

The American looked at the vase. "I will buy this one," he said.

"You will buy it?" the children asked in bewilderment.

"Yes," the American answered. "Don't you see what you have done, boy?" he asked. "You have mended it with a smile. A smile will mend a quarrel, will mend a broken heart, will mend more things than all the clay in the world."

So that day which had started to be spoiled was mended, too.—*Christian Observer.*

MRS. INGALLS' WATCH-DOG

Mrs. Ingalls lived in Burma, but one day when she was visiting in America, she saw a dog in a store window. He was a fine fellow to look at and she wanted him, so she said to the man who was with her: "I wish I could take that dog back to Burma with me."

"But why?" asked the man, and when Mrs. Ingalls told him he nodded, and would you believe it? he could not get the dog out of his mind; so several months later you are to picture this same gentleman walking down the same street to buy this same dog to be sent to this same Mrs. Ingalls. No doubt she was tremendously surprised and delighted when she unpacked him, for I quite neglected to say that he was not a lively dog like yours—he hadn't a bone or a hair in or on his entire body! For he was made of bronze. The most sensible kind of a dog to have, some people think. Certainly Mrs. Ingalls felt that way about it as she set her new dog out on her lawn. His bronze tail was up in the air exactly as if he had been stopped in the middle of wagging it, his head was realistically cocked, his feet looked exactly as if they could run and leap and paw and scratch. But he did none of these things. He simple stood there. Quite motionless. Quite barkless. And yet the commotion he caused!

Swarms of brown people from the village thronged on that missionary's lawn.

"Why has the white mamma put this dog on her lawn?" was everybody's question, exactly as Mrs. Ingalls had hoped. So she came outdoors to explain:

"You see, I am alone a great deal, and I need a watch-dog to safeguard me, and take care of me in the night."

"Watch-dog?" the people exclaimed, pityingly. "But this dog can't bark!" "This dog can't see!" "This dog can't bite!" "He can't warn you of burglars!" "He's simply no good at all; don't put your trust in him, teacher, or something will surely harm you. He can't drive anything away. He's only bronze."

"Dear me!" said Mrs. Ingalls, surprised. "I can't understand your saying this about my dog. I really can't. For how about your idols? They are only bronze and wood and stone, yet you trust them to take care of you. They can't see any better than my watch-dog. They can't hear. They can't move. And yet you think they watch over you. O my dear friends and neighbors, how many, many times I have told you that the Lord God is the one true God who made heaven and earth and each of us. How often I have begged you to put away your useless, helpless idols and turn to Him."

The people went home. They thought it all over. They had to pass Mrs. Ingalls' watch-dog a dozen times a week, and although he was so silent he preached at them. "As a watch-dog I'm as useless as your foolish gods!" the dog seemed to say. And it made a tremendous impression on them. They couldn't forget it. For they knew perfectly well that if Mrs. Ingalls was not safe with her dog then they were not safe with their idols.—*Selected.*

THE LITTLE GIRL AND THE UMBRELLA

In a time of great drought, a prayer meeting had been appointed in a country schoolhouse. One little girl going to that meeting carried with her a large umbrella.

"What do you want your umbrella for?" asked a wise old neighbor. "There is not a cloud in the sky."

The little girl looked up simply and asked modestly, "But are we not going to pray for rain?"

During the meeting a pelting rain came down, and that little girl was the only one who got home dry.—*Selected.*

FROM PASTORS *and* PEOPLE

Littleton Circuit.—We began our special meeting second Sunday in August at Hawkins Chapel with Rev. A. D. Shelton as our pulpit help. Brother Shelton did good preaching at every service and we had a great revival in the church with three to join the church. Our people were highly pleased with Brother Shelton's preaching and fell greatly in love him.

The third Sunday in August we were at Weaver's Chapel with Rev. G. W. Holmes to do our preaching. Brother Holmes' messages were good and very spiritual. We had a good meeting with eight to join the church. Brother Holmes endeared himself to our people and they will be glad to have him come again.

The first Sunday in September we were at Corinth church. Brother Shelton was with us again and in his usual way presented the truth with much earnestness and power. The church here was greatly helped and one joined the church. We had all-day services with dinner on the ground. Congregations were good after Monday. Many expressed themselves saying they were enjoying the services and we believe they did, for they kept on coming until the last.

This ends our meetings for this year. We have greatly enjoyed all of our meetings and we have been much helped ourselves in these meetings. J. B. O'BRIANT.

Mebane.—It has been some time since we have reported but we hope no one has taken that as an evidence that we have been idle all the while. Our work is going along nicely. The congregations have held up well during the warm weather. The pastor and family have been well supplied with fruits, vegetables, and many other tokens of kindness.

We are now enjoying a two weeks' vacation which we feel the need of very much. We have been in the regular work for 26 years and this is the second vacation we have had during that time. We haven't words to express our appreciation of this kindness.

On September 8th the church and community was made sad by the death of William Anderson Terrell, one of the aged citizens of this section. He would have been 79 years old had he lived till September 10th. The large congregation present at his funeral was an evidence of the high esteem in which he was held. He leaves nine children to mourn their loss. Our hearts go out in sympathy for his noble sons and daughters. May the Lord comfort and keep them. The funeral was held in Mebane M. P. church by the pastor, assisted by Rev. T. M. Johnson, Rev. B. M Williams, and Rev. Mr. Fleming, a pastor of Hawfield Presbyterian church. EDW. SUITS.

Asheboro.—For the past several weeks we have been moving along about as usual. The fourth Sunday in August while the writer was assisting Dr. Johnson in a meeting at Gibsonville, Rev. W. F. Kennett filled the appointment here at eleven o'clock and Brother Robert Lloyd preached at the evening hour. Both of these brethren made good impressions upon the congregation. Brother Kennett is well known here, having lived in Asheboro while serving Richland Circuit. The people are always glad for him to return. Brother Lloyd is one of our own members, being a bookkeeper in an office here. The people are always pleased to hear him.

We are now beginning to think in terms of the approaching Annual Conference. On Thursday evening of this week there will be a meeting of the members of the church for the purpose of naming committees to take care of the Conference.

Our Rally Day service will be held on the fourth Sunday morning of this month. In the hope of keeping the entire Sunday school for the morning service, we will have a short session of the Sunday school, then at ten-thirty all will go into the church auditorium where a service one hour long will be held, closing at 11:30. We have set as our financial goal for the day $100.00.

The Woman's Foreign Missionary Society's picnic this year was held in the social room of the church. The society from Why Not and a few from Randleman were present. The address of the afternoon was delivered by Rev. J. Clyde Auman who is at home on furlough from Japan and who is a native of Randolph county. Our people were delighted to have him with us. After the address the bountiful supper was spread and all had a good time together. J. E. PRITCHARD.

Dulin's, Mocksville Charge.—Our revival meeting began the first Sunday in September and came to a close Friday night. Our pastor, Rev. J. T. Sisk, held the services Sunday and Brother Short of Concord came Sunday night and took charge of the services. Brother Short preached forceful and soul-stirring sermons. And there were six converts. The meeting wasn't near what we had prayed and hoped for. But it didn't look as the Gospel had any effect on some of the unsaved. Brother Short preached almost direct to unsaved and tried to help them to see where they were, but they didn't heed.

We appreciated his coming back and will be glad to have him come this way again. We want to thank the Bethel and Union Chapel people for coming from time to time and helping with the singing. We were indeed glad to have these folks worship with us. I don't guess I will report any more soon. I am leaving for college tomorrow. If I don't, I wish to say we appreciate Brother Sisk's work and for staying with us four years. I feel that he has done splendid work for this church and also all the churches. As I have stated before I thought that if we could keep him four years this church would be a leading church.

The door of the church will be open next Sunday and the Lord's Supper administered.

Best wishes to Herald and its readers.

LEONA HENDRIX, Reporter.

West Forsyth Circuit.—Closed a successful meeting last night, September 11th. Ten members added. There were between 15 and 20 conversions and reclamations. One elderly man now living in Iowa was at home on a visit for the first time in 18 years yielded himself to the Master and left next day for his far distant home in the west.

C. H. WHITAKER, Pastor.

Friendship, Mt. Hermon Charge.—The Woman's Home Missionary Society held its regular monthly business meeting at the home of the president, Mrs. D. I. Offman, on Route 7. The meeting was presided over by the president. The roll was called, minutes read and approved, and the treasurer's report was given. Several committees were appointed by the president.

The society pledged another scholarship fund to High Point College. The treasurer was instructed to send the deficit for the furnishing of a room to the College for this year.

We are very greatly pleased to have Mr. and Mrs. H. A. Garrett move into our community and still more pleased to learn that they are going to unite with our church. We welcome them.

Several of our young people entered High Point College as follows: Misses Irene Patterson, and Hollie Loy and Mr. Kenneth Holt, also Miss Vista Garrett who has just moved into our community. We hope for them a successful year in college.

The Woman's Home Missionary Society presented "Son John" at Friendship School House September 3. The play was enjoyed by all present. The proceeds realized from the play amounted to about twenty dollars. Those taking part in the play were as follows: Misses Margaret and Louise Homewood, Madge, Gladys and Grace Murray, Irene and Mae Patterson, Clarice Holt and Callie Isley; Dr. H. M. Patterson, Dean and French Patterson, Kenneth Holt, Clifton Sharpe, and Norman Johnson.

Our pastor, Rev. Mr. Carroll, has delivered to us some fine and inspiring sermons during the year.

Miss Louise Homewood was the leader on Sunday evening for a very interesting meeting of the Christian Endeavor Society.

Our Sunday school attendance is very good.

CALLIE E. ISLEY, Reporter.

Jerusalem.—Our revival meeting began last Sunday morning with a sermon by Rev. M. Ivey Crutchfield, of Greenville, S. C., the former pastor of Jerusalem church. Brother Crutchfield discussed the theme, "God's Plan for a Revival." Much favorable comment was heard concerning the sermon. At the close of the sermon a number of people responded to a proposition to pray and work for the revival.

At the night service Rev. M. C. Henderson, of Denton, preached his first sermon which was a very able discourse on the cleansing of Naaman, the leper. When the invitation was given to the unsaved a number of young men came forward asking the Christian people to pray for them.

The meeting is starting with considerable interest shown on the part of both the Christians and the unsaved. Both services were well attended last Sunday. The meeting will probably continue through all this week, services being held only at night, beginning at 7:30 o'clock. Brother Henderson will preach each night.

We were glad to have a large number of visitors at the services last Sunday. Among the visitors at the night service were two members of our new church at Kannapolis. They were Brothers Henderson and McCommons. They traveled over forty miles to the service, which shows a keen interest in religious work. We were also glad to have Rev.

C. O. Leonard, of the Cid church, present at both services last Sunday and appreciated his assistance in the services.

C. B. WAY, Pastor.

Davidson Charge.—Our special meeting began at Liberty church the third Sunday in August. Rev. T. F. McCulloch preached to us at the eleven o'clock service. Brother McCulloch is a former pastor of this charge and he is greatly admired by these people. His message was well received.

Rev. J. W. Frank preached to us at the two o'clock service. Brother Frank is a returned missionary from Japan. A member of M. E. church, South. He is a native of Davidson county, a brother of W. A. Frank and Mrs. B. K. Taylor of Handy.

His many friends will be glad to know that he is in good health and happy in the work of the kingdom across the seas.

Rev. B. M. Williams came to us on Sunday evening and did the preaching through the meeting that closed on Thursday evening. His sermons were inspiring and helpful to all, and the people greatly appreciate the splendid service he rendered. There were eight professions during the meeting and one joined the church.

Our special meeting began at Pleasant Grove on the fourth Sunday in August. Rev. T. E. Pierce came to us for the first service and did all the preaching through the meeting that came to a close Friday night.

Brother Pierce seemed to be at his best and the large congregations that greeted him at 'most every service heard the Word gladly. It was a good meeting. The church was greatly revived. Fifteen professed faith in Christ and six united with the church.

On the first Sunday in September we began our meeting at Lineberry church. Rev. E. A. Bingham was present for the eleven o'clock service. He preached a splendid sermon. After the service Brother Bingham drove back to one of his churches to conduct a funeral.

Rev. J. W. Frank preached to us at the afternoon and night service. He preached two good sermons and labored with us faithfully all during the meeting.

Brother Bingham came back Sunday night and did the preaching until the close, Friday night.

His preaching was entirely satisfactory, and his stay among us was pleasant. Eleven professed faith in Christ, and twenty-two have united with the church.

Ten came from other churches, twelve were baptized and joined the church for the first time. It might be interesting to know that fifteen of this number are adults.

This has been a good meeting in many different ways.

On next Sunday, the 18th, we will be engaged in the camp meeting at Chapel Hill. Rev. J. M. Morgan will be the preacher in charge, and I hope that preachers who read this and can, will come to the meeting. If you can't come pray for us.

C. E. RIDGE, Pastor.

Harmony Church, Yarborough.—We began our special meeting at Harmony on Thursday morning, August 25th, with Brother Ashburn doing the preaching. We had good congregations and good services during the entire meeting. Brother Ashburn was at his best here also, and if anything did better preaching than while with us at Yarborough. We have never listened to finer, plainer, gospel messages than he brought to us here and many asked for prayer; one night there were two fine young ladies reclaimed. Brother Ashburn had to leave us on Thursday morning early, and the congregation asked your humble servant the pastor to carry on the meeting for a couple of days longer, which I very reluctantly consented to do. So I preached for them on Thursday morning, and evening and Friday morning and evening; Thursday night ten came and fifty or more came for a prayer; Friday night we closed and baptized and received into the church five fine young people, three girls and two fine boys. Brother Ashburn's preaching paved the way for me to do this, and we were delighted with the success of the meeting at the church at Harmony. We made up a purse of $16.00 at Harmony, and at Yarborough we made up a purse of $20.25, both of which were presented to Brother Ashburn for his services.

Brother M. Ivey Crutchfield was with us for one day and night and he very kindly consented to preach for us one time at Harmony, and he gave us a splendid sermon which was enjoyed by all who heard it; the pastor heard a number of people commenting on the fine sermon by Brother Crutchfield. We were glad to have both of these brethren with us and enjoyed their stay very much, and we hope that they may come again very soon.

The time is getting very short until the Annual Conference, and we are hoping that we may be able to go down to the conference with a good report, with all claims paid in full.

We are planning to hold our rally day service some time during the month of October, and trust and pray that we may have a real good service at both churches on the work.

E. G. COWAN, Pastor.

Burlington.—Mary Sue, infant daughter of Mr. and Mrs. T. T. Stafford, was laid to rest at Moore's Chapel last Wednesday. She was permitted to stay with these fond parents only eight days, but long enough to entwine herself tenderly and strongly about their hearts. We sympathize with them deeply in their sorrow. There will be much to comfort them. God will be gracious and heaven will be nearer.

Mrs. Stafford has been seriously ill, and Mr. Stafford has been sick for a month. Both are better now, and we trust their recovery may soon be complete. S. W. TAYLOR.

Lexington, State Street.—We are much pleased with the increase in Sunday school attendance since vacation days are over and folks are "settled" back home again.

Brother Bethea goes to Harmony on the Halifax circuit next Friday to hold revival services. Brother Clyde Auman will preach for us next Sunday and Dr. Hardie the following Sunday.

The C. E. Union of the city enjoyed a novel outing Wednesday night of last week. An Indian trail was marked out to a spring about two miles from town, Mr. and Mrs. Harold Lanier being the "squaw" and "chief" who preceded and left marks by which the other "Indians" found their tent near the spring where supper was cooked and much enjoyed by all the hungry Indians after their long tramp. The regular C. E. service was held at the tent.

A Junior C. E. society was organized last Sunday afternoon with a good enrollment.

A Rally Day program is soon to be prepared by the Sunday school to be given some time soon. The date has not been definitely fixed yet.

Graham Church.—At our third quarterly conference Brother J. L. Amick was elected delegate to the Annual Conference. Our special meeting will embrace the first Sunday in October with Rev. J. Clyde Auman as pulpit help, and Brother Gilbert Amick as choir leader.

My people gave me a vacation of two weeks during the month of August which I appreciated very much. Sometime ago I had Brother Phil Dixon to make me a suit of clothes; when I went to pay for them he said, "O forget that." I didn't want to forget it, but I thanked him for his kindness. For some time the doctor didn't think it best for me to drive a car, but about month ago he decided I was able to drive, but I didn't have a car, so Miss Blanche Fuller got busy among some of the church folks, and they gave me a check for two hundred and fifty dollars toward buying a car, and my children gave me fifty dollars apiece, making one hundred and fifty more. I thank each and every one for their gift. We are right much behind with our budget but we are going to put forth a special effort to try to get it before Conference.

D. R. WILLIAMS.

Liberty Hill, Anderson Circuit.—Our pastor, Rev. M. I. Crutchfield, is away taking a rest on the advice of a physician. We are praying that he will be restored to health and be back among us soon. Mr. Crutchfield has done much good work down here this year of which we are proud.

Rev. Lee Leonard of Greenville filled the pastor's appointments here yesterday. Both messages were real helpful. The C. E. Society met at 7:30 Sunday evening with Miss Kate Compton as leader. The subject, "How Shall I Spend God's Portion of My Money?" was discussed in a very helpful manner. We are expecting to hold our Rally Day service in the near future.

One of our members, Miss Jessie Belle Smith, was married September 4th to Mr. Dee Pike of Duncan. We wish them much happiness in life. REPORTER.

Yarborough Chapel, Yarborough Charge.—Our special meeting began here on Sunday morning, August 14th, the pastor doing the preaching until Wednesday, when Brother W. F. Ashburn came to us and did the preaching until the next Tuesday night. Brother Ashburn was at his best and did some splendid preaching, but the attendance was not what we had hoped for; the interest was very good, but visible results were not what we had hoped and prayed for. But you can never judge a revival meeting by the visible results. I am sure that the church, and church members in general were greatly revived and helped by Brother Ashburn's fine preaching. We were so glad to have him with us and enjoyed so much the fine Christian fellowship and association with him in the home; hope he comes this way again soon. It was a pleasure indeed to be with him, to have him in the home,

and to listen to his splendid gospel messages. We were all greatly benefited by his fine preaching and his short stay with us.

E. G. COWAN, Pastor.

Hope, Chatham Charge.—Our pastor filled his appointment Sunday. The attendance was good and Brother Isley preached a good sermon from the theme, "Lost Opportunities." The text was "The harvest is past, the summer is ended, and we are not saved."

Sunday school attendance was good and we are planning a rally day service for the second Sunday in October. As that will be our last appointment before conference meets, we are hoping for a large crowd and a good time then.

We are anxious that our pastor may be able to carry a good report to conference from this charge. KARA ANDREW, Reporter.

Richland Circuit, Brower Chapel Church.—Our revival meeting began the fourth Sunday in August and continued for 10 days. Our pastor did all the preaching except three sermons. Rev. A. G. Dixon was with us on Sunday, of the beginning of the meeting and delivered two wonderful sermons.

Our pastor, Rev. Love, did some wonderful preaching. The results were good; thirty-two conversions. Quite a number will be added to the church. The church was greatly revived. To God be all the glory.

MRS. M. C. HENLEY.

FROM BROTHER BRASWELL

We thank Sister Lottie Edwards for five dollars ($5.00) from the C. E. Society of Greensville charge. Also Roberta church, three dollars and forty-six cents ($3.46) and Brother Robert Fritz for one dollar ($1.00).

If there is any one we over looked, please accept our thanks.

Dear brother and sisters, we need your prayers and sympathy, in this long-drawn out sickness and suffering.

D. A. BRASWELL.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$179,934.99
Carl M. Brittain	25.00
	$179,959.99

Endowment Insurance Fund

Amount previously reported	$8,692.61
Mr. and Mrs. D. L. Johnson	10.00
Cletus Whitaker	1.00
	$8,703.61

J. NORMAN WILLS, Treasurer.

SUNDAY SCHOOL

Lesson for September 18.—The Kingdom Divided. 1 Kings 12:1-24.

Lesson for September 25.—Review: the Early Kings of Irael.

CHRISTIAN ENDEAVOR

Topic for September 18.—What's Wrong and What's Right with the Movies? 2 Pet. 2:1-3; Phil. 4:8.

Topic for September 25.—What Would Happen if All Church-Members Were Really Christians? 1 Cor. 13:1-13.

THE CALMETTE VACCINE AGAINST TUBERCULOSIS

Dr. A. Calmette of the Pasteur Institute in France has developed a vaccine which he thinks will immunize infants against tuberculosis. His vaccine consists of an emulsion of live tubercle bacilli of very low virulence grown upon a culture-medium of oxbile mixed with glycerine. Calmette claims that through repeated cultures over a long period of time he has developed a race of tubercle bacilli which have lost all of their original power to produce tuberculosis, but which have the property of stimulating the body cells of infants to form anti-bodies or fighting elements which protect them against tuberculosis.

Calmette began using his vaccine in infants in 1921. Since that time he and a number of other physicians in Europe have used the vaccine in several thousand children. He claims that their results show that the vaccine will protect infants against tuberculosis in 99 per cent of cases for a period of three years or longer.

While authorities generally recognize Dr. Calmette as one of the foremost workers in tuberculosis they are somewhat doubtful as to the value of his vaccine. Research workers in this country are not entirely satisfied that the vaccine is entirely harmless. It is given in three doses at 48-hour intervals, each dose containing four hundred million live tubercle bacilli. The Research Committee of the National Tuberculosis Association which is giving more intense scientile study to the subject of tuberculosis than any other organization of the world, is greatly interested in the Calmette vaccine, but before they are willing to recommend it for infants they are going to try it out on animals, both to test its value as an immunizing agent against tuberculosis and to make sure that it will not have any harmful effects. This Research Committee will give the vaccine an absolutely fair trial, and if it is found to be of value, they will be sure to lend it their endorsement.

At present the only known way to protect infants and children against tuberculous infection is to make sure that they do not come in contact with tubercle bacilli. For details of the necessary precautions to secure such protection write the Extension Department, Sanatorium, N. C.—By P. P. McCain, M. D., Superintendent State Sanatorium for Treatment of Tuberculosis.

SMOKELESS BREATHING AIR

I'm just a boy, not very high
But I would know the reason why
A dog or cat of pedigree
Should have advantage over me.
I saw a sign not long ago,
Just at the door of a dog show:
"Don't smoke in here, for don't you see
These dogs and cats of pedigree
Are injured by the poisoned stuff
You get in cigarettes and snuff,
Cigars and pipes and all of that,
So with your poison, now please 'scat!'"
For if it hurts a dog, you see,
I'd like to know what about me?
They tell me it will kill a cat,
And I'm more precious far than that.
Now, I don't like the nasty smell;
When smoke gets thick I don't feel well.
If you must smoke, sir, please be fair
And give US smokeless breathing air.

—Maude M. Aldrich.

UPPER OR LOWER

A man had just informed the Pullman agent that he wanted a Pullman berth.

"Upper or lower?" asked the agent.

"What's the difference?" asked the man.

"A difference of fifty cents in this case," replied the agent. "The lower is higher than the upper. The higher price is for the lower. If you want it lower, you'll have to go higher. We sell the upper lower than the lower. In other words, the higher is lower. Most people don't like the upper, although it is lower on account of being higher. When you occupy an upper you have to get up to go to bed and get down when you get up. You can have the lower if you pay higher. The upper is lower than the lower because it is higher. If you are willing to go higher, it will be lower."

"Thank you," said the man; "I think I will stay at home."—From "Wise and Otherwise" file of R. L. McKellar, F. F. T. M., Louisville, Ky.

FASHIONABLE MASCULINITY

He: "Who is that handsome boy with the cropped head " She: "That's my cousin Betty." "And the blonde man with the monocle?" "That's my younger sister Lu." Laughing, but embarrassed, "So I suppose the other young man in the dinner jacket is your elder sister?" "No, that's my grandmother!"—Fliegende Blaetter.

SIZING IT UP

I see no reason, says a writer in The Methodist Recorder, why the pulpit should escape criticism any more than the press does. Both preachers and editors have very diverse and sometimes queer folk among their hearers and readers, he continued. Yes. Neither preachers nor editors can ever give perfect satisfaction. The same sermon or the same article will have very different effects on different persons. After a discourse by Bishop Creighton the following comments were made:

(1) Clergyman: "I have not heard a sermon like that for twenty-five years."

(2) Lady Jebb: "I have never heard a sermon like that in England."

(3) A Prince: "I don't call that a sermon, but an essay."

(4) A Colonel: "It was too deep for me. I went to sleep."—The Christian Register.

HERALD SUBSCRIPTION RECEIPTS

Rev. A. L. Hunter, $3.00; Rev. J. D. Morris, $1.50; Rev. H. F. Fogleman, $1.50; Rev. E. G. Cowan, $1.50.

—The Federal Radio commission has given permission to the Moody Bible Institute of Chicago to remove its radio station WMBI a distance of about twenty miles outside of the city, and to increase its power from 500 to 5000 watts, which will more than treble its range and enable WMBI programs to reach all sections of the United States and most of Canada and Mexico.

—"The liquor trade has done more injury to England than war, pestilence, and famine all combined."—William E. Gladstone.

—All surplus vegetables should be canned and put up for use this winter. This "ounce of prevention" will do much toward keeping the doctor away.

NOTES AND SUNDRIES

—Plans for modern poultry houses especially adapted to North Carolina conditions can be secured by writing the Poultry Department or the Agricultural Editor, State College Station, Raleigh, N. C.

—Don't forget to clean and grease the working parts of all farm machinery before putting away this fall, advise agricultural engineers at State College.

—Home demonstration club girls of North Carolina are showing their wisdom by wearing flat heel shoes and modern dress. This habit keeps them healthy and the wealth part will take care of itself, say home demonstration workers at State College.

—Each poultry flock in North Carolina should be gone over carefully at least once a year, states Dr. Kaupp. It is a useless waste of money to feed unprofitable birds during the winter months especially when so much of the food has to be purchased or prepared. Any time during the year that a bird becomes unfit for profitable production, that bird should be used on the table or sold. If the bird is diseased, it should be killed and the carcass burned to prevent spread of the trouble to other fowls.

—"If sifted, nine-tenths of the crime of England and Wales could be traced to drink." —The late Lord Chief Justice, Alverstone, of England.

—"Seed corn selected from stalks in the field will produce 20 percent more corn the first year than the same seed selected from the crib at planting time."—State Agricultural Department. If so, why?

—Forty percent of the cotton fields in the lower tier of counties near the South Carolina line are heavily infested with boll weevil. The weevil continues to do heavy damage.

—The nation's apple production will be lower than in twenty years, according to government estimates.

—"The liquor traffic tends to produce criminality in the population at large and lawbreaking among the saloon keepers themselves."—Theodore Roosevelt.

—Chinese producers of hair nets complain that American bobs are hurting their business. Imports ran above $1,000,000.00 in 1921, and last year fell below $700,000.00.

—"The liquor traffic is a cancer in society, eating out the vitals and threatening destruction. Attempts to regulate it will not only prove futile, but will aggravate the evil."—Statement endorsed by Abraham Lincoln.

—The Department of Agriculture is spending $50,000.00 in tests of airplane "dusting" to prevent the spread of the sugar cane moth borer. Five thousand acres in Louisiana will be dusted with insecticide.

—"The liquor traffic is the most degrading and ruinous of all human pursuits. By legalizing this traffic we agree to share with the liquor seller the responsibilities and evils of his business. Every man who votes for license becomes of necessity a partner to the liquor traffic and all its consequences."—William McKinley.

—On August 14, the German airship Bremen left Dessau, Germany, in attempt to fly to the United States. It encountered heavy storms in the Atlantic and was forced to return to Dessau, where it arrived twenty-two hours after it had started its flight.

—Religion is the force which can most effectively change the lives of men, and yet we sorely neglect this phase in prison work.—Edwin Bridges, State Commissioner of Pardons.

—European crop conditions are generally unsatisfactory, according to the Department of Commerce. Rainy weather in the northern lands and drouth in the Danube Valley and the Balkans have reduced the production of wheat, rye and corn.

—Little Gertrude bought a cake of toilet soap and told the druggist to charge it.

"Who is it for?" inquired the druggist.

"For all of us," replied Gertrude.—From Children, the Magazine for Parents.

—Red spider infestation has been serious on cotton in certain sections of eastern Carolina. Damage in Nash county has amounted to thousands of dollars, report some farmers.

—Twelve farmers in one community of Durham county will plant some alfalfa this fall.

—Mrs. O. R. Allen of Cana in Davie county cleared between $600 and $1,000 from sales of home rugs last year. She gets from $5 to $15 for her rugs depending on the size.

Lord, send to men who are old and rougher
The ills that little children suffer,
And keep fresh and undefiled,
The first years of a little child.
—John Masefield.

He who gives a child a treat,
Makes joy-bells ring in Heaven's street,
And he who gives a child a home,
Builds palaces in Kingdom Come.

—In 1926 fatalities in commercial aviation were at the rate of one for every 249,955 miles flown. From 1918 to 1922 there was one for every 138,800 miles.

—On August 11 Henry Ford took his first airplane ride when he climbed into the cockpit of the Spirit of St. Louis with Charles A. Lindbergh as pilot.

—The Indians were adept at maple sugar making before the coming of the white man. In fact, the whites learned of maple sugar from the Indians and imitated their process of tapping trees and boiling down the sap. The aborigines of America made both sirup and cake sugar of the most delicious kind. Such sugar was an object of barter among them.

—The World's tenth Sunday School Convention will be held in Los Angeles, California, U. S. A., July 11-18, 1928.

—Tuberculosis cost the State over $15,000,000 last year.—P. P. McCain, M. D., head of the State Sanatorium.

—Maj. Ferreira, Portuguese historian, announced the discovery of documents in an old Lisbon convent which showed that the real name of Christopher Columbus was Salvador Goncalvescaro. He was said to be the grandson of the discoverer of the island of Madeira, and to have been of Portuguese nationality.

—Recently there were noted many sheep being hurried through Constantinople in taxicabs and automobiles. They were freshly washed and many wore ribbons. It was "Courban Bairam," the day on which the Koran commands every Moslem family to sacrifice a sheep to commemorate Abraham's sacrifice of a ram instead of his son Isaac. The meat is divided into three portions—one for the family, one for the neighbors and the third for the beggars that come to the door.

—In the Polytechnic Institute of Zurich, Switzerland, is a clock which does not need to be wound. Its running power is provided by a mechanism set in motion each time there is a change in temperature of two degrees.

Once upon a time a manager asked George Ade if he had ever been taken for a minister. "No," replied Ade, "but I have been treated like one." "How was that?" "I kept waiting for my salary six or seven months."

A friend was showing a Scotsman round his cutlery factory. "Here's a souvenir for you, Mac," he said, when the visit was over, and handed him a pocket knife. "But," he added, "you'll have to give me a penny for it, so that it cannot cut our friendship."

With some reluctance the Scot searched his pockets and at last produced a nickel. "Have ye got change?" he asked, anxiously.

"Sorry," replied his friend. "I'm afraid I haven't."

Mac thought for a minute. "Then ye can just gie me four more knives," he said.

Izzy—What is the difference between ammonia and pneumonia?

Dizzy—Search me.

Izzy—Why, ammonia comes in bottles and pneumonia comes in chests.—Pitt Panther.

"Our new neighbor says her husband is an adjuster for the railroad company."

"Well?"

"But I notice he goes to work in overalls and carries a crowbar."

"He is an adjuster, however. Adjusts the rails when they spread."

Between pity toward beasts and goodness of soul there is a very close connection. One might say, without hesitation, when an individual is wicked in regard to them, that he cannot be a good man. One might also demonstrate that this pity and the social virtues have the same source.—Schopenhauer.

IN HONOR OF THE DEAD

Powell

The hearts of many were made sad last Tuesday afternoon when Frances, the ten-year old daughter of Rev. and Mrs. H. L. Powell, of Triplet, Va., was accidently shot by her brother (Henry). The accident occured this way: On Monday afternoon, hawks got after chickens; Mrs. Powell told Bryant to get the gun and watch for the hawks. He [illegible] shell in gun and went out but saw no hawk. He came in and laid gun down on floor of front porch and it lay there till Tuesday about 3:10 p.m., when Henry walked out on porch and saw the gun lying there, picked it up and went to take load out and put gun up. He didn't know of anyone on porch but himself. Frances was upstairs asleep but had gotten up, taking her dolls and walked out on porch barefooted and sat down on rocker. The gun fired in extracting shell. Just how it was caused no one will ever know. Frances caught bottom part of load in her eyes and forehead, proving fatal. All was done that could be done. She died Wednesday about 3:30 a.m. in the Roanoke Rapids Hospital. Frances was born July 29, 1917. She was baptized by Rev. J. A. Burgess when only about two months old in their home in Lexington, N. C. She was greatly loved by all her teachers and associates. Her father said he had never heard her speak of any difference with any child she ever associated with. She loved them all and seemed to be loved by all. One of Brother Powell's members said, he never knew a child so generally loved and such a favorite among everyone, that all the little boys and girls seemed to be foolish about Frances. She professed faith in Christ at about eight years old. She had not joined the church as her mother thought her too young. She said to her mother just a few days ago, "Mama, I want to join the church when we have our meeting—I think I am old enough now." God always seemed close to her. She would daily knell and pray to God. She knew papa loved flowers, and from a child if she could get hold of a pretty bower she would take it to papa to wear. If the people who covered her grave with such beautiful flowers could have known how much it meant to a father to cover the grave of one who had from a child selected beautiful flowers for papa to wear.

Brother Powell was more than forty miles from home when the sad news reached him. However, he made the trip home in forty-five minutes. Thereupon learning that Frances had been taken to the Roanoke Rapids Hospital. Dismounted from his car accepted the kind invitation of R. C. Weaver who soon landed him in the Hospital where he remained until the end came.

Surely, no truer people ever lived than his members as demonstrated by the large funeral procession that accompanied them to the burial and those who stayed with the prostrated and stricken mother who was not able to come.

The funeral services were conducted in Flat Rock Methodist Protestant church Thursday afternoon, September 8, at 4 o'clock and interment was made in the Flat Rock cemetery. The writer was assisted in the funeral by Rev. R. A. Hunter of Henderson.

"You have lost a child? No, she is not lost to you who is found in Christ; she is not sent away, but only sent before, like a star which, when going out of sight does not die or vanish, but shines in another hemisphere. She shines in heaven and may light you thitherward."

She leaves to mourn her death a mother, father, three brothers, four sisters and a host of relatives. To the bereaved let me say while she was only a bud plucked from earth to bloom in heaven, our loss is heaven's gain. We should not weep for her like we would for those in whom we have no hope, but rejoice in the thought that we can be with her again, for the Lord said, "Of such is the kingdom of heaven." May the grace of God sustain the family in the hour of their bereavement and the Holy Spirit fill the vacancy of their hearts.

M. P. CHAMBLISS.

Nicholson

On September 1, 1927, Miss Addie L. Nicholson passed away. She had been in declining health for a period of over three years and an invalid for several months. During all her illness she was so hopeful, patient and trusted in her Savior for the best. She had been a faithful member of Mt. Hermon M. P. Church since early life. She always took an active part in all church work.

She was a charter member of the Philathea class. She was always glad to serve the class in any way she could. Until a few months ago she expected to be back in the class, as she expected to be well. Owing to the esteem in which she was held in this class be it resolved:

First—While we, as a class, feel her loss keenly, we submit all things to Him who doeth all things for the best.

Second—We realize that our loss is her eternal gain and we shall always cherish her memory. We shall try to live nearer the Savior so that we may be permitted to meet her when we are called to the Beyond.

Third—We wish to express our sympathy to the bereaved father, mother, brother and sisters. While her place is vacant in the home we realize she has gone to that Heavenly Home not made by hands.

Fourth—That a copy of these resolutions be spread on our minutes, a copy sent the bereaved family, a copy sent the M. P. Herald and the county papers.

MRS. ALVIS A. SHARPE,
MRS. COY THOMPSON,
MRS. GEORGE A. PAYNE,
Committee.

Nicholson

Addie Letitia Nicholson departed this life September 1, 1927, being 36 years, one month and 27 days old.

In early life she accepted Christ and joined Mt. Hermon church. To her church and to her home and community to the day of her death she gave the best that she had and all she had. For several years she suffered much but it was all to the glory of God, for through it all she held on to Christ, and now she has gone to be with him forever. She will be missed but never forgotten.

J. A. BURGESS.

McPherson

Early Friday morning, September 2, 1927, Mr. James M. McPherson, son of Mr. and Mrs. Oliver and Debbie McPherson, went home to God, aged 78 years, four months and 26 days. He was twice married. First to Miss Lizzie McPherson. To this union were born two children, Mrs. A. L. Foust, now living, and John, who died when quite small. Mrs. McPherson also died and in January, 1879, he was again married to Miss Nancy Clark. To this union were born three sons: Messrs. T. W., R. L., and O. R., and two daughters, Mrs. Caleb McPherson and Mrs. Lawrence McPherson. All are living. He leaves to mourn their loss, a wife, six children, twenty-three grand-children, and seven great-grand-children. Mr. McPherson was one of the oldest members of Bethel church. He was a good man and will be sadly missed both in the church and community, for he was a kind neighbor and had many friends. His father, mother and all his brothers and sister preceded him in death. I am ready and willing to go, he said. There isn't a thing in my way. A glorious death. Oh may we all be able to say—There is nothing between us and God. I have seen him very happy here, but we know that he was happier the day he left behind all suffering and care and went to be with Jesus. We know also that there was rejoicing in the Home-land when he came. We sorrow and are sad with those who sorrow on earth, but in Father's home they rejoice, because another soul is safe at home. Our sympathy goes out to the bereaved family, yet we know that they sorrow not as those who have no hope, but can some day, with God's help, meet him, never to part again, in a land so grand and beautiful that in our imagination we can not even conceive of it, for "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Funeral services were very impressively conducted by Rev. J. A. Burgess, assisted by Rev. G. W. Holmes, and interment was in Bethel cemetery, Sunday, September 4th. A large audience of relatives and friends assembled to pay their last tribute of love. Many beautiful flowers completely covered the mound, but far more beautiful is the home of the soul. As we think of him, let us look above and strive to live close to Jesus, and all meet some day, when God wills.

Who, who would live alway, away from his God,
Away from yon Heaven, that blissful abode,
Where rivers of pleasure flow bright o'er the plains,
And the noon-tide of glory eternally reigns.
Home, home, sweet, sweet home,
Prepare me, dear Savior, for glory, my home.

MRS. J. M. FOUST, A Neighbor.

McPherson

James Marcellus, son of Oliver and Deborah McPherson, departed this life September 2, 1927, aged 78 years, four months and 27 days. He was married to Lizzie McPherson and to this union were born two children, Minnie and John Lonnie. His wife and son preceded him to the glory world.

Then he was married to Nancy Clark and to this union were born five children, T. W., Debbie, Maud, B. L., and O. R., all of whom sur-

vive him. He also leaves 27 grand-children and seven great-grand-children.

Brother McPherson was a good man, a kind, loving father, a devoted husband and a loyal citizen. For many years he had been a member of Bethel church. He often expressed the joy he found in serving his Lord and his readiness to meet him. The funeral service was conducted by his pastor assisted by G. W. Holmes, his former pastor, and his body laid to rest in Bethel cemetery.

J. A. BURGESS.

THE CREATION OF MAN

In Gen. 1:26 it seems that God the Father and God the Son and God the Holy Ghost had a consultation in regard to the making of man which reads as follows:

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

Genesis 1:27 reads thus: "So God created man in his own image, in the image of God created he him; male and female created he them."

Genesis 2:7 tells us how man was formed: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

How woman was formed is found in Genesis 2: 21, 22: "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man."

Genesis 2:20 tells us that Adam named the animals: "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field."

Psalms 139:14 tells us that man was fearfully and wonderfully made.

Position man occupies: Psalms 8:5, "For thou hast made him a little lower than the angels, and hast crowned him with glory and honor."

Man's dominion over the works of God: Psalms 8: 6, 7, 8, "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea, and the beast of the field; The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas."

To those who would teach and say otherwise than what God has said concerning the creation of man, I would say, Man, how readest thou? I would also refer him to 1 Timothy 6: 20, 21, which says: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the truth." Remember, reader, regardless of what man may say or think, God has the first and last say concerning the crowning act of creation, the creation of man.

E. G. LOWDERMILK.

Telephone Operator—Will you give me your initials, please?

Old Lady— B. P.

Operator—B for beer?

Old Lady (indignantly)—No; B for Bertha,

OUR GIFTS

The wise may bring their learning,
The rich may bring their wealth,
And some may bring their greatness,
And some bring strength and health.
We, too, would bring our treasures
To offer to the King;
We have no wealth nor learning—
What shall we children bring?

We'll bring Him hearts that love Him,
We'll bring Him thankful praise,
And young souls meekly striving
To walk in holy ways;
And these shall be the treasures
We offer to the King;
And these are gifts that even
The poorest child may bring.

—Selected.

THE WAY OF LIFE

Blest they who seek while in their youth,
With spirit meek the way of truth,
To them the Sacred Scriptures now display
Christ as the only true and living way;
His precious blood on Calvary was given
To make heirs of bliss in heaven.
And e'er on earth the child of God can trace,
The blessings of his Saviour's grace.
For them He bore His Father's frown;
For them He wore the thorny crown;
Nailed to the cross, endured its pain,
This His life's loss might be their gain,
Then haste to choose that better part,
Nor e'er refuse the Lord thy heart,
Lest He declare, "I know you not,"
And deep despair should be your lot,
Now look to Jesus, who on Calvary died,
And trust on Him who there was crucified.

"BOOZE IS BOOZE"

Let us come home to this fundamental fact, that booze is booze. If booze is sold and consumed, you have booze results. It matters not a snap of the finger whether the man gets his alcohol in a bottle of beer, a glass of wine, or a horn of whiskey; whether it is sold by a license holder, a bootlegger, or a brass-buttoned Government official; whether he drinks it from a golden goblet or sucks it from a bottle; whether it is served to him in a public place, a private home, or a den of vice.—B. H. Spence.

—An Englishman strolled in to a dinner where the majority of guests were Scots. He stood the national program as long as he could' then, at the limit of his endurance, he rose to his feet and said:

"I was born an Englishman, I am proud to be an Englishman, and please God I shall die an Englishman!"

There was dead silence for a few moments, until an old Scot got up and said:

"Man, ha'e ye nae ambeetion?"—Exchange.

—The teacher had been lecturing his class on the instinct displayed by animals and birds. He compared it with that of human beings, to the latter's disadvantage.

Having finished his discourse, he invited his pupils to ask questions bearing on the subject. Percy held up his hand.

"Well, Percy," said the teacher, "what is it you want to know?"

"I want to know, sir," replied Percy, "what makes chickens know how big our egg-cups are?"—Epworth Herald.

TO-MORROW

To-morrow—'tis an idle sound,
Tell me of no such dreary thing—
A new land whither I am bound
After strange wandering.

What care I if bright blossoms there
Unfold, and sunny be the field;
If laded boughs in summer air
Their pulpy fruitage yield.

While deck to-day my pleasant bower
Upon my own loved mountain-side
The azure periwinkle-flower
And violet deep-eyed?

Tell me not of to-morrow—calm
In His great hand I would abide
Who fills my present hour with balm,
And trust, whate'er betide.

—By Henry Alford.

—Miss Vivian Sullivan, organist at Calvary church, was missed last Sunday. It was explained that she was in Clinic Hospital, but that she was convalescent and hoped to be out soon.

—The use of light in the treatment of sick persons was advocated by a physician early in the 18th Century after noting that sick animals always lie in the sun.

—Approximately 30,198,000 gallons of gasoline are being consumed daily in the United States this year. During 1926 the average daily consumption was appreciably lower—27,174,000 gallons.

—James Madison was the first president to wear long trousers. His three predecessors—Washington, Adams and Jefferson—wore the knee breeches characteristic of the colonial and Revolutionary periods.

—It seems that great water powers do not have the value they were once thought to have. After dams have been built at great cost the earth washes down and occupies the space the water was expected to occupyy and the power is reduced to that of the stream alone. Man has no way of making himself independent.

—It has been estimated that there are 2,300 different kinds of snakes throughout the world.

—There is approximately one physician to every 753 persons in the United States; one to every 1,087 in Great Britain; one to every 1,290 in Switzerland; one to every 1,359 in Japan; one to every 1,940 in Germany; one to every 2,120 in Austria; and one to every 3,500 in Sweden.

—A Maltese cat which recently 'adopted' a Davenport, Iowa, hardware store as her home, and a few days later presented the employes with a family of six kittens, combines rare mother love with hiking ability. Cat and kittens were given to a farmer ten miles from town. The next day the cat started moving her family, one at a time, back to the store. At the end of three days she had made the necessary six trips, walking a total of 120 miles.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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OUR CHILDREN'S HOME

Offerings by Churches and Individuals

Flat Rock, Vance, $2.30; Mt. Pleasant, Mt. Pleasant, $5; Stallings, Mecklenburg, $1.40; Fairfield, Guilford, $6.57; Harris Chapel, Vance, $3.43; Friendship, North Davidson, $2.50; Second Church, Charlotte, $1.35; Friendship, Mt. Hermon, $4.60; Hickory Ridge, Forsyth, Children's Recital, $23.06; Oak Grove, Forsyth, Children's Recital, $7; Pleasant Hill, West Forsyth, Children's Recital, $15.88; Efland Sunday Egg Club, $1.45; Miss Mamie Johnston, Sunday Eggs, $2.35.

Offerings by Sunday Schools

Spring Hill, W. Thomasville, $2.33; W. Thomasville, W. Thomasville, $6.18; First Church, Winston-Salem, $8.26; Welch Memorial, High Point, $12.38; English Street, High Point, $3.93; Ray Bible Class, Graham, $3.90; Worthville, Randleman, $4; Glen Raven, Glen Raven, $4.52; Rehoboth, Granville, $10.05; Whitakers, $7; Bethel, Mocksville, $1.89; Porters, Stanley, $3; Mt. Pleasant, Mt. Pleasant, $6; St. Paul, Greensboro, $17.73; Denton, Denton, $2.25; South Lexington, $5.58. Concord, $26.27; Pilot, Pinnacle, $1.05; Friendship, N. Davidson, $2.50; Friendship Station, $6.40; Pleasant Grove, $13.12; Graham, $10.50; Mt. Carmel, Forsyth, $4.77; Perseverance Class, Mount Vernon, Ohio, $12.50; New Hope, Why Not, $3.70; New Hope, Vance, $3.25; First Church, High Point, $16.63; Calvary, Greensboro, $14.50; Midway, Haw River, $5.40.

We feel grateful for the above contributions of this week.

We were very kindly remembered the past week in various ways; Mr. C. R. Elmore, of Brown Summit with eight bags of meal, Mrs. J. L. Shoaf and Mrs. J. R. Osborne of North Davidson Circuit, with one bag of pears each.

Mrs. E. A. Pleasants, of the West End church, Greensboro with some lovely pieces of stamped materials for the girls, to be used in the Home Bazaar. The Sunbeam Class of Welch Memorial, High Point, expressed their love and sympathy to our little Sam Coble in presenting to him $2.00.

For all these we can not express our deep appreciation and gratitude.

Any support given the Home is very helpful, and needed at all times.

E. F. ALLMAN, Superintendent.

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Correspondence solicited.

R. M. ANDREWS, *President*

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WHERE QUALITY TELLS

Greensboro, N. C.

—Rev. F. L. Gibbs goes in a day or two to Westminster, Md., to resume his studies in the Theological Seminary. He should be addressed Care of Seminary, Westminster, Md. He is the popular pastor of Liberty-Siler City charge and will continue to serve as opportunity makes possible.

—During the week of September 26, Southern Railway System will have on display at the Eleventh Exposition of Chemical Industries, in the Grand Central Palace, New York, the most comprehensive exhibit of the chemical and mineral resources of the South that has ever been made.

—Ex-Sheriff Cox of Randolph is very ill. There is little hope of his recovery. He is a brother of Brother J. A. Cox of Calvary church. Rev. L. W. Gerringer went to see him last Monday.

—Ex-Sheriff A. C. Cox, of Randolph, died on Tuesday and was buried at Gray's Chapel on Wednesday, Rev. J. E. Pritchard conducting the funeral service. He leaves a family and many friends.

—In the average county in the State there are enough persons sick in bed to take up space in a building twenty feet wide and two-fifths of a mile long, yet there are 49 counties without a hospital bed, according to the report of the American Medical Association.—Dr. Rankin.

—"England must put a stop to the liquor traffic or it will put a stop to England."—John Morley.

Pres Elderdice 5dec7
Westminster MD

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XXXIII. GREENSBORO, N. C., SEPTEMBER 22, 1927 NUMBER 45

Rightly Dividing the Word of Truth

Preaching the gospel is a fine art. It requires not only a clear and close knowledge of the truths of the gospel, but it also requires a knowledge of the different classes of men to whom the gospel is to be presented. The object of preaching is not met by simply preaching the truth, but by preaching it in such a way that it will be received by the particular men to whom it is being offered. The fine art of preaching involves the ability to adapt the presentation of gospel truth to the special needs of those who hear. And there is no limit to the application of this principle until we reach the individual man. The spirit of the true preacher prompts him to follow up his public proclamations of the gospel with personal communication as far as he has opportunity to those who hear. The preacher's task is not completed by his public services. His object is to completely Christianize those who hear, and this may call for a process beyond the public preaching. Every true gospel preacher feels a personal interest in the people who hear him preach and he wishes to know that he has so presented the truth that it has been grasped and is being held with vital interest. No farmer is so interested in the growth of the plants that spring from the seed he has sown as is the true preacher in the effects of the gospel as he has preached it. The preacher wishes that all his hearers were good-ground hearers, and he cherishes the hope that all may become such.

No preacher would willingly make the impression that salvation is a cheap thing. But is that impression not made sometimes by representations that salvation is free, and that it can be had just any time you please? As a matter of fact and as a teaching of Scripture, is there not loss as well as mere hazard in postponing salvation? Is not the life-long Christian better prepared for Heaven and will he not have a better Heaven than the man who puts off his return to God to the closing years of his life? People are doing much crooked thinking about the way of salvation, and it devolves upon preachers of the gospel to set the people straight in their conceptions of the way of life. While we cannot save ourselves but must depend upon Christ for salvation, yet is there not something very considerable that we can do and must do in order to experience the salvation of Christ?

The faith in Christ necessary to salvation is a spiritual act or disposition that requires soul-effort. The coming unto Christ is a spiritual journey that is very long to some who have wandered away. The rest that Christ promises us and gives us is not the rest of idleness, but of service—bearing his light burden and wearing his easy yoke.

To correct all the fallacies in the minds of men regarding Christianity makes large demands upon the preacher's art. His is a service of such supreme importance that he should spare no pains in his preparation for the work both in a general way and also in view of each sermon and the classes of men among the hearers. To lead men walking in the ways of death over into the ways of life—what a truly great work it is. Christ is looking to every one he calls to preach to feed both the lambs and the sheep and to lead the lost into the fold.

Rev. J. H. Stowe's Funeral

Last Monday the death of Rev. J. H. Stowe, which occurred Sunday P. M. at 6 o'clock, was heralded abroad by the daily press. The funeral was announced for 11 o'clock on Tuesday. At the time appointed a large company met in First M. P. Church, High Point, for the funeral service. Among the attendants over 30 Methodist Protestant ministers were counted. Dr. George R. Brown was in charge of the service, being assisted by Rev. P. E. Lindley, pastor of the church, and Dr. A. G. Dixon, president of the Annual Conference. Brother Lindley read in subdued voice appropriate selections of Scripture. Brother Dixon, also in subdued tones, led in prayer. A choir sang suitable songs. Dr. Brown's address was impromptu, but impressed us as being more fitting than a studied effort could have been. He dwelt most on the bright aspects of the case—the present experiences of the departed as he enters into the glory of the redeemed. He pictured his meeting with loved ones gone before and imagined them serving as a convoy to conduct him into the presence of the King of Glory to receive the crown of life. He spoke of the departed as a great and good man, one who knew the Gospel and how to present it to others. Brother Stowe was indeed one of our most thoughtful ministers. He thought deeply and came to see clearly where other minds dwell amid mist and fog. He was 74 years old on last February first. The grave had been prepared on a beautiful hillside in the city cemetery. There he will sleep the sleep from which he will be awakened only by the power of God, the mighty power that made Jesus conqueror of death and the grave. But he will not be forgotten. His virtues and his good deeds impressed themselves on many who will delight to cherish his memory.

Choosing a President

A little more than a year hence the American people will be choosing a president. Already there is much casting about for candidates. Both Republicans and Democrats are much exercised over the matter. Unfortunately many of those disturbed by the situation seem to be more influenced by the question as to who can be elected than by the question who will make the best president. What a pity that we cannot all join in seeking the man who will best serve the country rather than the man who will best serve our party. There should be less talk about the honor involved in the office and more thought about the responsibilities that go with the office.

A little more than a month hence the members of our Annual Conference will be engaged in the selection of a man to serve as president of that body for the coming year. If fitness for service should be the first consideration in a president for the nation, not less should it be so in the choice of a man for the presidency of our conference. The office is not a sinecure, but one demanding much earnest work and much prayer for divine guidance. Dr. Dixon is completing his fifth consecutive year in the office and by the law of the church is not eligible for re-election. A successor must be chosen. There are several brethren who loom into prominence because of

(Continued on Page Five)

ON RURAL CHURCH CONSOLIDATION

By Rev. R. C. Stubbins

The following is a brief of our address at the Summer Conference. The same was asked to be published in the Methodist Protestant Herald.

The advantage of rural church consolidation is no longer a question. It has been proven in business, education and in the rural church of our own denomination. Those denominations that have so far out-stripped ours in growth and usefulness in the state, have used the community church plan at every point possible. These things are before us and have definitely proven the better plan of rural church procedure.

There are a number of hindrances. One is distrusts—a fear on the part of some that the rural church department would take away their churches. The effect of the rural church movement is not to take away anything, but to give more and better service to the country people. And being of the country and in the country I know this is what we need, and want. Another hindrance is, eleven per cent of the people of our church in the state must travel to church by the horse and buggy method. We feel that if the Christian spirit exist, the eighty-nine per cent could provide a way for the eleven per cent. And on the other hand the charges that use the old method would not be expected to consolidate as soon as the one where cars are used altogether.

Then a large number of our country charges are controlled by the old people who are well meaning but rather fixed in their sentiments and ideas and do not desire a different method. We can understand and appreciate their feelings but hope there are not so many who are not willing to use plans that will appeal to the hearts and minds of the younger generations as well as the old.

The cemetery problem has been settled. Many places in North Carolina and other states where rural churches have died or been moved away the cemeteries have been cared for better than ever before. For they then become community cemeteries with a perpetual interest.

One says: "Visiting is made no easier." Visiting of the old routine order is not so much needed when we can bring the people together more often.

Another writer, "We do not want more services"—There is a danger point in this—the freezing man feels "warm."

"Others would come into the territory we leave," says another. Let them "glean," there is no objection—they may do some good.

Advantages: Better church buildings, better leaders, better music and more and better services from the pastor.

How shall we begin? We believe the volunteer system is the best plan at present. We understand this is what the conference most desires. We need more churches like Pleasant Grove and Moriah to step out and ask for full time pastors. They are doing things worth while. We need also some large circuits to volunteer and ask the conference to help them work out a plan of consolidation. We need pastors to volunteer to challenge these churches and charges in their efforts at better things. The fourth quarterly conference is a good time and we are sure if these decisions or requests are made known to the president before conference some fine adjustments could be made at the Annual Conference for the good of our rural church.

—The future of the League of Nations depends upon the formation of a universal conscience. This can only be created and developed if the scholars, the thinkers, and the writers in all countries maintain close co-operative contact and spread from one country to another the ideas which can ensure peace among the peoples, and if the efforts already made in this direction receive encouragement.—*Professor Gilbert Murray.*

DEPRAVITY NOT IN THE BODY

Not long since we had the privilege of hearing a series of lectures in which the speaker said that "depravity" was in the body. (Depravity being but another name for *sin*—not sins, but sin—the sin principle, the "bent to sinning"—inbred, or original, sin.) That sin is located in the body is contrary to both scripture and reason. That sin affects the body we all admit, but that it is located in the body is contrary to common-sense, reason, and the Bible. Sin is a disease of the mind and heart—the *man*, the *Ego*—but mainly of the heart, the spiritual nature—of the affections. It is "the heart which is deceitful above all things and desperately wicked," not the body. Where does the Bible, or anything else, ever speak of a "wicked" or "deceitful" body? The thing is absurd to the last degree. The body is often used as the instrument of the man to commit sin, but the body itself is no more sinful or depraved, than the pistol or sword by which life is taken. Who ever heard of a depraved, or sinful, sword, pistol, or bludgeon? It's the man, soul, or spirit behind these instruments of death, that is depraved. Everybody knows this. Why not arrest swords, guns, pistols, and clubs, and put them in jail, or hang them for their crimes? This would be just as sensible as to say that depravity is in the body. Why not after the criminal, the man, the mind, the soul, the spirit, has left the body—its tabernacle, or house—arrest the body and punish it for its crimes (?)? An idiot would not be guilty of such an absurdity.

Just as well say that the shot, shells, guns, bayonets, swords, battle-ships—all the instruments of war—are depraved, or sinful, as to say that deparvity is located in the body, just because the soul, or spirit, uses the body as the instrument for the commission of crime.

Jesus in Matt. 15:10-20, and Mark 7: 14-23, makes a clear distinction between spirit and matter, showing that *matter cannot defile spirit.* Among the things said by Jesus on this occasion was, and is, "There is *nothing* from without a man, that entering into him can defile him"—i.e., *matter cannot defile spirit.* And further, he said, "From within, out of the *heart* of man, (not his physical heart) proceed evil thoughts, adulteries, formications, murders, thefts, covetousness, an evil eye, blasphemy, pride, foolishness." Mark 7:21-23. This settles it. Jesus says sins come out of the heart, not out of the body. If depravity, or original sin, were located in the body, then Jesus would have said, "Out of the body proceed evil thoughts &c." But this he did not say.

Of course this lecturer taught that we had to get rid of the body to get rid of depravity, or sin. Of course he never referred to any "Thus saith the Lord" to sustain his position. But "science" was frequently referred to. This was quite significant. God's word ignored, forgotten, or wilfully rejected—"teaching for doctrines the commandments of men."

Before the Flood it was said of man, "every imagination of the thought of his heart"—not his body—"was only evil continually." Gen. 6:5.

"A heart that deviseth wicked imaginations." Prov. 6:18. Not the body.

"As he thinketh in his heart"—not his body—"so is he." That sin, or depravity, is located in the corporeal body is preposterous! Contrary to reason, common-sense, and the Bible, as has already been shown. "They that are in the flesh cannot please God," can only mean that they who are unregenerate, living the fleshly, carnal life—having the carnal mind which is "enmity against God," otherwise no one can please God in this life, even Jesus himself. Jesus had a corporeal body, but not a "carnal mind"—and he "pleased God" always.

"Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedi-

tions, heresies, envyings, murders, drunkenness, revellings, and such like." Gal. 5:19-21. The word "flesh" in this quotation cannot mean the corporeal body, but the "body of sin," "the carnal mind," "inbred sin," "original sin," the sin that dwelleth in us." It can only have the same meaning as the word "flesh" in verse 24, where it said that "They that are Christ's have crucified the flesh with the affections and lusts." This cannot be literal, but figurative. If literal, then all Christians would have to be literally just to death by crucifixion. This is not the case, and nobody believes it to be literal. So the word "flesh" is not the corporeal body but the body of sin," "the carnal mind," "the old man," that is crucified. And many of these sins which are said to be works of this something called the "Flesh," are not even committed through the instrumentality of the corporeal body, such as "hatred, variance, emulations, wrath, strike, heresies, envyings" &c. These are separate and distinct, in every sense, from the body. It is not the body that becomes angry and meditates revenge and murder. It is not the body that is proud, vain, covetous, selfish &c, but the real man, the soul, the spirit, the immortal, immaterial part. Here is where depravity dwells, in the real man. Get the real man, the heart, the soul, the spirit pure, and outward sinning ceases, and this is the only way to stop it. As has already been seen, "out of the *heart,*" not the body, "proceed" sins. Matt. 15:10-20, and Mark 7:14-23. This is the teaching of Jesus, and removes the subject from debatable ground. And why any theological Prof. should teach otherwise is a mystery. The entire Bible is against such absurd teaching, and reason also. If depravity, inbred, or original sin were in the corporeal body, then to have part of the body removed ought to weaken depravity and make one less wicked. But we know that this is not the case. Remove a limb, two limbs, three limbs, yea, all four of the limbs, and depravity continues as before any amputation at all. Why? Because the man, the heart, the spirit, the real Ego remains, and is unchanged. If depravity were located in the body, and not in the heart, as the Bible teaches, then to *kill* a sinner would be to relieve him of all inclination to do evil, to commit sin. So to relieve the world of depravity—sin—just get up a World War and kill off the whole crowd. This would be about on a par with the peraching of some during the World War that all of the boys who were killed "fighting for their country would be saved." (Yea, this was preached right here, in our town.) To see the absurdity of such preaching, if it were true, it would only be necessary to get up a great war and get all the sinners killed, "fighting for their country," to save them. This would be the greatest method of evangelism ever known! But there is no language that can adequately describe such nonsense and absurdity. "What fools we mortals be!" And to teach that depravity is in the body and not in the heart, or soul, or spirit, is as absurd as to teach that a boy dying in battle for his country woull be savel because of this—dying for his country.

Dictionaries, especially standard ones, as Webster's, are supposed to reflect the consensus of correct opinions, or views, in their definitions. This much from Webster on depravity: "The state of being depraved or corrupt: a vitiated state of moral character; general badness of character; wickedness of mind and heart; absence of religious feeling and principle." There is nothing in the above definitions that takes any *cognizance of the body.* As to depravity being in the body seems to have never entered the mind of the lexicographer.

Under the head of synonyms, discussing depravity, Webster further says, "Depravity applies only to the mind and heart." But this theological Prof. said depravity is in the body. Christ said it is in the *heart,* and to this the whole Bible agrees. Depravity is an attitude of the heart, will, and mind—especially the heart. It's "the heart that is deceitful above all things and desperately wicked"—not the body—and this same heart when changed in its attitude toward God, believes unto righteousness." Just as well say that "righteousness" is in the body after regeneration, as to say that depravity dwells in the body before and after regeneration, for in neither case is it true, for both depravity and righteousness are matters of the heart. "The pure in heart shall see God," not the pure in body. The body is affected by sin, weakened and diseased by it, but this condition is not moral or spiritual depravity, or sin.

This same lecturer said that children were "born pure as an angel in spirit." This he did not prove, nor attempt to prove. We will not take time to discuss this, further than to say that the whole Bible teaches the reverse, and especially Christ's statements to Nicodemus that everybody must be "twice born" to "see," or "enter," the kingdom of God. Of course the Prof.'s statement was in harmony with his teaching that "depravity was in the body," but in absolute contradiction to the teaching of Jesus that depravity is in the "heart," necessitating the "second birth" for every one.

It is not our purpose to discuss the necessity of the "second birth" for all, as that which is born of the "flesh" is "flesh," fallen, depraved—not spiritual. This is all so plain that a "fool" ought not to "err therein." And why will men teach absolutely contrary to all this? Teaching their own notions and theories, for "doctrines," instead of teaching the "commandments of God"—the teachings of God. If these things are not heresy, it would be difficult to find any. Is it possible that Methodism is so departed from the "faith of the fathers," of its founders, of its promoters for more than 100 years, that Pelagianism, Socinianism, and just any kind of ism can be taught in our seminaries, if it's popular, without question or protest? Or have we reached a point in our church life in which we no longer have any capable, sound theologions? Nobody capable of detecting grievous error? Or having detected it, lacking in courage to question it or rebuke it? Or do we receive everything from "headquarters," ready-made; "cut and dried," without question, like the Romanist does from Rome?

That depravity is in the *body* is a *pagan* notion, forming the foundation for the practice of *penance* in pagan religious, and in Roman Catholicism,—Rome retaining or adopting it from paganism. And native purity of infants is contrary to the Bible, and has never been received and adopted by the church. There is not a respectable, orthodox church in Christiandom that accepts such rank heresy.

We once served in a community in which "*society,*" style, etiquette, was given first place. If after conforming to these demands of "society" there was any place left for "religion," all right. But the laws of "society" had to be met, religion or no religion. So now it seems that so-called "science" is given first place—evolution, biology, and psychology—the "wisdom of this world" being put first, and the Bible being construed to harmonize with human "sciences" (?), and if any can't be so construed it is eliminated.

Like the colored preacher of other days: "We'll have meetin' at Uncle Jake's next Saturday night if de Lawd is willin'; and if de Lawd is not willin' we'll have it whedder or no."

J. F. Dosier.

The Secret of Service

To one who asked him the secret of his service, Mr. George Muller said: "There was a day when I died, utterly died;" and, as he spoke, he bent lower, until he almost touched the floor, "died to George Muller, his opinions, preferences, tastes and will, died to the world, its approval or censure, died to the approval or blame even of my brethren and friends, and since then I have studied only to show myself approved unto God."
—*Selected.*

Denominational Enterprises

FROM A MISSIONARY

New Britain, Conn.

Dear Friends:

Some of you will be surprised to see a letter from us headed "New Britain," others will have heard that we are back in this country. For most, a few words regarding the happenings of these months may be of interest.

We looked forward to interesting 'doings' in China this year. No one could foresee how things would work out. But the extension of Nationalist power was expected. The unfortunate "Nanking affair" was not expected, and it does not represent the Nationalist Party as a whole. After this incident, the American consul sent a telegram requesting the women and children to withdraw to Tientsin, and ten days later a telegram requesting *all* Americans to leave Tochow not later than April 9th.

We had time to pack clothing and the few other belongings that we could bring along. There was no urgency about our leaving as far as local conditions were concerned. There was no anti-foreign activity. Only friendliness and regret that the Americans were leaving. The Chinese Christians rose to the occasion in a splendid way, and have taken charge of the work, carrying on schools and hospital and the work of the evangelistic department. The leaving of the Americans was made the occasion of a forward step in the handing over of the administration of all work to the Chinese Christian leaders, and they have shown a splendid spirit in the face of many difficult problems.

After arriving in Tientsin it became increasingly apparent that the uncertainty of the immediate future, the difficulty of giving Jean the care she needs, and other considerations made our return to America advisable; this was authorized by the Medical Committee and by the Mission, and arrangements were made for our sailing from Tientsin on May 1st. We had previously had a cablegram inviting us to return to our supporting church in New Britain in the event of withdrawal from China.

We had a five-day voyage to Japan, and a five-day wait there for the "President Jefferson." We had a smooth voyage across the Pacific. Edward and Allen (together with about 20 other children) got dysentery on the boat, but have now recovered. Jean stood the voyage well. Landing in Seattle on May 23rd, we left for Chicago the same evening. We changed trains in Chicago, went on to Elkhart and Toledo, and there had a few hours with our parents and other relatives.

In Cleveland we saw friends, and we saw my brother and sister in Buffalo. The next morning we were in Springfield, changed trains, and were met at New Britain Junction by a representative of the "Heininger Reception Committee" and the pastor, with three cars to take us to New Britain. It was a hearty welcome we received, and several thrills we had in coming back to this city.

We were taken directly to the large and hospitable home of Mr. and Mrs. F. C. Platt. An ample suite of rooms was assigned to us, a nurse was on hand to take full charge of the children "for at least two weeks," and we were to start right in resting. Though there were numbers of people that wanted to see us and welcome us back to New Britain, they (including the newspaperman) were asked to wait so as to give us a chance to rest. We not only were guests of the Platts for the five days until they left for their summer home on Nantucket, but they then turned over the whole place for us to use until fall, if we wish. So here we are with loads of room in this old colonial mansion, with all the conveniences that such a home affords, and with beauties of lawn and flower-garden. In the packet of mail that was handed to me the morning we arrived was a note which said: "The people of the First Church realize that in starting here anew you are going to be under heavy expense, and as we want you and your wife to be as free from worry as possible, we wish you to accept the enclosed check and to make whatever use of it you think best." And the amount of the check quite astounded us. That is the First Church's way of doing such things. This is in addition to paying the American Board $1500 for the cost of our journey from Tientsen to New Britain.

Such genuine rejoicing at our return, and such warmth of welcome I had hardly anticipated. No one needs to talk to me about these New Englanders being "cold" and "reserved."

My connection with the Church Staff began June 1st, although Mr. Blodgett does not leave until the end of June, at which time I take over in full the work of Minister of Religious Education. There is a six-weeks vacation in the summer, for which our plans are not yet complete.

After quite a little investigation it has finally been arranged to place Jean in the State Tuberculosis Sanitorium at Niantic, Connecticut, right on the shore of the ocean, and known as "The Seaside." It is a small institution at present, and just for children; the atmosphere of the place is very good, and the treatment with all-the-year heliotherapy is just what we want for Jean. We took her "to live with the brownies" (brown from sun-treatment) yesterday; while it is hard to be separated from her after these nineteen months of constant caring for her, yet we feel that it is best for her to be there. We hope in due course to see much improvement, but it is quite certain that it is a matter of years until we can get her back, strong and well. At that time we hope it will be possible for us to return for further service in China.

Some of you have been greatly interested in the work at Techow, and have contributed to special projects there. May I say that the needs and opportunities there are just as great as before,—or greater. I shall be happy to pass on, from time to time, information which I get from my touch with the work at Techow, and to forward for use there any further contributions sent to me at the address given below. Leaving China and the great work there was one of the most difficult experiences we have yet encountered. We earnestly urge continued interest and prayers on behalf of the Chinese church as it plays its important part in the re-making of China in these stirring days.

With greetings and best wishes to all, I am

Very sincerely,

Alfred D. Heininger.

32 Grove Hill, New Britain, Conn.

To Our Methodist Protestant Constituency:

Alfred D. Heininger is a brother of our former missionary to Kalgan, China, Dr. Charles S. Heininger, and a graduate of our own Westminster Theological Seminary. While he was serving under the auspices of the Congregational Church as a missionary to China yet we are all interested in him and will enjoy this splendid letter from his pen, and our prayers shall be with him in his new field of service in our home land.

S. W. Rosenberger, *Executive Secretary.*

—There are two classes of people who neglect to read and study the Bible: those who have a superstitious regard for the book such as makes them believe that there is great merit in just owning and treasuring a copy of the sacred book, and those who regard the book as a set of unimportant and unreliable records coming down to us from an age of ignorance.

EDUCATION INTERESTS

This week sees all our colleges and seminary open once more and settling down to the task of training our young people. Word from High Point and Adrian brings the good news of another good increase in enrollment. Both schools anticipate the best year in their history.

A new departure among the colleges and universities of the country is the custom of requiring freshmen to register a week early for the purpose of introducing the new students into college life and work. Western Maryland has been employing this method the last few years and has found it beneficial.

President Ward of Western Maryland is back at his desk once more, much to the delight of all his friends and co-laborers. He is pressing plans to collect the rest of the pledges made two years ago for the endowment and has other plans for the future deelopment of the college.

Since last May the Board of Education has been endeavoring to collect funds for the salary of the new member of the Seminary faculty. Appeals have been made only to graduates of the Seminary. The response has been gratifying although not all needed has been secured.

Last year the Board of Education assisted thirty-three of our seventy ministerial students. How many will need help this year will not be known for several weeks yet. We assisted nineteen through the Student Loan Fund. This year we are limiting the number to twenty and the quota is full.

The response to our Rally Day service so far as the number of orders received is concerned is very gratifying. Nearly three hundred orders had been received by September 19 and the interest of our people in the program seems greater than ever. Naturally we are hoping this interest will be manifested in the fifty per cent increase in the offerings which the Board is asking. Our schools are growing and rendering a finer service to the church as the years go by. That necessitates increased appropriations. The state schools depend upon taxes to maintain them, while the church schools must depend upon the free-will offerings of our people.

The Adrian College campaign for $500,000 is now under way in Illinois. The quota is $30,000. President Rueckert, and former President F. J. Baylis are giving the campaign unqualified support. This is most gratifying and spells success.

The second Sunday in October is the day when many of our churches hold their Rally Day service, although each church is at liberty to choose the day that best suits their convenience. If programs are ordered early it gives plenty of time to make preparation which in turn means a better service. Send in your order to

THE BOARD OF EDUCATION,
F. W. Stephenson, *Exec. Sec'y.*,
613 W. Diamond Street,
N. S. Pittsburgh, Pa.

CHURCH-MEMBERS BECOME MORMONS

The Utah Gospel Mission is authority for the statement that Mormonism "of both kinds" is making about 10,000 converts a year, and that "nearly every one was once a nominal member of some Christian church." Of course the bulk of the converts are of the humbler classes, often really wishing to do the right thing, and even real though greatly misinformed Christians. Meanwhile, and largely by just such means, *Mormonism is doubling every twenty-five years,* instead of being about "dead," as people often think. It has kept about 2,200 emissaries at work for many years, and they get three or four converts each per year, besides doing greater evil in sowing false doctrines and distrust of the Bible, the ministry, and the church.—*The Missionary Review of the World.*

DEATHS IN OUR PREACHERS' HOMES

Mrs. D. I. Garner

On Sunday, September 4th, Mrs. D. I. Garner, wife of Rev. D. I. Garner, pastor of Why Not Circuit, was buried at Haw River. Mrs. Garner had been in very bad health for several years and her going home was a happy release from a very frail body. Brother Garner and his son will have the sympathy of all of us. An obituary committee has been appointed.

Frances Powell

Last week's Herald carried an account of the tragic death of Frances, daughter of Rev. and Mrs. H. L. Powell. She was a beautiful child in every way, one of the most attractive little characters we have ever known. She was loved and appreciated by all who knew her. They have our deepest sympathy.

Rev. J. H. Stowe

On yesterday, Tuesday, all that was mortal of Rev. J. H. Stowe was laid to rest in a beautiful spot in the High Point cemetery. Brother Stowe was my pastor some thirty-two years ago. I have known him intimately and well all these years. He was a good man and a great preacher. If he had a fault I never knew it. I never heard him utter a word that would hurt or curtail the usefulness of anyone. He had reached that physical condition which made him long to depart and be at peace. If I counted correctly, there were thirty-three of his ministerial brethren at the funeral. An obituary committee will be appointed soon.

Faithfully,

A. G. Dixon.

NOT RIVALS

It is in contact with religion that the exaggerations of science have created the greatest confusion. Present generations have passed so completely out of the first extreme reaction from religion that it is hard to realize how far the nineteenth century went in its enthusiasm over the great discoveries of science. Here was a complete substitute for religion, it was argued. An explanation of the whole universe would so soon be available that any one was a fool to look elsewhere. This was natural. So, too, was the gradual return of a sounder point of view as the true scope of science became clearer. Today the common view of scientists is that religion and science are in no proper sense rivals. They explore the universe by different methods.—*Geoffrey Parsons in Harper's Magazine.*

Choosing a President

(Continued from Page One)

their abilities, but none so far as I know that is making any effort to draw attention to himself. Those who have filled the office know that it has no attractions for the man who loves ease. It is a place of work, work, work. It requires not only physical power of endurance but tact in dealing with dissatisfied and sometimes unreasonable people, and a good knowledge of men such as will qualify to fill ministerial vacancies occurring after conference has adjourned. According to present usage and law the president serves as a member of the stationing committee at conference and for this work much knowledge of ministers and charges is needed. There should be care in the choice of a president and loyal co-operation with him in every good work after he is chosen.

—Rev. W. M. Pike is expected to preach for Liberty-Siler City charge during the absence of Rev. Ferry Lee Gibbs in the Seminary.

The WORK *and the* WORKERS

Saturday and Sunday, September 3 and 4, were spent on the Connelly Springs work with Rev. D. M. Dew and his people. I preached at each one of the three churches, and had good congregations to hear the Word. This is one of our struggling charges for which something should be done. The people themselves could doubtless pay a better salary than they are doing if they only thought they could. But three small churches cannot support a pastor so he may give them full time. Brother Dew, a student in Rutherford College, is doing a good work and is loved by the people.

Spencer

We drove to Spencer for the Sunday night service with Rev. T. G. Madison and his people. Here we had a delightful service together. We have a very loyal little band here, and they are going forward happily. They have a splendid corner lot, which is paid for, on which they hope to build the Sunday school addition of a new church some time in the near future. These people will have to have help from the Conference.

Grace Church

Sunday morning, September 11th, I preached in Grace church, in the absence of Dr. Spahr, who was attending the sessions of the Pittsburgh Conference. I was in the Men's Bible class in Sunday school and had the pleasure of hearing Mr. J. Norman Wills teach the lesson. Then I preached to a very attentive and appreciative congregation. It was a delightful service.

Whitakers

Sunday evening we were in Whitakers but found that there was no appointment at our church, so rested in the home of Mr. and Mrs. J. M. Cutchin. And on Monday, in company with Mrs. Cutchin and Rev. F. W. Paschall we drove to Triplet, Va., to see Rev. and Mrs. H. L. Powell that we might do our best to comfort them in the sad bereavement that has come upon them in the tragic death of their child as reported in the HERALD last week.

Here we found Brother Powell engaged in a meeting in the Philadelphia church with Rev. Troxler assisting. We enjoyed hearing Brother Troxler preach.

Creswell

We then drove to Creswell where we spent six days with Rev. R. L. Hethcox and his people on this charge which is so far removed from all our other charges. We visited four of the five communities, preached in three of the churches, and preached to representatives of all the churches. For a greater part of the time we were in a meeting with Brother Hethcox at the Mount Hermon church. We thoroughly enjoyed our stay among these people, and had the pleasure of seeing the pastor receive thirteen members into the church at the closing service. Brother Hethcox is truly doing a great work on this charge, the people love him and want him to return for the tenth year.

We had planned to come back by Harmony church, on Halifax, and spend a day or two where Brother Bethea was assisting the pastor in a meeting, but having received a telegram announcing the death of Rev. J. H. Stowe we hastened home to attend his funeral on Tuesday morning.

Five Weeks to Conference

When you read this it will then be just a little over five weeks until the Annual Conference will be meeting in Asheboro. What we add to what has already been done for the Lord this year must be done speedily. If our charges do not rally to the budgets in these last weeks there will be a great shortage in finances. However, if pastors' estimates made in third quarterly reports are anything like correct, then the financial reports are going to be good. We cannot afford to fail our Lord in this.

Rally Day

Brother Pritchard has mailed a fine letter to each pastor recently relative to Rally Day. He also called attention to Rally Day in the HERALD. We are glad for such letters. Brother Pritchard is a member of the Board of Education and knows the great need confronting that Board. Please plan for a Rally Day with a good offering. This helps to pay your G. C. B., makes your report better to conference, and directly benefits High Point College.

It will also directly benefit every church and Sunday School which holds Rally Day.

High Point College

We are all so delighted that things are going so well at our College. We learn that 305 students have registered there this fall. Good! The College still needs our prayers, our faith, and our money. Great things have been done, are being done, and will be done at High Point College.

Pray, believe and give, and the College will continue to grow.

Appointments

September 24, Melton's Grove, quarterly conference.
September 25, Rockingham, dedicate church.
September 26, Bethesda, quarterly conference.
September 26, 7:30 p. m., Pageland.
September 27, 11 a. m., Stallings.
September 27, 7:30 p. m., North Charlotte.
October 1, Greensville, quarterly conference.
October 2, Chase City, dedicate church.
October 8, Saxapahaw, quarterly conference.
October 9, Randleman.
October 14, Tabernacle, quarterly conference.
October 15 and 16, Forsythe, dedicate church.
October 21, Davidson, quarterly conference.

Faithfully yours in His service,

A. G. DIXON.

FLEEING FOR LIFE

When the British troops, during the Mutiny in India, had made their silent retreat from Lucknow at dead of night, there was one man left behind. Captain Waterman, having gone to his bed in a retired corner, over-slept himself. He had been forgotten. At 2:00 o'clock in the morning he got up and found to his horror that Lucknow had been evacuated. He had hoped against hope, and visited every outpost. But all was silent and deserted. His position was terrible to contemplate. To be the only man in an open entrenchment, and fifty thousand furious foes outside! Appalled by the situation, he took to his heels and ran—ran in the direction of the retreating forces til he could scarcely breathe. Still the same silence, interrupted only by the occasional report of a musket. At last he came up with the retiring rear-guard, almost mad with excitement. But he had made his escape, and he was safe.

No one will contend that this officer's anxiety and excitement were unreasonable, seeing he knew the dangers that surrounded him. And if you, unsaved reader, realized your dreadful circumstances as a lost sinner, in danger of losing your soul at any moment, would it not be perfectly reasonable for you to get into a similar state of alarm about your safety? Suppose a person had come up to the imperilled officer at Lucknow, just as he became conscious of his fearful position, and had tried to tranquilize his mind by saying: "Don't

become excited; look upon your circumstances with philosophic calmness; view the matter intellectually as a gentleman of education and intelligence." Would this not have been mockery at that dread hour when he was so conscious of his danger, and when he knew that his safety depended on immediate flight?" "Yes," you say, "such counsel would indeed be mockery." And is not this the very counsel the world gives you whenever you are awakened by the Spirit of God as to your lost condition? But what does God say? He says, "Flee from the wrath to come" (Matt. 3:7). The safety of your soul depends upon your immediate flight. You are in danger of perishing eternally. You do not need the philosophy of the world in order to understand your opinion. You simply need to believe God as to your danger, and to betake yourself as a hell-deserving sinner to Christ, the sinner's only Refuge. In Him is your place of safety; for in Him there is "no condemnation" (Rom. 8:1). Fear not to trust Him now, for has He not said, "Him that cometh to me I will in no wise cast out"?—*W. S., in Glad Tidings.*

AN OLD TALE

In the Far East an old man who knew that his life was ending called his ten sons to his side and told them that he had amassed a fortune by industry and thrift and that he had divided his wealth into ten parts, leaving to each son one hundred gold pieces, so that each could begin business for himself. It happened, however, that soon afterwards he lost a portion of his property and had only nine hundred and fifty gold pieces left. The old man gave one hundred to each of his nine oldest sons, but when the youngest came forward for his share the father embraced him and said:

"My boy, I have but fifty pieces of gold left. Thirty I will need for my funeral expenses, so there will be but twenty pieces remaining. But I leave thee my ten friends, and I am sure that you will find them worth more than all the gold of thy brothers."

The old man died a few days later, and the nine sons took their money and without a thought of their youngest brother, followed each his own fancy. But the youngest, although his portion was the least, resolved to heed his father's words and hold fast to the ten friends. So after a while he prepared a modest feast and went to the ten friends of his father and said to them:

"My father asked me to keep you, his friends, in honor. Before I leave this place to seek my fortune elsewhere, will you not share with me a farewell meal?"

The ten friends accepted the invitation with pleasure and enjoyed the repast, and when the moment for parting arrived one of them rose and spoke:

"My friends, it seems to me that of all the sons of our dear dead friend the youngest alone is mindful of his father's feeling for us. Let us then be true to him and provide for him a generous sum that he may begin his business here."

The proposal was received with applause. The youth was proud of their gift of friendship, and soon became a prosperous merchant who never forgot that faithful friends were more valuable than gold or silver.—*Selected.*

"Tainted Money"

Two colored men were discussing tainted money. One of them said: "It is disaway, Jim. Dat money taint mine and taint yourn. Dat's why it's tainted money." Of course, there is no tainted money. The taint is on the man and not the money. And that money taint has tainted many men and women, in all classes. Holy Writ declares the love of money is the root from which all evils grow. We have never yet realized the grip and blight of stinginess and covetousness. —*Selected.*

GOD GLORIFIED

In the fourth chapter of First Peter, in the 11th and 16th verses, Peter makes an interesting statement in his exhortations to the strangers scattered abroad, to whom he is writing. In the first passage he says "that in all things God may be glorified;" and in the second one, "let him glorify God in this name." In the first it is that God may be glorified in all things; in the second it is that God may be glorified in one thing in particular.

His exhortation in the first instance is to be sober, be of sound mind, be fervent in love one to another, be hospitable, do what you are called to do in the very best way that you can do it, in order that in all things God may be glorified. What a stimulus to holy living, to honest and high living this is! If you are a professional man, a merchant, a banker, an artist, an artisan, a salesman; if you are a housekeeper, a business woman, a mother, a home-makers—what not, do what you have to do in the very best way that you can, so that in all things God may be glorified; for the cause of God is affected by the way those who are His professed followers live their lives every day.

But there is one thing in particular in which God may be glorified, and that is when we suffer as a Christian. It may mean fiery trials, it may mean misunderstandings, it may mean rebuffs, it may mean that your friends—at least those whom you thought to be your friends—turn against you, and treat you with the cold shoulder because they are not in sympathy now with what you are doing and way you are living; but if your life as a Christian is so pronounced, if you have separated from the world so completely that you are suffering on account of this Name, then in that one thing God is more glorified than in anything else that you can do.

Are you glorifying God in all things? Are you glorifying Him in that one thing?—*North Avenue Church News.*

UNDERMINING MORALITY

Experience has taught me many things, but this certainly and that is that you cannot weaken religious safeguards and sanctions without weakening and undermining the very foundation stones of morality. In fact, there is no such thing as a basis for morality apart from religious sanctions. If you do not believe it, then go back to the days of the Hebrew prophets and read once again the tremendous and profoundly serious lessons they have to teach us. The Hebrew prophet was the first inspired teacher in the religious history of the world to weld together in one indissoluble union religion and morality. What therefore God hath joined together let no man put asunder, and let all who read these words and are disposed to treat lightly the observance of God's holy day, beware how they seek to undermine and break down the religious barriers which now stand between us and the devastating flood which threatens to sweep across the land.—*Bishop Guerry.*

—We wish we could say something here that would result in a more general attendance of our people at prayer-meeting. It may be that some churches have the attendance of all members possible, but this is not true of many churches. What great spiritual benefits would be derived from general and faithful prayer-meeting attendance. What inspiration for genuine Christian work would be received. How much more satisfying would church membership become if all would join together weekly in earnest prayer for the church and the people outside the church. Is it treating God right to fail to meet with His people for prayer? Brethren and sisters, think of these things.

—There is no zeal so intemperate and cruel as that which is backed by ignorance.—*Stilson Hutchins.*

OUR STORY PAGE

A VICTORY IN DEFEAT

"Who will be picked for second base this season, do you suppose? Ned or Barney? It will probably be one of them," speculated Jack Grover to the group of boys assembled before the front door of the Brookside High School one morning in March.

"Barney," asserted one of the boys confidently.

"No, Ned!"

"No, Barney!"

"Ned!" "Barney!" vociferously yelled the boys, the choice being evidently very evenly divided between the two.

"Well, I suppose we'll have to wait until morning to find out. But we'll know then all right, for the names of the team are to be posted tomorrow," averred Grover.

"Anyway, we are very sure who our shortstop will be, aren't we, fellows?" young Bates demanded slyly.

"You bet," shouted the rest of the group, all eyes focusing upon the tall, slim, graceful figure of Robin Fenwick.

Rob smiled a trifle complacently, as with a slightly deprecatory gesture he replied.

"Oh, you never can be sure about anything in this world. There's many a slip, you know," he quoted nonchalantly.

Yet it was only too clear that Rob did not quite believe his own words, or if he did, he did not consider that in this particular instance they would be applied. For Robin Fenwick was very certain in his own mind who would be chosen shortstop for the Brookside High School baseball team.

Therefore the next morning Rob gave merely a casual glance at the posted list, while sauntering leisurely toward his classroom, just as the first bell broke up the noisy, excited group of boys clustered about the bulletin board. As his eye quickly scanned the list, to his surprise and dismay, however, he found his own name missing from it. Aghast he stopped and stared, unable for a second to believe his own eyes. Yet all too plainly was printed in the place of shortstop the name of Lewis Morton. Only by summoning all his pride to his aid was Rob able to gather together his shattered forces sufficiently to stride into the room and sink into his accustomed seat.

Automatically he went through the morning's routine, stern and white-faced, utterly oblivious to the curious glances cast at him by his mates. When recess at length arrived, he set forth immediately in search of Angus MacKenzie, the captain of the Brookside nine, with the express purpose of having it out with him.

Just as he was entering the gymnasium, however, he heard the voice of Mr. Wylie, the English professor, and Rob's favorite teacher, exclaiming in a surprised way:

"I was truly amazed, Angus, this morning not to see Fenwick's name on your team list. I'm not much of a baseball fan, but I had always understood that Rob was one of your star players."

"He is, Professor Wylie," Rob heard Captain Mac soberly and earnestly reply. "One of the best players in the school, best batsman and our safest shortstop, and a mighty fine chap in the bargain, one of the very best. But he's a bad loser. A lost game with him is never fairly won by the other fellow, and he disputes every ruling of the umpire unfavorable to his side. I was so ashamed last year at that final game when we lost the cup, and Rob cut up so badly, accusing the winning team of cheating, and the umpire of partiality, when, as a matter of fact, a fairer set of fellows never existed than that bunch. We were licked honestly and aboveboard, simply because their team was the better one. When Rob wins, though, he's generous enough, never crows, or anything like that; but it's his attitude when he loses that hurts so badly the standing of our team, and of our school. It gives us the name of being welshers, whiners, poor sports; and that is the reason why I dropped him from the team, although I hated to do it," concluded Captain Mac. "I expect a bad time of it though when he comes to demand my reason," he groaned.

"I'm very sorry, indeed, to hear this about Fenwick," ejaculated Professor Wylie. "Very sorry, for I both like and admire Robin. I fear, however, you're right, Angus. The reputation of being a poor loser is a bad one for any boy or man to earn. I may not be much of a sportsman, but I do know no one has learned the first rules of sportsmanship until he has learned how to lose, that the important thing isn't the fact of whether you win or lose a game, but how you play it."

And Professor Wylie with a grave shake of his head walked slowly away.

Although Mac was now at liberty to be approached, Rob did not take advantage of this fact. He did not need to question Mac for he had received his answer. Instead he slunk quietly away in order to be by himself to think over a bit the astounding events of the last few hours.

During the next few days Rob had all he could manage to keep from showing to his comrades just how hard the blow had hit him. To Captain Mac's surprise, however, he never came to demand a reason for his non-appointment. Moreover, he was as friendly as ever with Mac.

Rob at first had naturally been very angry and had considered badly used by Angus, but he had gradually brought himself to see the justice of the captain's ruling.

How he now longed, though, for the chance to prove himself a good sport to his mates, and to win back Professor Wylie's respect and esteem which he feared he had in some measure forfeited.

Therefore, a week or so later, when he was rather diffidently approached by the captain of the scrub team, who rather feared a snubbing, with the request that he play shortstop for them, to the great surprise and delight of all the boys, he gladly accepted. Rob now strove hard to learn this secret of losing, to learn to prove his mettle by trying to accept defeat, when it did come, in a manly way. During their practice games with the regular team he endeavored to show no resentment at any ruling against him, nor when his team was licked. It was hard, up-hill work, of course, and very often he broke out into a torrent of angry abuse against the umpire, but gradually he succeeded in getting his quick temper under control, and these outbursts grew fewer.

During the regular games, however, as Rob stood, an outsider, watching his team win or perhaps go down to defeat, many times through the muffled balls of his successor, an almost uncontrollable longing to be playing there in his old place filled his boyish soul. For Morton was proving himself a very erratic player. While he often played a brilliant game, oftener still he lost his head, especially in an emergency, and made numerous errors, showing himself a regular butterfinger with the ball. Rob, however, wisely avoided making unpleasant comments on Morton's playing, nor did he side in with his mates in their bitter denunciation of his rival's deficiencies. Thereby, unconsciously, he won, by his reticence, their deep respect.

At length came Rob's chance to redeem himself. During a grilling game, in which the Southgate High School scored up run after run on the Brookside team, Morton had the misfortune to break a finger. The harassed captain in this emergency instinctively turned to his dispossessed shortstop. Summoning Rob to him he beseeched him to go into the game in Morton's place.

"Do help us out, Rob, and save the honor of the old Brookside High, will you old man?" he implored.

Here would have been Rob's chance had he been a small-minded chap to mortify Captain Mac and thus get even with him by scornfully refusing before the other players his former captain's request. Fortunately, however, Rob was not small-minded, but a big-hearted, generous boy, who really loved his team and his school.

"Of course, I will, Mac, and play my very best," replied Rob heartily.

Under Rob's skillful batting and clever fielding the score crept up, up, up, until it stood at only seven to six in favor of the Southgate High. The excitement was intense at the beginning of the ninth inning when the Southgate boys came to the bat. But their half was eventless, and they left the field without having scored. Rob had first turn at the bat. Strike one was a beauty, almost a home run. When the dust of battle had cleared away with the ball finally recovered, Rob was safe on third. The cheers and shouts of the Brookside rooters became almost deafening. For with a man on third and no one out, they saw a chance to tie this game, perhaps even win it.

Luck, however, did not seem to be with them, for the next man at the bat struck frantically three times at the ball, each time fanning the air wildly. The next man was also struck out, then Captain Mac himself came to the bat. Two strikes were called on him also before he succeeded in making a hit. At first the ball appeared to be very cleverly fielded. All but the shouting would then have been over had not the ball bounced out of the fielder's hand. Although he quickly recaptured it, again he dropped it, and as he tried to retrieve it, he hit it with his toe.

While the fielder was making all these errors, Rob, in an almost superhuman effort to tie the game, was galloping to the plate. He dropped and slid just after the Southgate outfielder redeemed himself by a beautiful clean throw straight into the hands of the pitcher, who whirled quickly and threw the ball to the waiting catcher. Rob's hand missed the plate by a bare half inch when the catcher touched him with the ball.

"Out!" shouted the umpire.

Rob sprang up, red-faced and irate, ready to dispute the decision with all his old-time vim, when suddenly he remembered. Suppressing the fiery torrent of words, he brushed off his clothes and meekly trotted to his bench.

The game was over and the Brookside High School had lost. Yet out of this game Robin Fenwick had won a signal victory.

That day Rob was the first boy, after his captain, to congratulate Jim Dark, the captain of the winning team, on their triumph. As the Southgate captain shook Rob's hand he exclaimed heartily:

"Well, anyway, you fellows are a fine bunch of sports, and the best losers I ever saw. That was a fine bit of sprinting, that last run of yours, Fenwick. Tough luck, I call it! You certainly deserved to win."

The following day Rob was officially appointed to his old place on the regular team for the remainder of the season. And when the next spring arrived, Rob had the great honor to be unanimously chosen captain of the Brookside nine in place of Angus, who had graduated the summer before.—*Youth's World.*

The great people of the earth today are the people who pray—people take time to pray. They have not time. It must be taken from something else. That something else is important, very important and pressing, but still less important and pressing than prayer.—*S. D. Gordon.*

—God is good whether we believe it or not, but it does us great good to believe it.

THE STORY OF A JAPANESE GIRL

In her lesson one day a young Japanese came to the word "Creator," but did not know its meaning. Turning to the dictionary, she read: "Creator, one who creates; a name given to God, who made all things."

A startling thought to her, for she had never heard of such a God; and it filled her mind by night and by day. She looked at the stars and said, "God must have made all the stars." The sun and even the trees suggested the thought, God made them.

She went to the temple and looked at the image of Buddha, and she said to herself, "It was not you, Buddha, for I never heard of your making anything."

When she went to Tokyo an old woman in the same house said to her: "Tasshee, I am going to a meeting; come with me."

"What meeting?"

"A meeting to hear about God."

"Oh, no," said Tasshee, "I do not want any of your gods. I have a God of my own, if I only knew where He is.

Tasshee, however, went to the meeting. The missionary opened the Bible, and read, "In the beginning God created the heavens and the earth." Tasshee was startled. "Why," she said, "this is the God I am looking for," and she became so agitated that she could hardly keep her seat, and so eager was she to put the question, "Where is He?"

When the meeting was over, she rushed to the missionary and said, "Tell me, where is this God that made the heaven and the earth?" Her desire was met by proper instruction.

She came to the next meeting and heard, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Here again Tasshee was startled. A God of love! Her gods were gods of hate, of revenge, of anger. This God gave His Son. All the gods she had ever heard of never gave anything; the people had to give them offerings.

This thirsting soul received the Water of Life. Tasshee is now a Christian teacher, dispensing the Water of Life to others, telling them of God who spared not His own Son, but gave Him up for us all.—*Church at Home and Abroad.*

"IN CHRIST JESUS"

Allen Gardiner's heroic efforts among the Fuegians are well known, and the noble man's death in his endeavor to carry the Gospel to them. When his dead body was found beside his boat, it was noticed that a hand was rudely drawn on the rocks pointing to these verses of the 62nd Psalm:

"My soul, wait thou only upon God!
For my expectation is from Him.
He only is my Rock and my Salvation;
He is my Defense, I shall not be moved.
In God my salvation and my glory;
The Rock of my strength, and my refuge is in God."

Mark the word, "In God." The sphere in which he moved, the element in which he delighted, the atmosphere which he breathed, and the circle which separated him from all else, was the Lord himself. Gardiner's environment was above the world, he lived and moved in the heavenly places, and was, therefore, beyond the touch of sin, the discouragement of circumstances, the worry of care, the blandishments of the world, the seductions of the flesh, the blast of suffering, and the folly of pride.—*Selected.*

—The National Woman's Christian Temperance Union has resolved to urge its members not to support any candidate for political office who is not "dry."—*C. E. World.*

FROM PASTORS *and* PEOPLE

Corinth, Littleton Circuit.—Special meeting was held at this church last week. Rev. A. D. Shelton did the preaching. The community has never heard the gospel preached in a plainer and more powerful way than he preached it. It was real gospel preaching all the way through and every one who heard his message was inspired to live a better life, if they heeded the truths presented. The result of this meeting was not what we had hoped and prayed for it to be. Two confessed Jesus Christ as their Sovior, one united with the church and one will unite with church near her home.

We were so glad to have Rev. H. L. Powell with us on Tuesday and he intended to remain over until Wednesday. But a sad accident happened in his home and he was called home. Our deepest sympathy goes out to him and his family in this sad hour.

We were glad to have attend the meeting Mrs. B. C. Barbee and family of Farmville, N. C., Mr. and Mrs. C. T. Hardy and children of Lynchburg, Va., Miss Susie Morris of Tarboro, N C., Mr. and Mrs. Sampson Walker, Richmond, Va., Mrs. Pittman and daughter of Whitakers, N. C.

Mrs. M. J. Morris, Bonney and Henry Morris, and Miss Virginia Insco visited at Rev. H. L. Powell's on Monday night.

Mr. and Mrs. B. F. Morris visited Mr. L. E. Morris at Tarboro Sunday.

Rev. J. B. O'Briant will preach at this church the fourth Sunday at 3 p.m.

MRS. B. F. MORRIS, Reporter.

Chatham Circuit.—Although the pastor has been silent for a while, we have not been asleep on the job. We moved on the work the second day of June—a rainy day and our things were wet when we unloaded them, but on account of the thoughtfulness of the good people, who came to our assistance, we suffered no inconveniences. When we reached Hope church on the next Sunday morning, we found a table in the church yard loaded down with all kinds of provisions for our pantry. We greatly appreciated this good pounding.

The work is in fair shape at all the points on the charge. Each church has a good Sunday school, well-attended. Four revival meetings have been held on the charge; and one at Hickory Grove is yet to take place.

The revival at Zion began the first Sunday in July. Rev. O. C. Loy was the pulpit help. Brother Loy did good preaching and we feel sure the church was greatly revived.

On the fifth Sunday in July the revival at Flint Ridge began with Rev. D. I. Garner as the pulpit help. Under Brother Garner's able efforts there were eight conversions and two accessions to the church. Every one felt the good effects of the meeting.

Revival services at Hope church in Bonlee, began the second Sunday in August. The engaged help was Rev. W. M. Loy of Burlington. Brother Loy did splendid preaching. During the meeting there were thirty-three conversions, and seventeen accessions. On Saturday evening following the meeting Dr. Dixon preached. At the close of the service one man professed faith in Christ. The new members received as a result of the meeting, together with one taken since, raised the total increase in membership for the Hope church this year to twenty-five.

Rev. H. L. Isley was the evangelistic help at Piney Grove, where the meeting opened the fourth Sunday in August. Fourteen persons were converted and seven joined the church. Brother Isley's able preaching was enjoyed by all.

Dr. Dixon held the third quarterly conference at Piney Grove church on Saturday before the third Sunday in August. Brother Rufus Brewer was elected delegate to the Annual Conference. Dr. Dixon's preaching, at Hickory Grove on Sunday morning and at Piney Grove Sunday afternoon was an inspiration to his hearers.

During the year improvements have been made at Hope and Hickory Grove. At Hope new pews have been put in and the inside of the building painted. Hickory Grove has built new cement steps which are a great improvement over the old ones.

Improvements are to be made soon at Flint Ridge and Zion.

The people of the charge are co-operating in the work, and their support is greatly appreciated.

C. G. ISLEY.

High Point.—At Sunday school and church services Sunday morning the faculty and students of High Point College were given a warm welcome, and a cordial invitation was extended them to attend services regularly at the First church throughout the coming session. A large number of the student body was present, and the congregation is delighted with the presence of these vigorous, splendid young people who mean so much in the life of our denomination. Rev. P. E. Lindley chose for the subject of his message one most appropriate for the occasion, "The Land of Beginning Again." He talked in a most interesting manner of different phases of college life, and gave excellent advice and inspiration to his young hearers. Being a young man himself, Mr. Lindley's personality is especially pleasing and attractive to the students, and he is unusually popular as pastor as well as Dean. A charming feature of the musical program of the hour was the rendition of a beautiful violin solo "Caratina," by Miss Dorothy St. Claire, the new instructor in violin and public school music at the College. The choir sang a lovely anthem, "By Cool Siloam" by Vibbart, and Prof. Dan W. Smith played on the Pipe Organ "Pastorale" by Foote, "Priere" by Salome, and "March in A" by Guilmant.

At the evening service the choir sang "Hear Then in Love," and the male quartette, Messrs. Davis, Koonce, Smith, and Schultheiss, rendered a pleasing selection. The evening message was delivered by Rev. E. Lester Ballard, associate pastor. Nearly all the students of the College and several of the Faculty are members of the Methodist Protestant church.

The Ladies' Aid Society held a very pleasant meeting Monday afternoon in the home of Mrs. John H. Walker Jr., on Colonial Drive with Mesdames W. P. Pickett, S. C. Vuncannon, John S. Pickett, associate hostesses. It was decided to give a Reception at the church next Friday evening in honor of the Faculty and students of High Point College, and Committees were appointed to work out all details. All teachers of the city school system belonging to our denomination and all members of the congregation are cordially inited to be present. A special program of music and readings will be presented. At the conclusion of the business session, the hostesses served delightful refreshments.

Plans are being made for a series of meetings beginning Sunday, September 25th, which will be conducted by Dr. Leonard B. Smith of Wilmington, Del., and will continue a week or probably longer. Dr. Smith is well-known and greatly beloved by our members, having conducted meetings on two occasions in the old church several years ago, and having attended the Young People's Summer Conference at the College last July. Our people are looking forward with eager pleasure to hearing him again.

We regret to announce the serious illness of Mrs. C. A. Vuncannon, which has been prolonged for several weeks. We earnestly hope that her condition will improve very soon.

Readers of the "High Point Enterprise" are pleased to see that the College Journalists, under Prof. Talmage C. Johnson, Director, have resumed their page in the Sunday edition. They give bright and snappy news of campus life and activities.

Mr. and Mrs. Richard Reitzel have returned from a visit to relatives in Durham.

Walter M. Crouch, Jr., is leaving today for Gainsville, Ga., to enter Riverside Military Academy as a student.

(Received too late for last issue.—Editor.

Calvary Church.—The Calvary Church seems to be recovering nicely from the "summer slump." There were one hundred and seventy present for Sunday school a week ago yesterday and one hundred and sixty-nine yesterday. This is quite an increase over what we have been having during the summer when our people, many of them, were on vacation and attending the "big meetings" at their old home churches. There was also the largest congregation present for the preaching service yesterday at the forenoon service that we have had for some time.

We were glad to see Mrs. J. H. Coble present for the eleven o'clock service yesterday, after an absence of several weeks. She seems to have completely recovered from her injuries sustained in an automobile accident. Miss Vivian Sullivan, who was operated on more than a week ago, is expected to leave the hospital some time this week. She has been missed from her place at the organ as well as in Christian Endeavor and Sunday school.

Brother J. A. Cox of our church has the sympathy of the church in the death of his brother Carl Cox. The pastor of the church feels that he has lost a good friend, for truly Brother Carl Cox was my friend. The family has our sincere prayers and sympathy in this severe trial.

We are endeavoring to make our Sunday evening services decidedly evangelistic. These Sunday evening evangelistic services are to take the place of our fall special evangelis-

tic services. The prayers and co-operation of our church people are earnestly desired.

We are looking forward with pleasure to next Sunday when Brother J. Clyde Auman, returned missionary from Japan, will speak at the eleven o'clock services, and possibly preach at the evening hour. All of our people will want to hear Brother Auman tell about his work in Japan. Come and bring your friends and neighbors.

Taking all things into consideration the work here is encouraging. The fine co-operation of our people here makes possible whatever is accomplished. We are expecting to have, as usual, a hundred per cent report for our annual conference. That applies to finances, of course. We will also report the largest number of additions to the church membership of any year yet. Knowing these things we want to take heart and endeavor to accomplish even more than heretofore.

L. W. GERRINGER, Pastor.

Kernersville Church.—Rally and Home Coming Day was observed at the above named church Sunday, September 18th. The Rally service was held at the 11 o'clock hour, and the children did well, reflecting much credit upon those who trained them.

During this exercise Rev. Lester E. Ballard, associate pastor of First M. P. church of High Point, made an interesting talk on the subject of Christian Education.

The offering amounted to a little more than $14.00. A short while after the above service a good dinner that had all in quantity we could wish was served on the church ground to the delight of all present.

About two p.m. we returned to the church and sang a few old time pieces, followed by a special by Brother Ballard, after which Rev. L. W. Gerringer, pastor of Calvary church, Greensboro, and former pastor of Kernersville, spoke of his special interest in Kernersville and the charge of which it is a part.

He spoke very encouragingly of little churches, saying, many times if we would consider what they had done and are now doing, they would be much more appreciated.

A few members from the other churches on this charge were present. We were very sorry that other former pastors could not be with us to enjoy the occasion. Mrs. Ballard was with us and so was the family of Brother Gerringer. We thank all who had any part in making the day what we believe to be a profitable day for Kernersville church.

E. G. LOWDERMILK, Pastor.

Second Church, Charlotte.—Our revival meeting is still going on with good success.

We were glad to have with us last week Rev. G. H. Henley of Concord. He brought some inspiring sermons. And the power of God seems to come through his talks.

He had 35 conversions up to Sunday night. We regret very much that he could not stay with us this coming week.

Our pastor, Rev. Fred Love, has engaged Brother Phillips of Union County to preach for us through the remainder of our meeting.

We have also had with us Brother Miles of Weldon, N. C., evangelistic singer. He has brought some glorious messages through his singing.

We wish to thank all the good Concord people for their regular attendance and co-operation during this meeting. May God's richest blessings rest upon every one that has helped in any way during this meeting. We also want to thank Brother D. A. McLaurin of Concord, for a nice contribution for the expenses of the tent.

Please remember we have our building campaign going on. We hope and pray by God's help and the people's help we will be able to start our new church soon.

We don't know just when our meeting will close. It will go on through September 25th if not longer. We wish to thank Brother Surratt of the Frst Church, Charlotte, and the good M. E. and Baptist preachers of Charlotte for there help and attendance during our revival meeting. REPORTER.

Charlotte, First Church.—We are very sorry to announce Mr. and Mrs. George E. Young have moved to Lowell, N. C., where Mr. Young is engaged in furniture business. They have not left our church, however, so far they have been the first ones to Sunday school. Mr. and Mrs. Young are loyal Methodist Protestants and both have had several responsible places in church and Sunday school which they promptly and gladly filled. We wish them much success in their new business and home.

The Ladies' Aid Society held their regular meeting the first Monday with Mrs. J. E. Hawkins hostess. This was an enjoyable and interesting meeting. A nominating committee was elected to present names for officers for next year. After the business Mrs. Hawkins served delicious refreshments.

Mrs. B. W. Little is the delegate elected to go to Annual Conference. A committee is working on the Rally Day program to be given the first Sunday in October.

Promotion Day will take place the fourth Sunday in September.

Our evangelistic services also begin the first Sunday in October. Rev. J. E. Pritchard of Asheboro will be the speaker and leader. A prayer program will be carried out the last week of September.

The Sunday school officers were elected by ballot the second Sunday morning. The names will appear later. A nominating committee will present names for church officers soon. The Workers' Council of the Sunday school will meet Thursday evening of this week. Supper will be served and the regular program and business carried out.

The W. F. M. Society will meet Tuesday this week with Mrs. C. A. Stikeleather on Parkwood avenue.

The Inter-denominational missionary union of this city will study the book "A Straight Way Toward Tomorrow," beginning September 26th, through the 30th. Miss Carrie McClean will be the teacher and leader. The place will be the First A. R. P. church. Mrs. W. B. Lindsay is the president.

The W. H. M. Society will meet Tuesday evening, the 27th, with Mrs. John L. Sullivan, Harding Place.

We are very sorry to hear of the death of Rev. J. H. Stowe of High Point.

REPORTER.

Jerusalem.—Our revival meeting began on the second Sunday in this month with a sermon by Rev. M. Ivey Crutchfield, former pastor of Jerusalem and now pastor of Anderson charge. Rev. M. C. Henderson, pastor of the Denton charge, came for the Sunday night service and preached each night during the meeting which closed on Thursday night. A total of six services were held and Brother Henederson preached five good sermons.

While the visible results were not what we had expected, we believe much good was done. The church seemed to be revived to some extent. The unsaved people attending the services were few in number. Not more than three or four unsaved persons were at any one service. Some of them were deeply touched by the sermons of Brother Henderson but their hardened hearts would not respond to the invitation to be saved. There is not much opportunity at Jerusalem for evangelistic work, as practically all of the people are Christians.

The offerings received for Brother Henderson as an expression of appreciation for his splendid gospel sermons and his services during the meeting amounted to a little over $15. The pastor is thankful for a donation of $7 received at the close of the meeting. There are as good people at Jerusalem as may be found in any other church in the North Carolina Conference.

The pastor appreciates the kindness of Rev. W. O. Nanney, a Baptist preacher, who preached at Jerusalem last Sunday morning, occupying the pulpit in the absence of the pastor.

We will have only two more regular appointments before the meeting of the Annual Conference. These will be on the second and third Sundays in October.

C. B. WAY, Pastor.

Lexington, State Street Church.—Almost all our folks and some friends from other churches heard Brother Clyde Auman Sunday morning and night. His talks were much enjoyed by all who heard him.

Dr. Hardie will be with us next Sunday. We always look forward to his coming with pleasant anticipation.

Miss Juanita Hanner spent the week-end at the parsonage with Mrs. Bethea and was in the services Sunday. Miss Mabel Hutton is back at work in one of the city schools and attends all the services. She is a very helpful addition to our group and we always welcome the first of September because it brings Miss Hutton. All the churches of the town are invited to worship with the Second Reformed church next Sunday night, the occasion being the formal opening of their splendid new church recently finished. REPORTER.

Spring Church Circuit.—Perhaps the readers of the Herald would like to see a few lines from this section of the conference, so here we come.

All three churches observed Children's Day with excellent exercises. The offerings totalled about eighty dollars.

The special meeting at Lebanon was held the week following the fifth Sunday in July with Rev. C. L. Spencer as pulpit help. The people were well pleased with his preaching. There were twelve conversions and reclamations, and nine accessions.

The fourth Sunday in August found us at Spring Church with Rev. S. W. Taylor assisting. The people were delighted with Brother Taylor's fine preaching. As a result of the meeting, seven were added to the church.

On the second Sunday in September we began the meeting at Pleasant Hill. Brother

G. W. Holmes was the engaged help; he did good preaching, and the people heard him gladly. This meeting was not as fruitful of visible results as the others but I believe much good was done. There was one conversion.

At the recent meeting of Northampton County Sunday School Association, Lebanon church captured two honors. Brother W. W. Grant was elected County President, and the church was awarded the banner for having the largest attendance based on miles traveled.

A. D. SHELTON.

Hobbs Chapel, Greensville Circuit.—Our special meeting began the fourth Sunday in August and closed the following Thursday. Pastor Powell preached on Sunday to a large congregation in spite of the fact that there were two other meetings beginning that day, and the regular service was held at a Baptist church near us. Brother Powell did his best. Some of the Baptist folk said, "We didn't know that you had such a good preacher." "No, you have never heard him before," was the reply.

Rev. Fred Paschall came on Monday. His first subject, "The Need of Every Community —A Revival." This was good, but each sermon was better. On Thursday morning, which we thought was the last service was the best! His subject was, "The School to Know More About Christ." In this school he said were three rooms. Firstly, The Room of the Open Book—Bible. We should study it. Secondly, The Room of Prayer. For a person to have power he must stay in this room much. Thirdly, The Room of Service. Every Christian must enter this room to follow Christ. At the noon hour some of the folk were so hungry for the Word they requested Brother Paschall to remain for another service. His closing message was "Be Thou Faithful unto Death." Brother Paschall preaches to saints and sinners; he shows the rewards of the faithful and the consequences of the wicked. Come again, Brother Fred.

The church was revived, there were reclamations, and one of our finest boys was converted and joined the church. His mother joined with us also; she was a member of the M. E. church.

Our fourth quarterly conference convenes here on Saturday before the first Sunday in October. We are looking forward to having Dr. and Mrs. Dixon with us at that time. Everybody is invited—members and visitors. Let's welcome them with a goodly congregation and fine reports! REPORTER.

Hollister, Halifax Charge.—Our revival began the fourth Sunday in August and closed the following Friday night. Rev. Edward Suits was our help in the meeting. He preached some good sermons and we enjoyed listening to him preach. Brother Suits made many friends while here with us. Come again, Brother Suits. There were five accessions to the church and many reclamations. To show our appreciation to Brother Suits for his faithful service to us we gave him a purse of $40. Our pastor preached another one of his good sermons last Sunday night.

Our Sunday school attendance is not as good now as it has been, owing to the fact that many of our boys and girls have gone to college. Many of our people enjoyed the Sunday school picnic last Saturday at Mr. Galloway's. The revival began at Harmony yesterday with Brother Bethea as pulpit help. We are glad to have Brother Bethea with us again and to hear him preach. Conference will soon be here and we have a lot to do before Conference.

KATHLEEN SHEARIN, Reporter.

Denton Church.—Our pastor filled his appointment last Sunday morning with a great sermon. We are always glad when the day comes for him to preach here at the home church, he always has something good to say.

On last Sunday night Rev. J. D. Cranford from Weaverville was a visitor in our church and preached for Mr. Henderson. He gave us a fine sermon.

Our Sunday school is beginning to gain again. Our C. E. Society is progressing nicely.

The ones that are not coming don't know how much they are missing by not being here each Sunday morning and evening.

Best wishes to the Herald.

REPORTER.

Midway, Haw River Circuit.—Last Sunday afternoon at three o'clock Mr. and Mrs. Allman came to us with a group of boys and girls from the Children's Home; they gave a splendid program that was enjoyed by all present; the collection was $17.00. After service we gave the children a picnic supper, which they seemed to enjoy. We feel that this is a wonderful work and may the Lord bless the good people who have charge of these children.

Christian Endeavor was conducted Sunday night by Henry Wilson; our young people still hold out faithful in this work. Sunday school is still moving along nicely and we have prayer meeting every third Sunday; last Sunday we had a good meeting led by Dr. W. A. Johnson.

MRS. G. W. APPLE, Reporter.

Rockingham.—The work here is moving along nicely. We have very good attendance at Sunday school. Our Phillips' evangelistic club is doing some good work.

We have very good attendance on Wednesday night prayer meeting. The young boys hold cottage prayer meeting on every Monday night conducted by Mr. Elvie Cox.

Our good pastor, Rev. J. H. Trollinger, filled his appointment at 11 o'clock on last Sunday. He read for a Scripture lesson the first chapter of Jonah; his theme was, Running away from God. He preached a real good sermon. We have so many today trying to shirk the work that God has for us to do. On the fourth Sunday in September, Rev. Mr. and Mrs. Dixon, will be with us. We will have the Dedication sermon; everybody cordially invited to attend that Sunday service. We are just thanking God that Rockingham church is free from debt, and we as members can say that the church is ours. We ask the prayers of all the good people that it may be a growing church for God's service.

MRS. D. E. McKENZIE.

Stallings, Mecklenburg Charge.—Our special meeting began the first Sunday in August and ended the following Friday evening, with Rev. W. M. Pike as pulpit help. Brother Pike delivered some mighty fine sermons, and we are thankful for having been privileged to hear him. The outward appearance of interest was not so very great, nevertheless we feel certain that much good was accomplished in the hearts and lives of all who came out to the services. A number of Christians reconsecrated their lives to God, there were several conversions and one young lady, Miss Shirley Mae Drye, united with the church.

The Sunday school and Christian Endeavor society are moving along fairly well, but we are hoping and praying for improvement. And while we are taking these two important steps let us not forget to take another—work.

On Saturday, August 20, the Christian Endeavor society went to Lake Lure and Chimney Rock. A number of the members had never before seen these grand towering mountains of their native state. Still others looked for the first time at the large beautiful lake which was completed within the past year. So of course everyone had a delightful time.

The Ladies' Aid met in August with Mrs. H. B. Furr, and in this month with Mrs. Carl Stallings. Both meetings were enjoyed by all present. The next meeting will be held October 6, at three o'clock at the parsonage with Mrs. H. T. Totten. The next devotional meeting will be held next Sunday in connection with the Christian Endeavor program.

Miss R. A. Drye, one of the young members of our church, who was a Sunday school teacher and Christian Endeavor member, left last week for Cullohwee State Normal. We miss her, but we also rejoice in her opportunity and wish her much success.

On Monday, September 12, about 4:00 a.m. Little William Broome, four-year-old son of Mr. and Mrs. Martin Broome, left this world to be with Jesus. Another "budded on earth to bloom in heaven." Little William was a bright and beautiful child and the sorrowing family has our heartfelt sympathy in their bereavement. REPORTER.

Siler City.—The members of the Senior Christian Endeavor Society had a very interesting monthly meeting last Thursday night, September 15, at our church. Misses Clata and Oma Andrew served refreshments at the end of the meeting. Plans were made by the society to take charge of the Wednesday evening prayer services and also assist with other church work while our pastor is away at the Seminary. Our regular evening prayer service was well planned. There were nine honorary members added to our list.

Our Sunday school is doing splendid work. The Baracas raised $17.00 last Sunday morning, September 18, to paint their room. The Junior Philatheas will have an apron sale next Saturday, September 24, at Mr. J. A. Cooper's Store for the purpose of raising funds to beautify their room.

At the morning service last Sunday morning our pastor, Rev. F. L. Gibbs, delivered a good sermon on "The Immortal Touch," text John 3:16. A special selection was rendered by the choir, "Open Your Heart to Jesus." The church was almost filled with members of the church and a large number of visitors from other churches.

At the evening service Pastor Gibbs delivered another splendid sermon. This was our pastor's last message before leaving for Westminster Theological Seminary, Westminster, Md., where he will be in school this winter.

A business meeting of the members was called last Sunday for the purpose of electing

officers for new conference year. E. D. Woody was re-elected Sunday school superintendent, Mrs. D. L. Johnson assistant, and Pearlie Moore press reporter. The committee stated that a heatrola would be placed in the building soon. Plans were made to pay all claims in full, and plans were also made for Rally Day service fifth Sunday in October.

We are glad to say Mrs. O. E. Stone and Miss Lebus Stone, who have been sick, are improving. REPORTER.

Mt. Carmel, West Lexington Charge.—Our Christian Endeavor met September 7th at the home of Mr. and Mrs. S. T. Fritts with Virginia Helmistetler as leader, and September 14th with Mr. and Mrs. H. C. Fritts in Lexington, with Pauline Forcum as leader. A fine program was prepared and carried out by both of them. We are always glad to see our children willing and ready to take their part. Come on, parents, let's join them and be willing to take our part also and show them we are backing them by our prayers and our presence in the Christian Endeavor and Sunday school.

Brother Ridge filled his appointment September 18th at 3 p.m. with another helpful and effective sermon. REPORTER.

STARTING RIGHT

The work of the church must be rightly begun if it is to move forward successfully. After our people have returned from their vacations something special is needed to arouse their interest and enthusiasm. A well prepared Rally Day service can do this more effectively than anything else. With its splendid songs, pieces, drills, sketches, play, etc., there is an abundance of material from which to build one or two inspiring programs. With these and the special efforts for a large attendance and offerings the results are certain to be helpful. The next few months will feel the effect in every department of the church.

Rally Day belongs to the Board of Education. That is the order of the General Conference and we are entitled to the offerings received at that time up to the full amount of our educational quota. If the offerings are used for any other purpose the Board is deprived of what rightly belongs to it and is thereby hindered from rendering a better service.

Start the work of the fall and winter right by holding a Rally Day service. Put so much into the preparation that the day will be great and profitable in every respect and the offering worthy of your church and the cause of Christian education. If you have not sent for the supplies a card will get whatever you need. Send to Board of Education, Frank W. Stephenson, Executive Secretary, 613 W. Diamond Street, North Side, Pittsburgh, Pa.

NOTICE!

Daily Vacation Bible Schools

The Board of Young People's Work is attempting to complete reports as nearly complete as possible, of the Daily Vacation Bible Schools conducted by Methodist Protestant Churches, or in which our churches participated, during the past season.

Did you have a Vacation School in your church or community? Do you know of other Methodist Protestant Churches who participated in a school? Is so, won't you please jot down the names of the churches and their pastors, with the principals of the schools and addresses, and rush the list to Rev. Lawrence Little, executive secretary of the Board of Young People's Work, Concord, N. C.? Thank you!

Thanking you for your co-operation, I am

Yours in His service,

BETTIE S. BRITTINGHAM, Assistant.

KANNAPOLIS THANKS YOU!

In response to our appeal in recent issues of the Herald, many of the good friends of the Methodist Protestant Church in North Carolina and elsewhere have sent in substantial contributions toward the building of our Methodist Protestant Church in Kannapolis.

Most of these contributions have been acknowledge in former issues. Since these articles have appeared, we have received the following gifts:

J. S. Polk, R. M. Cox, S. L. Tesh, Miss Mary W. McCulloch, G. H. May, Purvis Neese, W. W. Grant, J. D. Lindsay, Mrs. T. O. Penders, Rev. C. Compher, H. W. Highfield.

This is just to say a hearty "Thank You" to each and every one of you. Every member of the church in Kannapolis, as well as others of us who are interested in seeing the project succeed, are deeply appreciative of the interest shown and assistance given.

The work in the church there is progressing splendidly with increasing attendance and interest. The membership of the church has nearly doubled since organization and the Sunday school is adding to its membership constantly.

We have received nearly half the amount needed to enable the local congregation to carry the financial responsibility. There are perhaps others who would like to contribute something. If so, it will be greatly appreciated and will help wonderfully in this strategic moment of life of this new enterprise.

No gifts to the Kingdom could be made that will yield larger returns than in this promising new field.

Thanking all who have and who yet may contribute toward the building of this new church, I am

Yours in His service,

D. A. McLAURIN.

232 N. Kerr Street, Concord, N. C.

FROM BROTHER BRASWELL

Please let my friends know that I am still confined to my room the most of the time with the very worst form of rheumatism. I have tried many kinds of medicine and a number of doctors, and I seem to grow worse instead of better. I have received some very sharp criticism for my complaining, but I cannot help complaining when it seems like the pains of death have got hold upon me. I have had four months of suffering. It will take God to tell how hard it has been to bear. I have made a hard fight to live. I never made a surrender to death until this morning about 4 o'clock. I felt like I had just as well to surrender the fight. It has been a very sad day to me. Again please allow me to say I have made a hard fight to live. I love life. Life is sweet to me. I would be glad to live a little while longer if it could be God's will. But if it is not His will, I am prepared to meet my Lord.

Brethren, I need your prayers. I am not worthy of the humblest being. But I am in need of Greatest God. My race is run. I am sorry for all my mistakes. I thank God for all my friends and what they have meant to me. Conference is near at hand but unless there is a great change in my health I will not be with you all. You may not miss me, but I will miss you all. I will be at the Big Conference. God bless you all; pray for me. Your sick fallen brother,

D. A. BRASWELL.

MARRIED

Stubbins-Ray

J. Crawford Stubbins and Mary Ray were married by the writer at the M. P. parsonage in Efland September 17th.

Both are members of Chestnut Ridge church. We wish for them much happiness through life. B. M. WILLIAMS.

Sharp-Noah

Mr. Carl Noah and Miss Cora Sharpe, popular young people of near Rock Creek church, were happily married Saturday night, September 17th. The ceremony was performed by the writer with only the necessary witnesses present.

Mrs. Noah is the popular and attractive daughter of Mr. and Mrs. Eusebius Sharpe, and received her education in the schools near her home. She is a loyal member of Mt. Hermon M. P. church.

Mr. Noah is the only son of Mr. and Mrs. J. Cicero Noah. He received his education at Sylvan High School, and possesses many fine qualities.

Their many friends will wish them much happiness. H. L. ISLEY.

Smith-Pike

On September 4th Mr. Francis Dee Pike and Miss Jezzie Belle Smith were united in marriage at the home of the bride's parents in the presence of a few friends.

The ceremony was performed by the Rev. D. R. Hill, using the ring ceremony. Mrs. Pike is the eldest daughter of Mr. and Mrs. W. T. Smith of the Liberty Hill community. She has been a church worker for a number of years, having held several different offices. We regret very much her leaving our community. Our best wishes go with them.

Mr. Pike is a young business man of Duncan, S. C., being connected with textile work. They will make their home at Duncan, S. C.

REPORTER.

SUNDAY SCHOOL

Lesson for September 25.—Review: the Early Kings of Irael.

Lesson for October 2.—The Courage of Conviction. 1 Kings 18.

CHRISTIAN ENDEAVOR

Topic for September 25.—What Would Happen if All Church-Members Were Really Christians? 1 Cor. 13:1-13.

Topic for October 2.—How Can We Make Our Society More Successful? Phil. 3:13-17.

Our Task and Our Privilege

Paid All Budgets in Full

Spencer.

Paid A. C. B. in Full

Mocksville.
Porter.
State Street.
Liberty-Siler City.
English Street.
Haw River Mission.
Forsyth.
Concord.
Albemarle.

Churches:

Palestine, on Flat Rock.
Speights Chapel, on Whitakers.
Mt. Carmel, South Lexington Charge.
Glen Raven on Fairview-Glen Raven.
Hickory Grove on Forsyth

Paid on A. C. B.

Burlington	250.00
Winston First	200.00
Davidson	171.71
Anderson	140.00
Grace	135.00
Mebane	125.00
Fairview Glen Raven	123.50
West End	119.79
Why Not	108.55
Charlotte, First	108.33
Flat Rock	103.53
Pleasant Grove	100.25
Reidsville	100.00
Whitakers	77.25
Randolph	74.00
Mt. Hermon	57.01
Granville	55.00
Weaverville	52.69
West Forsythe	52.37
Asheboro	51.20
Fountain Place	50.00
Tabernacle	50.00
Friendship	46.54
Welch	40.00
Asheville	40.00
Randleman	36.50
Fallston	32.00
Littleton	31.50
Halifax	28.00
Rockingham	28.00
Cleveland	26.65
Pinnacle	25.25
Lexington, South	25.00
Gibsonville	25.00
St. Paul	25.00
Spring Church	24.69
Vance	24.00
Denton	23.60
Saxapahaw	23.60
Chatham	22.81
Alamance	22.00
Mecklenburg	21.46
Yadkin	17.12
Bess Chapel	17.08
South Winston	15.00
Union Grove	12.75
Democrat	12.56
Richland	12.29
Midland	11.20
Thomasville, West	10.10
Lincolnton	9.55
Lebanon	6.41
Kernersville	5.20
Yarborough	5.00
Melton's Grove	5.00
Chase City	4.12
Pageland	3.06

Paid on	G.C.B.	W.H.M.S.	W.F.M.S.
Liberty-S. City	$228.05	$10.13	$2.00
Winston, First	207.47	232.65	149.80
Grace	202.48	280.00	952.63
High Point, 1st	184.21	273.90	567.55
Concord	184.01	44.40	44.40
Th'ville, Com.	175.00	94.00	123.25
Granville	169.32	292.54	204.02
Orange	142.18	114.60	41.85
Forsyth	130.15	67.25	66.39
Mt. Pleasant	139.00	59.11	97.66
Spring Church	134.93	.....	.....
Asheville	120.16	42.80	94.20
West End	109.00	129.55	125.96
Whitakers	104.53	.....	107.55
Mt. Hermon	98.69	65.70	1.20
Randolph	89.25	16.92	29.84
Tabernacle	83.71	62.49	95.15
Asheboro	77.25	135.14	147.61
Henderson	76.00	206.75	301.16
Alamance	72.22	26.00	111.28
Vance	71.89	87.00	10.63
Pleasant Grove	63.10	.....	.....
Saxapahaw	62.35	10.45	67.10
Calvary	61.43	55.00	150.50
Charlotte, 1st	59.01	38.72	129.34
Albemarle	58.21	.....	.....
Friendship	57.91	.....	.....
Davidson	57.56	.....	.....
Graham	56.69	.....	57.52
State Street	53.90	.....	50.11
N. Davidson	53.68	.....	100.57
Burlington, 1st	52.68	304.00	490.76
Halifax	51.00	24.85	44.50
Gibsonville	46.75	80.00	7.70
Yarborough	46.00	.....	15.00
Littleton	45.50	.....	.....
Moriah	44.04	45.80	57.97
Mocksville	43.06	.....	.....
W. Forsyth	42.84	25.60	49.70
Reidsville	42.00	69.15	99.30
Mebane	41.90	131.63	129.07
W. Thom'ville	40.39	.....	.....
Fallston	40.06	.....	.....
Randleman	38.77	55.70	11.18
F't'n Place	37.28	44.00	.....
H. River Ct.	36.50	.....	100.80
Kernersville	35.98	1.80	.....
Pinnacle	35.42	23.00	14.05
F'view-G. R.	35.31	.....	.....
Why Not	35.00	5.70	5.60
Denton	34.41	....	....
Lexington, S.	34.00	....	....
Midland	33.23	.....	.....
Lebanon	32.43	15.00	72.20
Guilford	31.76	.....	.....
Flat Rock	29.32	....	.....
Chatham	27.43	.....	.....
Anderson	26.51	2.70	.....
Mecklenburg	25.45	.....	.....
Enfield	25.00	39.73	.....
Richland	24.80	.....	.....
St. Paul	24.56	.....	.....
English St.	24.20	.....	.....
Haw River Mis.	22.34	.....	.....
Bess Chapel	19.45	34.85	.....
Rockingham	18.77	.....	.....
Weaverville	13.22	31.01	.....
Lincolnton	12.10	.....	.....
Chase City	11.25	.....	.....
S. Winston	10.00	.....	.....
Yadkin	9.23	.....	.....
Connelly Spgs.	5.00	.....	.....
Roberta	5.00	.....	.....
Shelby	4.00	.....	.....
Pageland	2.00	.....	.....
Melton's Gr.	1.50	.....	.....
Th'ville 1st	.....	.....	30.00
Creswell	.....	5.45	.....
Welch	....	14.50	27.20
Spencer	O. T.	15.60	.....

Paid College Assessment in Full

Tabernacle.
Liberty-Siler City.
Grace.
Asheboro.
Burlington.
Concord.
Henderson.
High Point 1st.
Gibsonville.
Reidsville.
Fountain Place.
Albemarle.
State Street.
Haw River Mission.
Mt. Hermon.
Winston-Salem.
South Winston.
Yadkin College.
Charlotte, 1st.
Connelly Springs.
Chatham.
Union Grove.
Friendship.
Jerusalem.
Lebanon.
Mount Pleasant.
Spring Church.
West End.

Churches:

Bethel, Alamance Charge.
Glen Raven on Fairview-Glen Raven.
Hickory Ridge on Forsythe.
Bethel on Randolph.
Orange Chapel Saxapahaw Circuit.
Saxapahaw Church, Saxapahaw

Paid on College Assessment

Granville	$80.50
Saxapahaw	54.83
Alamance	43.25
Lincolnton	43.05
Halifax	40.00
Mebane	40.00
Orange	38.00
Cleveland	38.00
Flat Rock	37.38
West Forsythe	36.00
Davidson	32.44
Fairview G-Raven	36.50
Guilford	29.50
Forsythe	27.00
Welch Memorial	25.00
Randolph	22.00
Littleton	21.00
Calvary	20.00
Bess Chapel	17.39
Mecklenburg	13.27
Asheville	13.00
Pleasant Grove	13.00
Weaverville	12.00
St. Paul	10.00
Whitakers	10.00
Enfield	7.00
English St.	6.75
Lexington, South	6.25

Randleman	5.50
Rockingham	4.00

1 Per Cent on Budgets For Superannuates

English Street	$ .50
Forsyth	11.48

The Pastor on Davidson reports that they are O. T. on A. C. B. His check did not reach Mr. Idol in time to get the report in this week's paper. Let us see how fast these columns will grow during the next few weeks. Remember that Sunday, October 16, has been set as Pay-Up Sunday. If we strive to pay up by that time it will give us two weeks to work on whatever deficits there may be.

We are pleading especially for the payment of College Assessment on each charge. There are reasons why we cannot afford to fail the college in this assessment. Surely this small amount can be gotten on any charge.

Faithfully yours in His service,
A. G. DIXON.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

September 20, 1927

Amount previously reported	$179,959.99
W. L. White	25.00
F. E. Williams	3.00
T. C. Hensley	2.00
Pearl Hensley	1.00
Leona Hensley	1.00
Mrs. T. C. Hensley	1.00
A. G. Wilson	40.00
S. L. McMahan	2.00
J. W. McLurd	5.00
Mrs. A. A. Mackey	1.00
R. B. Brank	15.00
W. L. Brank	6.00
Mrs. Ida Morrison	5.00
Mrs. Ellen Garrison	2.00
G. A. Webster	12.00
Miss Kate Eller	2.00
Miss Mary J. Hughey	.50
Mrs. Florence Hughey	.50
Mrs. Jasper Roberts	2.00
	$180,085.99

Endowment Insurance Fund

Amount previously reported	$8,703.61

No receipts since last report.

J. NORMAN WILLS, Treasurer.

HIGH POINT COLLEGE NOTES

Six new members were added to the Ministerial Association of High Point College when it held its first regular meeting last Friday afternoon, with J. Elwood Carroll presiding.

This Association has shown a steady growth since its organization three years ago, and with the addition of six more new members, it brings the total number up to 13. This organization is endeavoring to meet the particular needs of the ministerial student and to help him solve his own particular problems. Not only do the students themselves discuss the problems, but each week some outside speaker comes to the meeting and brings a message.

The ministerial students are looking forward with a great deal of interest to the many interesting programs that are being planned for the year.

The following students are members of the Association this year: T. H. Pinton, E. O. Peeler, K. G. Holto, T. J. Whitehead, D. D. Broome, Monroe Bennett, P. E. Bingham, J. W. Braxton, W. B. Wood, T. G. Madison, J. E. Carroll, George Ridge and R. T. Halleck.

IN HONOR OF THE DEAD

Nicholson

Miss Addie Leita Nicholson departed from this world of sin and sorrow, to live with Jesus, September 1, 1927. She was the daughter of Mr. and Mrs. T. P. Nicholson of Mt. Hermon church. Besides her parents she is survived by two sisters, Mrs. H. E. Whitsell of Elon College, and Mrs. Herbert Albright of Hawfields; one brother, Mr. Elbert Nicholson, and a large host of friends.

Miss Addie's body was laid to rest in Mt. Hermon cemetery September 3. The funeral service was conducted by Rev. J. A. Burgess, a former pastor, assisted by her present pastor, Rev. J. Elwood Carroll, and a neighbor, Rev. H. L. Isley. More than a church full of people were present to pay their last respects.

The floral offerings were many and beautiful. A large group of her cousins, also Ruby and Truth Isley, were flower girls. The pall bearers were her cousins and some friends in the community.

Miss Addie professed faith in Jesus Christ when she was young, and joined Mt. Hermon church, where she was faithful until her health failed her about four years ago. She was organist as long as she was able to attend church. For several years, she was teacher of the Philathea class, and she did anything else her hands found to do.

She was a very attractive young lady, and was loved by all who knew her for her loving disposition. It was a pleasure to visit her while she was sick, she bore her afflictions with patience, and she always wore a smile and was cheerful to the very last. We mourn over her loss, but we know we should rejoice, because of her gain.

J. ELWOOD CARROLL.

Reitzel

Julius Franklin Reitzel, son of Mr. and Mrs. M. J. Reitzel, departed this life September 14, 1927, aged 51 years, five months, 28 days. Survived by: mother and father, Mr. and Mrs. M. J. Reitzel, Liberty, N. C., his wife and two sons, Wiley and Franklin Jr, Tampa, Fla., One brother, Carl S. Reitzel, Tampa, Fla. One sister, Mrs. W. M. Hanner, Liberty, N. C.

Mr. Reitzel died at his home in Tampa, Fla., September 14th, and was brought to his home community where he was laid to rest. The writer assisted by Rev. W. M. Pike conducted the service.

May God bless the ones whose hearts have been made sad by the passing of this one that they loved.

F. L. GIBBS.

Ashley

John Ashley died September 17, 1927, aged 45 years, 10 months and 13 days. Funeral services were held at Chestnut Ridge Sunday afternoon, conducted by the writer, assisted by Rev. M. I. Crutchfield. A large congregation was present to pay respect to the memory of Brother Ashley.

Brother Ashley was converted and joined Union Grove church 25 or 30 years ago, where he remained a faithful member until death.

The circumstances of this death are very unusual. Ashley and a boy were riding on a truck; both jumped from the rear of the truck while it was making 30 or 35 miles per hour. Ashley was almost instantly killed, while the boy was badly hurt.

B. M. WILLIAMS.

Mrs. David I. Garner

On Sunday, September 4, the writer was called to Haw River to conduct the funeral of Sarah Hughes Garner, the wife of Rev. David I. Garner, who is the faithful pastor of Why Not charge. The writer was called to this funeral because of the fact that while he was pastor at Haw River church Mrs. Garner was a very faithful and beloved member, and during that time Brother Garner was received into the church, and at a later date he performed the marriage ceremony at their wedding. Rev. O. B. Williams of the Haw River church, Rev. S. W. Taylor of the Burlington church, and Rev. T. A. Williams of the Glen Raven church, assisted in the funeral. Rev. D. R. Williams of the Graham church was also present.

Mrs. Garner was 36 years old at her death. She was the daughter of Mr. and Mrs. Sanda Hughes of Haw River. Rev. and Mrs. Garner were married April 12, 1914. Besides her husband and one little son, her father, mother and one sister of her immediate family still survive. These with a great host of friends mourn the loss of a good woman who has gone to her eternal reward. The writer best knew the deceased as a young woman. She is remembered because of her industry and the interest she took in her home and the church she loved and honored. The large attendance at the funeral showed the high esteem in which she was held by her many friends. After the funeral the body was beautifully laid to rest in the Graham cemetery. The Daughters of Liberty of which order she was an honored member took part in the service at the grave. The love and appreciation of many friends were expressed through the many beautiful floral contributions that were used as a final covering of the grave.

Brother Garner and the other relatives have the deepest sympathy of their many friends, and may God sustain them in this trying hour.

GEO. L. CURRY.

THANKS

We, Mr. and Mrs. S. W. Hughes, wish to take this means of expressing our heartfelt thanks and appreciation for the kindly consideration rendered us by the good people of Haw River and others who most kindly assisted during the days of our bereavement and the interment of our beloved daughter, Sarah.

Our most benevolent appreciation goes out to those, especially, who most respectfully presented so many beautiful bowers.

May God bless you evermore.

MR. and MRS. S. W. HUGHES.

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—The poor honey flow of the past season will mean weak colonies if the bees are not properly prepared for winter weather.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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We are grateful indeed for the above contributions of this week, as we are very much in need of all the support we can possibly get, with the added expenses of the new school year which we have just entered, and the buying of winter fuel.

We wish to make mention of the very fine way in which Drs. Austin and Coe serve the Home.

They have recently very successfully performed ten tonsil and adenoid operations.

They render this fine service free to the children. Drs. Clayton and McManus render dental service free to the children also.

We consider this a very fine way in which they support the Home, and means so much to us in a financial way.

E. F. ALLMAN, Superintendent.

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TO ALL THE YOUNG PEOPLE'S HOME MISSIONARY SOCIETIES OF N. C.

The summer months are about over and as the fall comes on let us begin to put forth more effort in the Young People's Missionary Societies. We want the young people to have all the training that is possible in the Home Missionary work, so our Board has prepared the best program that we have ever had for the young people. Write Miss Pearl McCulloch, Greensboro, N. C., for programs and literature. I have the Star Cards and Buds of Hope certificates; will be glad to send any amount. The Star Cards can be used to help raise your budget, so please write for them. If there is a pastor who does not have a Young People's Society in his church, and would like to have someone come and help him organize one, please write me and I will see that you have some missionary women come and help organize.

I hope to hear that some church wants to organize before the winter months come.

MRS. T. L. SPEAS,
Sec. Y. P. W. Home Missionary Society.
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Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XXXIII. GREENSBORO, N. C., SEPTEMBER 29, 1927 NUMBER 46

Pres Elderdice 5dec7
Westminster MD

Trying to Think the Unthinkable

Man prides himself on his ability to think. He looks with contempt upon the lower animals because they cannot think much and sometimes it seems that they cannot think at all. But man is a great thinker, so he imagines. By his power of thought he can trace effects to their causes, he can discover likenesses and differences and classify the objects around him. He can make new combinations, he can invent, he can force the powers of nature to do his bidding, he can ward off evils, he can subdue the enemies that would destroy him.

Man's intellectual endowment has enabled him to build up a great body of knowledge. He calls it "science," and takes great pride in it. It seems to him much greater than it is. If he could see how small it is in comparison with what it would be if everything about him were fully known, he would be humbled. Newton made extraordinary attainments, going beyond all predecessors, but he said he had only gathered a few pebbles on the shore of the great ocean of truth. Upon a little of the world we may look and say, "I know it." But the unknown remnant stretches out to illimitable lengths in all directions. Our ignorance is so vast and so profound that it would surely humble us if we only realized how great it is.

Knowing so little of the world as it is today, how can we imagine that we know much of the past of the world? Yet men do make the most positive declarations regarding the world of long ago. Some little find in the rocks sets imagination going, and the most confident conclusions are drawn from premises that warrant nothing but suspense of judgment. Much is offered in the name of science that has no kinship to science. Men know when they see, but they do not know when they merely imagine. Real thinking is a logical process and leads to real knowledge, but the processes of imagination are not logical and only by chance hit upon the truth. Only what men know is science. What they imagine is not science, even if true, and the great bulk of the products of imagination belongs to the realm of error. Yet we must constantly be on our guard to keep men from imposing on us with their fancies, their imaginings. They falsely label them "science," and sometimes deceive the very elect.

But if the past history of the world lies beyond the reach of our knowledge, what shall we say of the beginning of the world? Is any human mind capable of describing the beginning of things, telling how the series got started? Can any man make the great jump from Nothing to Something? "From nothing, nothing comes." But the world is here and we cannot doubt its existence. Was it always here or did it have a beginning? If it was always here, how did the parts come to be related to each other as they are? No man can answer. All must admit that design proves a designer. We are driven by the power of our own thought to the conclusion that the the world was created—made by a pre-existent Being of Infinite Power. But how did He make the world? Here our minds fail. We have no mental faculties capable of conceiving an act of creation. In the presence of this question we can only bow in profound worship.

(Continued on Page Five)

Our Right to Life Only Relative

Has every man the right to live? Yes, for a time. But no man's title to life is absolute. It is relative. It depends on his relation to God certainly, if not on his relations to his fellowmen. God gives life and has, of course, the right to take it when He chooses. When God commanded Saul to exterminate the people of Amalek He had a right to issue the command and Saul was under obligation to execute the command. God seems to have decreed the death of all mankind and He has a right to determine when and how each man shall die. God may choose disease germs to execute His purpose or He may, as in the case cited, choose a human agent. God is no more cruel in one case than the other. Those who are horrified to find in the Old Testament God commanding men to destroy other men do not seem to be similarly affected by the spectacle of men dying from the attacks of infinitesimal creatures in the blood and flesh.

We should constantly in our thought set over against the decree of death passed upon us all the loving purpose of God to give eternal life to every soul that yields himself to Christ. We cannot claim eternal life as a right, but it is a great gift from God which may become ours for evermore.

Better Church Statistics

Reports of alarming losses in the membership of Protestant churches were published a few weeks ago in many papers. The reports seemed to emanate from a reliable source and were very disconcerting to friends and members of the Protestant churches. But it turns out that the report was only a partial one, taking no account of gains by the accessions of new members. As a matter of fact, complete statistics show that the Protestant churches have been growing faster than has the population. In the twenty years from 1906 to 1926 the churches gained 46.4 per cent while the population increased only 36.5 per cent. This is a more satisfactory situation. All the principal denominations enjoyed growth in the last score of years. Our own church has not grown as rapidly as a few others have grown, but still it has grown. In 1906 we had 178,544 member; in 1916, 186,908; in 1926, 189,583. Probably no church has grown as rapidly as it might, but there has been growth generally for which we ought to thank God and from which we ought to take courage and increase our efforts for the Kingdom as represented in our own church.

YIELDEDNESS

The accordion does not refuse to be carried about and played; the piano does not say who the performer shall be; the violin responds to the bow that fills its bosom with sweet harmonies; the chisel yields to the sculptor; the brush yields to the artist; and we should yield ourselves to the one perfect Musician, Sculptor, Artist, Christ Jesus. If He wants you to preach on the street corner, turn loose! If in a great church, shine! You failed once when having your own way. Why should you wish to try it again? Follow where He leads.—*J. M. Bovee.*

WHAT DO YOU MEAN, CHRISTIAN EDUCATION?

By Rev. L. K. Long

"Yes, I surely want my son to have a Christian education, and no other kind. None of your skepticism, or so-called free inquiry, or liberal thinking for me. I want my son taught the truth and nothing but the truth—the truth that he can live by, the truth that is good enough to die by." So, that is that.

"I want my son to be really educated, to be trained to recognize truth when he sees it. I want his mentality developed, and that without religious prejudice. If I had my way he should have no religious teaching whatever until such time as his intelligence is sufficiently developed to enable him to judge for himself." And this seems to be something quite different.

What Is Education?

"The systematic development and cultivation of the mind and other natural powers, and the direction of the feelings, the tastes, and the manners, by inculcation, example, experience, and impression." This is the dictionary definition. Education, thus, has to do with the acquisition of knowledge, with skill in doing things, with the development and discipline of man's various faculties and powers—physical, and mental, and spiritual. In short, it has to do with all that goes to make a full, rich, and serviceable life.

This brings us to the significant statement of Herbert Spencer: "It behooves us to set before ourselves, and ever to keep clearly in view, *complete living as the end to be achieved;* so that in bringing up our children we may choose subjects and methods of instruction, with deliberate reference to this end."

Worth-While Knowledge

Because of the great number and variety of studies offered, wisdom is necessary in making a selection. Herbert Spencer, in his brief but monumental treatise on education, comes to our aid with a discerning classification of the leading kinds of activity which constitute human life. This list, of course, suggests the type of studies that should prepare pupils for the completest living. Here are the items: "1. Those activities which directly minister to self-preservation; 2. Those activities which, by securing the necessities of life, indirectly minister to self-preservation; 3. Those activities which have for their end the rearing and discipline of offspring; 4. Those activities which are involved in the maintenance of proper social and political relations; 5. Those miscellaneous activities which make up the leisure part of life, devoted to the gratification of the tastes and feelings."

With full appreciation of the fundamental value of the five activities named by Spencer, I should very much like to add a sixth: Those religious thoughts and feelings, those aspirations and activities that ally man, more closely than any other earthly creature, to God and to the higher spiritual order—making it possible in this relation to God to realize a high and holy life.

It is perfectly natural for a scientist to magnify the importance of the methods of his specialty, and to fully appreciate the value of the results of scientific investigation. After setting forth the worth of science as it is concerned with the various activities of life as before listed, Spencer continues:

"Thus to the question with which we set out—What knowledge is of most worth?—the uniform reply is—Science. This is the verdict on all counts. For direct self-presesvation, or the maintenance of life and health, the all-important knowledge is—Science. For that indirect self-preservation which we call gaining a livelihood, the knowledge of greatest value is—Science. For the due discharge of parental functions, the proper guidance is to be found only in—Science. For that interpretation of national life, past and present, without which the citizen cannot rightly regulate his conduct, the indispensable key is—Science. Alike for the most perfect production and highest enjoyment of art in all its forms, the needful preparation is still—Science. And for purposes of discipline—intellectual, moral, religious—the most efficient study is, once more—Science. The question which at first seemed so perplexed, has become, in the course of our inquiry, comparatively simple. We have not to estimate the degrees of importance of different orders of human activity, and different studies as severally fitting us for them; since we find that the study of Science, in its most comprehensive meaning, is the best preparation for all these orders of activity."

Science and Religion

Religion, as it evident from this paragraph, is not absent from Spencer's thinking; though, for some reason, he omits it from the list of great human activities. He quotes from Professor Huxley a paragraph that should be pasted in the Bible of every college student:

"True science and true religion," says Professor Huxley, "are twin-sisters, and the separation of either from the other is sure to prove the death of both. Science prospers exactly in proportion as it is religious; and religion flourishes in exact proportion to the scientific depth and firmness of its basis. The great deeds of philosophers have been less the fruit of their intellect than of the direction of that intellect by an eminently religious tone of mind. Truth has yielded herself rather to their patience, their love, their single-heartedness, and their self-denial, than to their logical acumen."

In order to further emphasize the relation of science and religion I am also giving here two important paragraphs from Spencer himself. He says:

"So far from science being irreligious, as many think, it is the neglect of science that is irreligious—it is the refusal to study the surrounding creation that is irreligious. Take a humble smile. Suppose a writer were daily saluted with praises couched in superlative language. Suppose the wisdom, the grandeur, the beauty of his works, were the constant topics of the eulogies addressed to him. Suppose those who unceasingly uttered these eulogies on his works were content with looking at the outsides of them; and had never opened them, much less tried to understand them. What value should we put on their praises? What should we think of their sincerity? Yet, comparing small things with great, such is the conduct of mankind in general, in reference to the Universe and its Cause. Nay, it is worse. Not only do they pass by without study, these things which they daily proclaim to be so wonderful; but very frequently they condemn as mere triflers those who give time to the observation of Nature—they actually scorn those who show any active interest in these marvels. We repeat, then, that not science, but the neglect of science, is irreligious. Devotion to science is a tacit worship—a tacit recognition of worth in the things studied; and by implication in their Cause. It is not a mere lip-homage, but a homage expressed in actions—not a mere professed respect, but a respect proved by the sacrifice of time, thought, and labor.

"Nor is it thus only that true science is essentially religious. It is religious, too, inasmuch as it generates a profound respect for, and an implicit faith in, those uniform laws which underlie all things. By accumulated experiences the man of science acquires a thorough belief in the unchanging relations of phenomena—in the invariable connection of cause and consequence—in the necessity of good or evil results. Instead of the rewards and punishments of traditional belief, which men vaguely hope they may gain, or escape, spite of their disobedience; he finds that there are

rewards and punishments in the ordained constitution of things, and that the evil results of disobedience are inevitable. He sees that the laws to which we must submit are not only inexorable but beneficent. He sees that in virtue of these laws, the process of things is ever towards a greater perfection and a higher happiness. Hence he is led constantly to insist on these laws, and is indignant when men disregard them. And thus does he, by asserting the eternal principles of things and the necessity of conforming to them, prove himself intrinsically religious."

Sectarian Education?

I imagine that the majority of those who are most insistent in the demand that their children be given a Christian education, are really asking for a sectarian education. They want their young people kept in precisely that form of religious belief and practice which they have come to hold and to think of as most true and sacred.

Many Roman Catholics speak of our public schools as godless. To these persons all education must be religious and administered by their own church authorities. Its purpose, to a considerable extent, is to so warp and prejudice the mind of the child that it will henceforth be loyal to the church in which they are bringing it up. Many much smaller sects oppose any type of education that familiarizes their children with a fair representation of the religious ideas and ideals of the more progressive sorts of Christian thinkers.

Normal schools, agricultural schools, law schools, medical schools, engineering schools, and such like, are almost always free from sectarian influence. A theological seminary is usually connected with a denomination, but most of them are administered liberally, and students and teachers of many denominations mingle freely and with mutual respect and benefit. Most denominational colleges insist in their catalogs that they are "Christian, but not sectarian;" though some of them scarcely make good the latter part of their claim.

The multiplication table, square root, the propositions of Euclid, the microscope, the telescope, test tubes, the Roentgen rays—none of these are denominational instruments or methods.

Christian Education

Christian education gives special consideration to certain facts and principles, arranges for special influences to be brought to bear upon pupils, is administered by carefully selected Christian men and women who keep Christian motives and Christian service prominently in mind in the hope that their pupils will become active faithful Christians.

But it may be easy to thwart the Christian purpose. A little too much authority in insisting on these things may defeat the aim. Truth in itself is so lovely, the life of righteousness is so appealing to all that is noble and adventurous in a young person, the divine ordering of life has connected with it so many intricate and interesting problems, the search for the mind of the Master is so fascinating and rewarding—in short, the Christian character is so fine and good that we may depend for its propagation on the contagion of contact, more than on insistent sectarian teaching and influence.

As colleges and schools are starting on a new year's work the most prominent feeling on the part of pupils should be that of gratitude for opening opportunities just ahead. In view of the fact that unfamiliar ideas and teachings must of necessity be encountered in the class-room, both parents and pupils may well have a feeling of confidence in Truth and in the God of Truth. There may be dangers lurking about, but we may be sure that light, and law, and love—and the God of these three are in the hearts and minds of studious boys and girls.

The Bible is a window in this prison-world, through which we may look into eternity.—*H. Clay Trumbull.*

WAYNE B. WHEELER AND THE FUTURE OF PROHIBITION

The death of Mr. Wayne B. Wheeler has been made the occasion of altogether deserved eulogies of his ability and services to the cause of prohibition. We fear that it has also been made the occasion of attempts to make it appear that the success of the prohibition cause rested upon Mr. Wheeler's ability and indefatigable efforts. Nothing could be further from the truth; and this in no way detracts from full recognition of Mr. Wheeler's devoted and fruitful career.

For two years his close friends have known that Mr. Wheeler was facing the probability of early death. He had the habit of work. Time and again he was strongly advised to dismiss his work from his mind, to betake himself to new surroundings and there to occupy himself with other interests. He would leave his office, ostensibly to be gone for a long period of time, but shortly would be back at his desk, working harder than ever. He would leave his office for his home to "rest" and spend his time at the telephone conferring with friends and associates.

And then his charming and gifted wife burned to death before his eyes. It was a crushing tragedy and his depleted strength did not enable him to survive it.

Mr. Wheeler's services are too well known to need comment. It was, however, as a lawyer that his services were outstanding. In the later period of his career, legislative matters were decided in an organized conference of representatives of the Anti-Saloon League and other organizations. As counsel, however, he stood alone and loomed large. No cause could have been better served by a legal adviser.

He is pictured as a fanatical lobbyist, wielding the political influence of blind followers, a cracker of the whip. Congress, it is said, was terrorized by him. An absurd picture! The truth is that no major important legislation in support of prohibition was passed by Congress between the passage of the Volstead Act and the passage of the reorganization legislation enacted by the recent Congress at its latest session. This was not Mr. Wheeler's fault, but it certainly does not support the picture of a czar.

The Congressmen who have voted to support prohibition have done so because they believe in prohibition and because their constituents believe in prohibition and for no other reason whatever. The passing of Mr. Wheeler will not alter their faith or the faith of their constituents. So long as the people desire that the prohibition laws remain on our statute books, just so long will the prohibition cause command the loyal support of its present large majority in Congress.

There are only two things which can change the Congressional support of prohibition: Destruction or dissipation of the organization and influence of anyone of the major organizations supporting the policy, or such neglect by the temperance organizations of the work of education that a generation will appear upon the scene unable to contrast the existing situation with the situation which existed before prohibition.—*Clarence True Wilson.*

PREACHING THE CROSS

Jonathan Edwards, in his dairy of David Brainerd, says that this apostle to the Indians for some time thought that the best way to make men sober was by preaching to them the attributes of God, and keeping the Cross in the background. But he found the whole thing a failure; he could not produce one sober man. "Then," he says, "I bethought me that I would go and preach Jesus Christ; and many a hard face relaxed, many an eye shed tears that had never wept before, and I found that the best way to make men sober was to make them spiritual;" and from that time he glorified in and held for nothing but the Cross.—*Selected.*

Denominational Enterprises

FOREIGN MISSIONS—A PLEA FOR PRAYER

In a very recent article I made an appeal for funds in response to the S. O. S. call sent by Rev. J. F. Minnis for some special needs in connection with his work in India.

One item of this call was for five scholarships for five of our boys in High School. All of these boys have been supported by individual parties. I have written each of these individuals appealing for the continuation of their support with the hope and expectation of favorable response.

Another item of this call was for sixty dollars to pay one-half the expenses of two boys in a Teacher Training College preparing to become native teachers. One-half of their expenses is paid by relatives. I am hoping that one person or organization may be moved to send the full sixty dollars or two persons or organizations may be moved to send thirty dollars each for the support of these two boys.

A third item of this call was for seventy-five dollars with which to purchase grass or hay for the cows on the farm. For these cows to live and to supply milk for the workers they must have food. Here awaits a real missionary opportunity, different to be sure, for some to lay hold of.

And finally there was the call for sixty dollars for Christmas presents for the boys in the school, for the teachers—two dollars each—and for the laborers at the school and on the farm—one dollar each. This will have to come soon that it may reach them in time for Christmas. As Rev. Minnis writes, "In this land a little goes along way but we really need that little." I am so anxious that adequate response be made to this appeal and thereby bring this "bit" of joy and happiness to these easily satisfied hearts at this joyous gift season of the year. And not an adequate response to this one alone but to all so essential is it that these funds shall be forthcoming.

Now so forcefully have these financial needs been thrust upon my heart that to me it has become a vital matter of daily earnest prayer. There is so much to be done and such a small amount of money with which to do that I am constrained to resort to prayer. And why not?

The great cause of modern Foreign Missionary enterprise was born in prayer. Witness the "hay stack group" in prayer and real Foreign Missionary activity given birth.

For a number of years now the women of the different Foreign Missionary organizations hold their annual "Day of Prayer." In 1925 practically 1,000,000 women observed and participated in this Day of Prayer. In 1926 it became world-wide, the Christian women of every nation asking to have a part in this great day. Plans are even now completed for the observance of this day this year. Our own Woman's Foreign Missionary Society was born in prayer and in prayerful effort has grown and developed into one of our very strongest and most efficient missionary organizations.

Horace Starr Williams, our lone missionary in China at the present time writes that a number of the missionaries dwelling in Tientsin, China, until they can return to their respective posts of duty spend three hours daily together in prayer and a revival spirit, unknown among them for years, is resulting. And Dr. Zwemer adds this: "I know a medical missionary in South Persia, in charge of a hospital, who told me that he could not get along with his work unless he spent two and one-half hours in prayer and Bible study every day."

Jesus conditions the securing of every need of missionary enterprise upon prayer.

In our need for funds He says: "Ask and it shall be given." The African Inland Mission resorts to prayer and prayer alone for its financial needs and the necessary funds come.

In our need for missionaries He says: "Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest." And when he sends them they are the very ones most needed and the most efficient.

In our desire for the establishment of His kingdom in the hearts of the children of men He says: "Pray ye, Thy kingdom come, Thy will be done in earth as it is in heaven."

Hence this plea for prayer. God has laid it upon my heart. How many will join me in this daily prayer circle for our Foreign Missionary work and just ask God to supply every need as He alone can?

S. W. Rosenberger, *Executive Secretary.*

RHODE ISLAND AVENUE INTERMEDIATES ARE WINNERS!

One of the finest reports I have seen of the activities of a Christian Endeavor Society has just come to my desk from the Rhode Island Avenue Intermediate Society of Washington, D. C. The Society is working on the Denominational Standards Chart with a very fine showing. Although it has only a small membership, it is recognized as one of the best societies in the Washington Intermediate Union, with a total of 24 societies in the union. The president and the pianist of the City Union are both members of this society.

Six of the members of the society attended the Young People's Institute at Westminster, Md., this summer and took back home a great inspiration for larger service. The Institute awards a "Foreign Missions Banner" each year to the society in the Maryland Conference Union that gives the largest amount to Foreign Missions. The Rhode Island Intermediates resolved to take the banner. Their goal was $175.00. They failed to secure the $175, but *actually raised* a total of $225.00—fifty dollars more than their goal! Most of this amount was secured by means of the regular monthly Missionary Offerings, and the balance from a lawn fete, a table at the church's annual bazaar, and by the members selling candy.

One rather unique feature of the society membership roll is the fact that they do not have any Associate Members, for the reason that every member has become a Christian, has joined the church and signed the Active Membership pledge. Every member is a tither and a Comrade of the Quite Hour.

The society gave an Easter party for the children of the Central Union Mission of Washington, and sent a large collection of post cards to our missionaries in India for distribution to the mission children.

Rev. R. Y. Nicholson, the President of the Maryland Conference Young People's Union, is pastor of this fine bunch of Intermediates. Miss Virginia Pile is the society reporter.

At the Young People's Institute this summer, the writer had the privilege of sitting at the table in the dining room with this live crowd and thoroughly enjoyed their interest and splendid spirit. This report of their activities is very heartening indeed.

Lawrence Little,
Executive Secretary Board of Young People's Work.
Concord, N. C.

HER EASY CHAIR

A dear old saint who had seen much trouble, and was in dire need, was asked if she ever felt like murmuring. She replied, "When I do, I just ask the Lord to put me in the easy chair, and keep me quiet." The visitor, seeing no easy chair about, asked what she meant. "My easy chair," she said, "is Romans 8:28: 'All things work together for good to them that love God.' "—*Record of Christian Work.*

A STRONG ARGUMENT FOR IMMORTALITY

Love tells us that there is no destruction in death—that the comradeship of the spirit is beyond the reach of interference. This experience of immortality, which it is possible for us all to have while we are still on earth, softens the loneliness of the physical separation that death brings. Death with a gentle touch comes to some who are weary with life, and whispers softly, "There, you are tired now. Rest awhile upon the Everlasting Arms." And the sick one answers, "Yes, I am tired now and will gladly rest, but I refuse to sleep forever. When I am refreshed I want to wake and to have another chance to work and laugh and love." By our continued experience of uninterrupted fellowship we whose spirits are in close comradeship with the spirit of Him whose pilgrimage on earth has ended, know that He has awakened and is living, is rested and active.

True, our physical ear no longer hears the accent of his voice. True, our lips no longer speak our message to Him. But we do not have to be forever talking to realize the presence of the loved ones of our heart. There is a comradeship of the spirit with no words spoken. As we sit together within the same room we often discover that words interrupt the depths of comradeship that silence gives. We are at work, reading, writing, thinking, and our wife is at her work, reading, sewing, planning. No word passes between us, and yet we are conscious of one another's presence and the work that we are doing is the better done because of that silent comradeship of spirit.

It may even be that we are not in the same room and yet that mysterious comradeship of eternal spirits is the most definite experience in our consciousness. So, when the spirit of him whom we have loved has been released from the limitation of the flesh, we know that the comradeship of the spirit is in no way interrupted. Love has never and never will acknowledge that its fellowship will be destroyed. Here on earth we live in one of the smaller rooms, in God's great house; at death we pass into a larger and brighter room in the one house of the one Father. A wall within a house can never separate eternal spirits who are believers in God and in His creative love. The ceiling in God's House is high, indeed, and we on earth and they in heaven live together under it.

When the evidence is all in—the universal belief in immortality, the God-given yearning within every soul that comes to maturity, the intuitions of our own hearts, our experience of comradeshipe with loved ones passed from earth, the powers that we possess, powers too great for a short life to be lived only upon the earth, the desire of the soul at its best for perfect holiness, the promises of Him who would not tell a lie, we sing with Alfred Tennyson:

"Thou wilt not leave us in the dust;
Thou madest man, he knows not why;
He thinks he was not made to die,
And Thou hast made him; Thou are just."

—*A. N. Hoath.*

AN INDISPENSABLE PART

If Christ is the door, you are the doorkeeper, to open or close it for others. If He is the light of the world, you are the bearer of that light to the end of the earth. If He is the vine, you are the fruit-bearing branch that draws life from that vine. If He is the bread of life, you are to break it to feed those who hunger. If He is the truth, you are the truth-bearer, the interpreter of the truth. If He is the bright and morning star, you are to brush aside the clouds that veil His beauty from the world, that humanity may see and live forever. Oh, glorious Truth that we are an indispensable part of the great plan and program of the Father.—*Rosalie Mills Appleby.*

GRIEVING THE HOLY SPIRIT

There is a particular frame and temper of soul, a sobriety of mind, without which the Spirit of God will not concur in the purifying of our hearts. It is in our power, through His preventing and assisting grace, to prepare this in ourselves, and he expects we should, this being the foundation of all his after works. Now this consists in preserving our minds in a cool and serious disposition, in regulating and calming our affections, and calling in and checking the inordinate pursuits of our passions after the vanities and pleasures of this world. The doing of which is of such importance, that the very reason why men profit so little under the most powerful means, is, *that they do not look enough within themselves; they do not observe and watch the discords and imperfections of their own spirits, nor attend with care to the directions and remedies which the Holy Spirit is always ready to suggest.*

Men are generally lost in the hurry of life, in the business or pleasures of it, and seem to think that their regeneration, their new nature, will spring and grow up within them, with as little care and thought of their own as their bodies were conceived, and have attained their full strength and stature; whereas, there is nothing more certain, than that the Holy Spirit will not purify our nature, unless we carefully attend to His motions, which are lost to us, while, in the prophet's language, we "scatter away our time;" while we squander away our thoughts upon unnecessary things, and leave our spiritual improvement, the one thing needful, quite unthought of and neglected . . . Surely there is not any temper of mind less a friend to the spirit of religion, than a thoughtless, inconsiderate one, that by a natural succession of strong and vain affections, shuts out everything useful from their souls, till at length they are overtaken by a fatal lethargy; they lose sight of all danger, and become insensible of divine convictions; and, in consequence, quite disappoint all the blessed means of restoration. If, therefore, we measure the Holy Spirit's concern for the sins of men by degrees of his disappointment, we may conclude, that there is no state of mind that grieves him more, unless that of actual wickedness. —*Extract from a Sermon by John Wesley.*

Trying to Think the Unthinkable

(Continued from Page One)

Yet the history of thought brings to our view men who have been ambitious enough to try to describe the beginnings of all things. They were "philosophers," "lovers of wisdom," perhaps, but what they gave us is far from being wisdom. They wrestled long with the problem of "becoming," trying to explain how a thing can change and become other than it was. Their explanations are as luminous as mud. One Greek philosopher asserted that there is no such a thing as motion and proved his assertion by this argument: "A thing cannot move where it is. Neither can it move where it is not. But it has no other place to move. Therefore it cannot move at all." He overlooked the essential alternative that a thing can move from where it is to where it is not.

A German philosopher solved the problem of existence by making nothing synonymous with something reduced to its smallest dimensions. An infinite number of these little nothings constitutes the world. One of them is inappreciable, undistinguishable from nothing, but taken in the aggregate they make up the universe.

Instead of their absurd attempts to explain what cannot be explained, how much better it would be if philosophers would candidly admit their inability and would join themselves to the great body of worshipers.

Our mental powers rightly used will lead us, not away from God, not into atheism, but they will lead us to God and leave us in His Presence as profound and joyful worshipers.

The WORK *and the* WORKERS

The next few days will keep me on the go so much that I will not have time to get the financial statement ready for the HERALD. That will give one more week to send in money from your charge. Five weeks bring us to Conference, so we must be busy for the Master. Remember that the report as set up in the HERALD will be put into the *Journal* just as each charge makes it by the time Conference meets.

Rally Day

It is almost time now for Rally Day, and yet if you have not already done so you can yet order Rally Day supplies from Rev. F. W. Stephenson, D. D., 613 West Diamond Street, North Side, Pittsburgh, Pa., and get ready by some Sunday in October. Hold the Rally Day at any cost. The offering will count on G. C. B.

Pay-Up Day

October 16th has been set as Pay-Up Sunday. Let us do our best. Thank you.

Faithfully yours,

A. G. DIXON.

NOTICE OF THE SITTING OF CONFERENCE

The one-hundredth annual session of the North Carolina Annual Conference of the Methodist Protestant Church will be held in the Methodist Protestant Church at Asheboro, Rev. J. E. Pritchard, pastor, beginning Wednesday, November 2, 1927, at 9:30 a. m. It is expected that every minister, preacher and delegate will be present at the opening session.

One hundred years of history are behind us. We set our our faces toward the second century. Let us meet in the spirit of prayer to plan for yet larger things. We urge upon all our people that they pray earnestly for the Conference sessions, for the blessing of God upon all our deliberations.

REV. A. G. DIXON, *President.*
REV. C. W. BATES, *Secretary.*

A TIME OF SEPARATION

Schools bells are ringing again, marking the close of the long vacation and all over the land the children and the young folks are at the great American job of obtaining an education. The beginning of the school year is a time of change and sadness with many. It is then that the mother kisses her baby good-by and tearfully watches him march proudly down the road to school for the first time. It is then also that the big boy or girl, finished with high school, leaves home for college or for work and we, the fathers and mothers, know that while vacations will bring them back for short periods, the chances are that they never will return for long. So we are lonesome and sad.

But if these sons and daughters of ours are happy and if they make useful citizens, we must be content, for such is the way of life.—*American Agricultural.*

A DAILY PRAYER

Grant, O Lord, more love, deeper humility, greater simplicity and sweeter patience, increasing faith and perfect obedience; purity, peace, power; the joy of the Lord and comfort of the Holy Spirit. And always perfect victory over the world, the flesh, self and the devil. That I may be pleasing to Thee in thought, word and deed. That the smile of Thine approval may rest upon me, that I may prosper in spirit, soul and body, and be preserved entire without blame at the coming of our Lord Jesus Christ. Amen.—*Selected.*

WEIGHTY WORDS FROM A SEMINARY PRESIDENT

The Union Theological Seminary of Richmond, Va., a Southern Presbyterian institution, recently inaugurated a new president, the Rev. R. B. Lacy, D. D. The following impressive paragraphs, including the heading are from his notably able inaugural address, published in *The Presbyterian of the South* of May 18, 1927:

Naturalism vs. Supernaturalism

"Our problem is made more complicated by the fact that theological training in America today can be broadly divided into two groups, those who teach naturalism and those who hold to supernaturalism. It has come to pass that the conflict today is not on doctrines which one evangelical Church holds as against another, but on the great doctrines which are common to all. The seminaries of past days devoted much time to the doctrines which were peculiar to their particular denominations—affusion as over against immersion in baptism—and the various points in which Calvinism differed from Arminianism, and indeed in which one branch of Calvinism differed from another. Today, however, we are not fighting at *the outposts* but *at the citadel itself,* and if we wage war around an outpost today, we must do so and show that we are doing so, because its loss would more easily permit the taking of the central fort. *Our lines have been drawn close, and the present conflict in theological life is between those who hold to a personal God, to a Savior pre-existent, Virgin-born, possessed of miraculous powers over men and nature, offering Himself for the sins of the world, risen from an empty tomb, ascended, and interceding for His Church, and who shall one day return, as against those who deny many if not all of these doctrines.*

"In the case of such conditions, what is a theological seminary's task? Our students can go out to a disquieted people and do one of three things. They can dodge or they can dogmatize or they can say, 'Come now and let us reason together.' They can take those disquieted men or women, boys or girls, and lead them along paths which they themselves have trod, past the opposition of science falsely so-called, past the scareheads of 'accepted scholarship' to the assurance of those things verily believed. It means arduous work for them; it means that we must give them here facilities to equip themselves to meet these issues.—*Selected.*

THE LORD LED HIM

How often we sing, "He leadeth me, oh, blessed thought," but how seldom do we ask Him to do so or give Him the opportunity! Arriving at a town late one night, a colporteur at Oaxaca, Mexico, found the door slammed in his face when the owner discovered that an "accursed Protestant" had got him out of bed. Walking down the street he asked God to guide him to a friendly door. He knocked at a door; would they accept a wayfarer for the night? "Yes, come in! Come in!" Entering he took his place by the side of the fire which burned brightly in a corner of the room.

"What is your business?" they asked. "I sell literature," he replied. "Not this Protestant literature?" they exclaimed. Was he to be turned out again? It would be so easy to lie or to evade the question. It was very late, and the night was cold and dark, and if he was cast out, no one would open his door at this hour to take him in. No one would know if he struck his colors. Oh, yes, his Master would. "Yes, I sell the Bible which tells the way of life," he boldly replied, and waited to see the friendly look disappear from their faces.

Joy filled his heart, for he had not denied his Lord as one, centuries before, had done at the side of a similar fire. "Oh, indeed! We are so glad, for we saw a New Testament months

ago and have been searching for you that we might buy one." To him the whole room seemed to brighten, as if the divine Presence was made manifest, and around that fire until late at night he "opened to them the Scriptures." Next morning he went on his way rejoicing.—*Forward.*

VISION

Jesus crystallized the idea of Faith which is held in solution throughout the Bible, and rests on the assumption of two worlds. There is the physical world which lies 'round us on every side, and of which our bodies are a part. This is one environment, and the instrument of knowledge here is sight. There is the spiritual world which is hidden by the veil of the physical and of which our souls are a part. This is another environment, and the instrument of knowledge here is faith. There is an order in the education of humanity, and the first lesson is not faith, but sight. The race, and each individual in his turn, begins with the experience of the physical; seeing visible objects, handling material possessions, hearing audible voices, looking at flesh-and-blood people. It is a new and hard lesson to realize the spiritual: to enter into the immaterial, inaudible, invisible, intangible life of the soul; to catch a voice that only calls within, to follow a mystical presence through a trackless wilderness, to wait for an inheritance that eye hath not seen, to store our treasure on the other side of the grave. This is to leave our kindred and our father's house, and to go into a land which God will show us. It is to emerge from the physical, it is to enter into the spiritual spheres. It is an immense advance; it is a tremendous risk. Any one who shifts the center of his life from the world which is seen to the world which is unseen deserves to be called a believer. Abraham was the first man in history who dared to make this venture and cast himself on God. He discovered the new world of the soul, and is to this day the father of the faithful.—*Ian Maclaren.*

A DAY AT A TIME

"Be not anxious for your life." "The worst of our fears never happen," said Gladstone, the "Grand Old Man" of England. After years of forebodings in government, after many misunderstandings with the crowned heads of Europe, after motives of Christian service had been misconstrued, Gladstone bore testimony that the things that worried him most never happened!

Jesus realized, as He went about among men and women, how many people were carrying unnecessary burdens. Just as is happening today. Mothers are worrying themselves sick about their children and cumbered about much serving; fathers, fearful of the years ahead, buying the home, paying for children's education, carrying business responsibility. And the strength needed for life's battle is sapped during sleepless nights and fretful days.

How can we overcome these weaknesses? How can we go out into the challenge of the day armed with the courage of conquerors? Jesus said, "Ye must become as a child." Whoever saw a boy who worried where his next meal was coming from, or what would happen when his shoes were worn out? He knows mother will take care of the dinner, and dad will fix his shoes. Even further did Jesus go when He said: "Be not anxious for your life, what ye shall eat. . . . Is not life more than the food, and the body than the raiment?"

> "Now every morning is the love
> Our waking and uprising prove—
> Through sleep and darkness safely brought,
> Restored to life and power and thought."
>
> —*Rev Ernest W. Collins, in Christian Herald.*

TWO MASTERS

No man can serve two masters.—Matthew 6:24.

One master calls to ease and pomp and pelf,
The Other calls to hardship and—Himself.
One master calls to sunny luxury,
The Other calls to dark Gethsemane.
One master calls to power and to pride,
The Other Master is the Crucified.
One master leads on flowery paths and gay,
The Other Master walks the narrow way.
One master summons us to silken bed,
The Other had no place to lay His head.
One master calls us to a golden throne,
The Other to a desert leads His own.
One master calls where throngs their roses strew,
The Other humbly walks with very few.
But he, the master of luxurious ease,
Leads at the last to gloom and agonies;
While He who bids us toil alone with Him
Leads us at length to throngs of seraphim.
Yet, blessed Master, were Thy toils and tears
Extended ever through the endless years,
Still would Thy servants welcome poverty,
And fare through any wilderness with Thee;
For though Thy servants find the world their own,
We seek it not; we rest in Thee alone.

—*By Amos R. Wells.*

"BUT WE SEE JESUS"

I don't look back; God knows the fruitless efforts
The wasted hours, the sinning, the regrets;
I leave them all with Him who blots the record,
And mercifully forgives, and then forgets.

I don't look forward; God sees all the future,
The road that, short or long, will lead me home,
And He will face with me its every trial,
And bear for me the burdens that may come.

But I look up—into the face of Jesus,
For there my heart can rest, my fears are stilled;
And there is joy, and love, and light for darkness,
And perfect peace, and every hope fulfilled.

—*Annie Johnson Flint.*

THE CURE FOR WORLDLINESS

We generally think in this way: if we could only cure the worldliness of the Church, what an impulse would be given to the cause of missions. But what if the better and more hopeful order be rather this: If we could only stir up a proper enthusiasm for the cause of missions, for the glory of God, for the advancement of His Kingdom, for the doing of His will on earth as it is done in heaven, would not worldliness cure itself?—*Selected.*

THE VIRTUE OF SILENCE

John Wesley one day remarked to Adam Clarke, "As I was walking, I observed two women standing opposite to one another. One was speaking and gesticulating violently, while the other stood perfectly still and in silence. Just as I came up, and was about to pass them, the violent woman, clenching her first and stamping her foot at her imperturable neighbor, exclaimed, 'Speak, wretch, that I may have something to say!' Adam," said Wesley, "that was a lesson to me; silence is often the best answer to abuse."—*Selected.*

OUR STORY PAGE

THE REBELLION OF ANTONE

Miss Mills glanced up quickly from the spelling papers: "Antone Ridolfi, what have you there?"

"Jus' a pin, teacher."

"A pin? Bring it to the desk."

"No, ticher."

"What, Antone? I said bring it to the desk."

"No, ticher."

A puzzled and somewhat baffled expression passed over the teacher's pretty face. Antone—hitherto ready to spring to obedience at her slightest request! Dependable little Antone, whose devotion to her she so often likened to that of a faithful dog! Her Antone—rebellious! Quietly she spoke, but her tone demanded obedience.

"Come to the desk." The boy with hanging head, came forward. Miss Mills leaned toward him:

"Antone, what does this mean? You have never disobeyed me before. Why do you refuse to give me the pin?"

The boy raised pleading dark eyes to her face: "Ticher, I—I don't want I should give it to you."

"Where did you get it, Antone?"

"I bring it to school."

"Why?"

There was nothing saucy about his answer. "Because I want to. I bring pin all the days."

"But why? You must have some reason. What were you doing with it?"

"I just hold it and show it to Michael."

"But what did you intend to do with the pin? You—you weren't going to hurt anybody, Antone?"

"No, ticher, I just hold it and show it to Michael."

"You weren't scratching the desk?"

"No, ticher, I just hold it and show it to Michael."

"Antone, I'm going to ask you once more—will you give me the pin?"

The trembling mouth grew stubborn and again the lids drooped.

"No, ticher."

"Take your seat, Antone."

Little Miss Mills, outwardly unruffled, picked up her book. "We will have the arithmetic lesson now. Listen closely as I read the problem. I wish to see hands for the answer. Five, minus three, plus six, plus two, minus four, times five, equals—answer? Lucile Watkins. Twenty? Wrong. Listen once more."

As the teacher finished the repetition, a lone hand was timidly raised. In the back row, Teresa Spanelli, after vain endeavor to attract attention by "ahems" and wiggles, finally lifted her voice:

"Miss Mills, Antone's got his hand up."

This information evidently failed to score. "Has he?" replied the teacher, without so much as a glance at either one.

"Yes'm; ain't you goin' to call on him?"

"No."

The hand was quickly lowered, not to be lifted again during the session.

When the bell announced intermission, Miss Mills noticed that the boy remained in his seat until her sharply repeated order that every one form in line impelled him to join the others. From the window she studied the forlorn little figure in the yard, and pondered. She was not accustomed to having her orders deliberately disobeyed. The boy was evidently as determined as herself. That there was a reason for his defiant attitude she felt certain, but—

Pedro Cadenna's high-pitched voice called her to sudden realization that something was about to happen.

"Come on, you kids! Let's take the pin away from him! He ain't fit to play with pins. He can't even talk plain English!"

The smoldering fire in the girl's eyes kindled as she turned quickly toward the staircase. "They shan't take it away from him," she muttered.

"May I detain you just a moment, Miss Mills? I'd like your O. K. on a couple of these reports." Principal Williams laid the papers on the broad window-sill in the hall, and began to sort them, while his subordinate nervously awaited his word. From the yard came new sounds of commotion and struggle, and she knew that the suggested battle was on. Occasionally Antone's protesting voice reached her ears and her fist unconsciously clenched.

"These are the ones, Miss Mills; if you will just glance them over, please."

With suppressed impatience she reached for the sheets. Then Pedro's voice again penetrated the noisy confusion: "Sandro's got it! Quick! Throw it into the street, Sandro!"

The girl's lips trembled. "Oh, Mr. Williams!" she cried. "May I—will you —Oh! What was that!"

A man's warning shout! A sudden crunching of brakes! A child's terrifying shriek! Followed by a hubbub of voices, talking, crying, screaming!

Half-way down the stairs Miss Mills collided with the plump figure of Teresa Spanelli. "Oh, Miss Mills, Antone ran to pick up—pin—street—truck—he—oh, Miss Mills, Antone's runned over! He—he's dead—I know he is!" Then that same plump little figure straightway collapsed in her teacher's arms.

Three weeks later. The business-like nurse seated at the table in the main corridor looked up into the face of the pretty little school teacher with the worried eyes. "Patient's name? Antone Ridoll?" Hastily her pencil scrawled. "Ward four," she pronounced, handing over the yellow slip. "Next?"

As Miss Mills approached the bed a restless little figure, tossing a head of dark curls, came to sudden attention. Then a pitiful little face lighted as two hands reached out to her.

"My ticher!"

The nurse spoke: "He has talked of you. He seems to think so much of you."

"See." Antone nodded toward the small table beside the bed. "My flowers; you send them, ticher. I love them." Suddenly his face clouded. "Ticher, I—I cannot give you the pin."

Quick tears sprang to Miss Mills' eyes. "Never mind, dear. It's all right. We won't talk about it. Let's forget it."

"No, ticher; I feel so better to tell you. You listen, please, ticher."

Miss Mills glanced quickly at the nurse. The latter nodded approval.

"Very well, Antone; I will listen if it will make you feel better."

The boy breathed a deep sigh of relief. "I tell you all, ticher. You listen hard. One tam I very small baby, my mother is kill over other country. Then my father he come America. I stay home. Six years I stay, then my father he like to see me, so I came America too, all alone. Then one time two years gone by, he very sick man. And bimeby he goin' croak, he call me and say, 'Antone, I goin' leave you pretty quick. Here,' he says, 'you take this thing, because it belongs to you, now.' And he say again. 'You onderstand me, Antone? It is yours, remember that? It stands for love, and honor and peace, and everything what is good. Wherever you see it you mus' protec' it, even if it cost your life!' And I do, ticher; everywhere always with my life I

protec' it, because it stand for my country. See! On my heart, ticher? It is my flag!"

Eagerly one little hand drew back the sheet.

Fastened on his breast was the tiny pin—replica of the Stars and Stripes of America!—*Ethel M. Rice, in Zion's Herald.*

JANE'S BIRTHDAY

All winter and all spring and all the early part of the summer, Jane planned about her birthday. When you are wee tiny, you don't know or care much about your birthday, but when you grow to be as old as Jane, you know about it a long time ahead and you plan to have a happy day.

Of course, Jane's mother and father planned too, and her older sister, Laura, talked about it every once in a while, so there was hardly anything a little girl as old as Jane could do that had not been thought about and talked over long, long before the important day arrived. Whether to spend the day in the park, or have a big party or go to the circus or—well, Jane thought them all over and had such a hard time deciding that a week before the birthday she had not yet made up her mind what she would rather do.

"I'll tell you what let's do," said her father one evening about one week before the great day, "let's drive out into the country and see your Aunt Jane. You haven't been there for—how long is it, anyway? She'd love to see us all and you could have lots more fun playing there than in the park where you go every day."

"Um-m," said Jane's mother thoughtfully, "well, I wonder now—."

"You had some surprise!" exclaimed Jane, excitedly, for a person could easily guess that maybe a trip to the country didn't fit, quite, with what Jane's mother was planning in the back of her mind.

"Surprise, fiddlesticks!" laughed the lady, gaily. "Who would ever think of such a thing! I say we will go to Aunt Jane's. But we'd better call her up tonight and make sure that she'll be at home and not too busy to have us come."

The more little Jane thought about spending the day at her favorite aunt's the better she liked the idea and she could hardly wait till evening when Aunt Jane's cordial voice over the telephone assured them of a welcome on the birthday.

"I know I'll have a birthday cake," sang Jane as she went off to bed.

"I know I'll have some creamed chicken!"

"I know I'll have some ice cream!"

"I know I'm going to my dear Aunt Jane's."

Her mother heard Jane singing as she took off shoes and stockings and clothes and said to her father, "I'm afraid she will be disappointed when she finds out—."

"Don't you worry, she'll not mind!" he replied comfortably. But Jane was so busy singing that she didn't hear.

Bright and early on the morning of the famous birthday, Jane dashed through her tub and dressing so as to surely be on time for breakfast. And what do you suppose she found at her place at the breakfast table?

Standing up in her chair, her own little chair, was a great big—something—all covered up with napkins.

"Happy birthday to you!" called Jane's family.

"Birthday gift! Birthday gift!"

"You'll never guess!" added Laura, excitedly.

Jane didn't bother with guessing. She pulled off the napkins and saw—a beautiful little doll go-cart, just exactly the kind she had been wanting this long time.

She was so thrilled she could hardly eat her breakfast. Her mother reminded her that they would all be leaving for Aunt Jane's in about fifteen minutes and that some breakfast must be eaten first.

"How'll I take my cart to the country?" asked the little girl as she started her cereal.

"We won't take it," replied her mother, "it's for city sidewalks, dear. I was afraid you might not want to leave it."

"But I couldn't leave it," insisted Jane.

"Then we'll put it in the back of the car and you may show it to Aunt Jane and maybe wheel it on her big porch."

It would be fun to tell all about how the cart was stowed away in the car, how Jane watched it carefully every bit of the journey. How glad Aunt Jane was to see them; how thrilled she was that the cart had been brought along and what a delicious birthday luncheon she had ready and waiting for them the minute they arrived. But we'll have to skip over all that—you can just pretend you know all about it, as surely you do.

Along about the middle of the afternoon, Jane said to her auntie, "Your grass is so nice and smooth I just know my cart will run on it. I'm going to try." Aunt Jane thought this a fine idea, so the cart was lifted down from the porch and, sure enough! It was such a good cart that pushing it on the grass was no bother at all. Jane ran back and got her doll and took her for a fine ride. They went further than Jane really intended. Out past the garden, past the chicken yard, clear to the orchard where Jane found so many lovely sweet clovers and daisies that she set doll Sue out on the grass so she could watch her little mother pick a handful of blooms for making a wreath.

"You stay right there," she said to her cart, as she pushed it off among the flowers. And then she went to picking and had such a good time that she never thought of the cart till she was ready to go back to the house.

Now, of course, carts don't run away—that is, they don't unless they happen to be left on a hill. And the hill in the orchard was so gentle a one that Jane hadn't noticed it at all. But no more had she turned her back than the cart started down the long slope toward the meadow. Once it nearly stopped by a big tree. But a little breeze blew it past. Once it nearly stopped by a big tuft of grass, but the grass wasn't so high but that the cart finally rolled over. On and on it went, till it rolled into a corner of the orchard behind some bushes.

Jane finished her picking and picked up Sue to put her into the cart—and it wasn't there! She searched and searched, but no cart did she find. She ran to the house and got her family and they searched. But would you have guessed? It was long after time for going home, before that little cart was found!

When she found it, Jane picked it right up in her arms and gave it a good hug, she was that glad to see it, and then she pushed it to the automobile and they all got in and drove home.

"Wasn't it a big birthday!" sighed Jane, happily, as they drove along through the country. "I had a ride and a birthday cake and two carts."

"One cart," corrected her big sister.

"Two carts," insisted Jane. "One I got this morning—and I lost that. And one I got in the orchard, and I'm never going to lose it again."—*Selected.*

If we abide by the principles taught in the Bible, our country will go on and prosper; but if we and our posterity neglect its instruction and authority, no man can tell how suddenly a catastrophe may overwhelm us and bury all our glory in profound obscurity.—*Daniel Webster.*

—"The darkest hour in any man's life is when he sits down to plan how to get money without earning it."—*Horace Greeley.*

FROM PASTORS *and* PEOPLE

Randleman.—Our special meeting began at New Salem the third Sunday in September. Rev. Robert Short came on Sunday afternoon and preached through Friday night. Brother Dosier preached one time Sunday. Brother Short did excellent work both as preacher and personal worker. There was one profession. The church was revived.

Special revival services will begin at Level Cross next Sunday. Mrs. Dixon is our engaged help. We are expecting Dr. Dixon also to be with us.

On the third Sunday in October an all-day home-coming service will be held at Mt. Lebanon. Prof. P. E. Lindley will be the principal speaker on the program. He will address us at 2:30 p.m. All former pastors and members, and friends in general are invited.

WM. H. NEESE.

Lebanon Church, High Point.—Our special meeting which began on the second Sunday in September continued through Wednesday night of last week. Rev. S. W. Taylor, of Burlington, pulpit help, did all the preaching. He is a fine artist in his line, having the ability to adapt the presentation of the gospel truth to the needs of his hearers, and at the same time winning the hearts of the people for his friends by his pleasing personality. The church was revived, a goodly number were converted, nine joined the church yesterday (Sunday) and there will be other accessions to the church by letter, later.

Our pastor, Rev. J. R. Hutton, preached in Burlington last night at 7:30. Instead of our usual preaching service here we had the children of our Children's Home render their program of songs and recitations. It was a splendid service which was enjoyed by all. The collection amounted to about $20.00.

We are now using the new song-book, "The Cokesbury Hymnal," and like it fine. The book contains 300 of the best hymns and songs from the best books of the foremost song publishers of the world. We wish to announce that on each Thursday night at 7:30 (until further notice) we will have singing at our church. Everybody who enjoys singing themseles or like to listen is invited to come. We need more singers in our congregation to become familiar with these good old gospel songs and we want to hear more and better singing throughout our congregation.

REPORTER.

Gibsonville.—Sunday was a good day for our work here. One more member joined as a result of our meeting. The congregations were better than usual. The largest number took the communion, also the largest percent of the congregation, of any time during the year. The worshipful spirit manifest made the service very impressive and very helpful. The discussions in Christian Endeavor on "What Would Happen if All Church-members Were Really Christians?" were interesting and suggestive not only to the Endeavorers but to others as the congregation assembled for evening worship.

Our Young People's Auxiliary of the W. F. M. S., organized a few months ago, gave recently in a most pleasing and impressive manner the pageant "Missionary Arithmetic," and netted a neat sum by a free-will offering for the work. The organizing of this society brings our Gibsonville church up to the one hundred per cent standard of organization given us at the beginning of the year, but we cannot claim one hundred per cent efficiency for all our organizations.

However, each organization is doing good work and certain improvements are being planned. The Senior Christian Endeavor enjoyed last Friday night a real hay-ride and weinnie roast. It is a good thing to have mule teams and farm wagons at hand when you need them.

Our finances need improvement, and the Board of Stewards is working to that end.

While we have received more members than we have lost during the year, our report to Conference by a legitimate revision of the class book will show a considerable loss.

T. M. JOHNSON.

Asheville.—Our hearts go out to Mrs. C. C. McNeil and her family in the recent loss of her father, Rev. J. H. Stowe.

Our last Brotherhood meeting was very enjoyable. Mayor Gallatin Roberts was the interesting speaker. He told of his enjoyment in doing things on the quiet for the sick and the distressed. He showed a keen interest in the poor and unchurched, and in the work of the church. He leads prayer meeting in his church and attends regularly. He is now a Presbyterian. His mother is a Methodist Protestant. She is a sister of Mrs. Sam Coe of the Maryland Conference.

President Fawcett of our Brotherhood has appointed the following committees for the next term:

Program—Rev. C. W. Bates, J. W. Boling, G. P. Younginer; Membership—E. H. Pratt, Richard Hanner, L. S. Neville; Civic—H. O. Chanock, I. W. Cashatt; Evangelistic—J. S. Williams, H. L. Hanner, Ralph Beacham; Relief—George Foster, C. C. McNeil, Brother Hyatt.

Last Sunday was Anti-Saloon League Day in Asheville. Ira Champion, of Birmingham and Washington City, was the speaker at our church. He has the cause on his heart.

REPORTER.

Burlington.—Yesterday was "Rally Day" with us, and good attendance, good programs, and a good spirit characterized the day. The Sunday school observed the usual Rally Day promotion, and nearly one hundred certificates were given. For the morning preaching service, Rev. Paul S. Kennett was the speaker. His sermon was timely, thoughtful, and impressive. Rev. W. F. Kennett, father of the speaker, was present, and led the responsive reading and offered the opening prayer. We are indebted to these brethren for their presence, and their good help in the service. At the conclusion of the service the committee on nominations offered their report. A complete list of church and Sunday school officers for the ensuing year had been carefully selected by this committee. The report was adopted without change. The newly elected officers will be formally installed next Sunday morning. We were glad to receive into the church at this service Brother and Sister James Johnson. They come to us by letter from the Siler church. Our C. E. work was encouraging for the day, and we are expecting good results in this department for the fall and winter months. At night Brother and Sister J. R. Hutton and Rev. J. A. Burgess worshipped with us, Brother Hutton preaching. The sermon was in the speaker's usual clear and thought-provoking manner. The music was pleasing, and the attendance good. We are grateful to Miss Emily B. Young for singing in this service, the visiting speakers of the day, and to all others who helped us in these programs.

During the recent absence of the pastor, Rev. George W. Holmes and Rev. W. M. Pike have preached for us. Our people were pleased with their presence and helped by their sermons. We thank these brethren for coming to our assistance.

The six remaining weeks will be busy ones with us, but we are happy in the work, and expect to close the year in a good way.

S. W. TAYLOR.

Randolph.—We have held our special meetings at three of our churches on this work.

On the first Sunday in August we began our special meeting at Bethany. Brother J. E. Pritchard came to us in the afternoon and helped us in his splendid work till the meeting closed on Friday night. We had a very good meeting. Some were reclaimed, some converted and a few were received into the church.

It was on the second Sunday in August we began at Shiloh. Brother F. L. Gibbs preached for us on Sunday afternoon. On Monday Rev. H. C. Carmichael of Moriah church came and did the preaching till the close of the meeting. His sermons were highly appreciated. The Spirit was felt in our midst. The conversions were confined to the Sabbath school. It was beautiful to see eleven of these unite with the church at the close of the meeting.

We began our meeting at Bethel on the third Sunday in August. Brother George L. Curry came to us on Monday. His sermons were appreciated. There were a few reclaimed and a few professions.

Our next meeting will be at Gray's Chapel—to begin on the fourth Sunday in September. Dr. T. C. Amick of Elon College will preach for us Sunday at 11 o'clock and Brother L. W. Gerringer will preach for us in the afternoon and will be our pulpit help during the meeting. We hope for a glorious meeting.

A. O. LINDLEY.

Flat Rock, Vance Charge.—Our revival meeting which was to have been the first meek in October has been postponed until the second week in October on account of the county fair in Henderson. We are expecting our meeting to last ten days or two weeks.

The fourth quarterly conference will be held at Flat Rock church on Saturday before the second Sunday in October; there will be preaching in the morning and business transactions in the afternoon. We are expecting to have Dr. Dixon with us at that time.

Mrs. S. W. Reavis and Mrs. B. W. Jones entertained their Sunday school classes at

the home of Mrs. S. W. Reavis last Saturday night with a weinnie roast and ice cream. There were about 45 present and a most enjoyable time was reported. This is another good way to bring young folks in the Sunday school.

With best wishes to the Herald and its patrons. REPORTER.

Henderson.—On Tuesday night, September fifth, the Philathea class held its regular monthly business meeting in their class room. Mrs. T. J. Evans, Mrs. W. E. Wilson and Mrs. John Willis Hayes hostesses. The meeting was presided over by the president, Mrs. A. B. Young. After the devotionals, conducted by Mrs. Clyde Finch, the general business of the class was transacted. Many plans were made and special collection taken or pledged for the support of our orphan at the Children's Home. At the conclusion of the meeting the hostesses served refreshments.

Sunday, September the eleventh, was "Rally Day" at our church and Sunday school. There was a special effort made to have all members of Sunday school present. The attendance was very encouraging, and enjoyed a splendid talk by Mrs. H. A. Ellis, wife of the local Baptist minister here. A large congregation was present at the morning services.

On Monday, September 12th, the Ladies' Aid held their business meeting at the home of Mrs. S. R. Watson. A large number of ladies were present, and at the end of the business session a miscellaneous shower was given Mrs. R. A. Hunter. Quite a number of pretty and useful gifts were received, after which the hostess served refreshments.

Thursday night, September 15th, the Young Ladies' League held its regular monthly meeting in the Philathea class room at the church. In absence of the president, Mrs. H. A. Jordan presided. A very interesting and enthusiastic meeting was held. Plans for increasing their membership were made, and special committees appointed by the acting president. The society voted also to pay one dollar each toward the support of our orphan at the Children's Home. At the conclusion of the meeting, Mrs. R. A. Hunter dismissed us by prayer.

Our church is looking forward to the revival which begins the ninth of October, with Rev. L. W. Gerringer, of Greensboro, as preacher. A committee was appointed by the pastor to make preparations for these services.

A special talk was given by Mr. Jasper B. Hicks Sunday morning, September 11th, as a part of the Rally Day services. He urged each member to rally to their privilege and responsibility in helping carry on the work of the church.

MRS. CLYDE L. FINCH, Reporter.

Pinnacle.—The fourth Sunday in September is home-coming day. Rev. T. V. Crouse of Greensboro will preach at eleven. All-day service will be held.

Our meeting will begin the first Sunday night in October. Rev. F. W. Paschall of Whitakers will preach for us.

Our church is making excellent progress. We are planning on building four Sunday school rooms to our church this winter.

Don't forget to meet us next Sunday.

REPORTER.

Kernersville.—The fourth quarterly conference of this charge will convene at Sandy Ridge church two p.m. Saturday, October 15. Official members are elected to do business for the church, which represents the kingdom of God, therefore do not let the kingdom of God suffer because of your absence.

E. G. LOWDERMILK, Pastor.

High Point.—The revival began yesterday with a forceful sermon by Rev. P. E. Lindley on "Neglected Altars," a subject most appropriate to the occasion. He laid emphasis on the altar of broken resolves, the altar of brotherhood and fellowship, and the altar of repentance. Mr. Lindley's sermons are always practical and apply to our daily life, and they arrest and hold attention from the beginning. At this service the choir, which contained some new faces, rendered a beautiful anthem, "The Lord My Pasture Shall Prepare," and Mesdames J. C. Whitsell and J. H. Allred, sang a lovely duet from Mendelssohn, "I Waited for the Lord." Prof. Dan W. Smith played the Pipe Organ in his usual charming manner. At the evening service Rev. E. Lester Ballard spoke of the "Need and Purpose of a Revival," and Mrs. Whitsell sang "No Night There" with fine effect.

Dr. Leonard B. Smith of Wilmington, Del., arrived Monday evening at 8 o'clock and came directly from the train and preached. Our people are delighted to see him again, having been here in four revivals. Wednesday evening last, a preliminary meeting was held, at which Rev. E. Lester Ballard presided. Plans were discussed for the success of the revival, and cards were distributed for all those who will sign to do some personal work. It was decided to hold shop meetings at the mills and factories at the noon hour, and services will be held every evening at 7:30 o'clock in the church. This will be a fine opportunity for a gracious revival, and it is earnestly hoped that our church may receive an abundant outpouring of the Spirit and a religious awakening as never before witnessed in its history. Dr. Smith is an earnest, forceful speaker and consecrated worker, and our people will hear him gladly as he is not a stranger to us. The singing of familiar hymns will be a special feature of the services. Dr. Smith plans to visit personally the members of the congregation as well as the unsaved of our city.

High Point College has 310 registrations to date with 44 seniors, which is a decided gain over last year's class of 13. Among the recent arrivals is a Cuban boy from Havana, who has entered as a freshman at the age of 16. He and Mr. Allred of the Spanish department enjoy talking, which keeps the young boy from becoming too homesick.

We regret exceedingly to learn that tha condition of Mrs. W. D. Burgess is very critical, and hope for her recovery is slight. May the Heavenly Father be very near to her large family of devoted sons and daughters in these hours of sorrow and suspense. Mrs. J. A. Tussey is in the High Point Hospital, having fallen twice last week and fractured her hip, which has been placed in a plaster cast. Mrs. Tussey has been an invalid for several years, which causes much anxiety to her numerous relatives and friends on account of this accident.

In order to increase interest and work more effectively the members of the Woman's Foreign Missionary Society have been divided into three groups or circles, which will meet the third Monday of each month at different places. This plan will not interfere with the general business meeting on the first Monday. Last Monday afternoon Circle No. 1 met with its chairman, Mrs. L. J. Diffee on Johnson street at which time plans were discussed for raising its quota of the budget. Circle No. 2 met with Mrs. H. A. Moffitt on N. Main street, and Circle No. 3 with Mrs. J. H. Walker Jr., on Colonial Drive. Circle No. 4 is composed of the young ladies of the A. M. Idol Philathea class with Miss Mary Young as chairman. Each Circle is expected to raise approximately $100 for the work. The Woman's Home Missionary Society has sent for Scholarship Loan Fund in the college the sum of $50.00, or one-half a Scholarship.

A delightful reception was tendered to the Faculty and students of High Point College in the Sunday school assembly room of the church by the Ladies' Aid Society on Friday evening, September 16th. The room was prettily decorated in rainbow colors, and there were numerous tables where games and contests of different kinds were played. "A Bachelor's Reverie" and a wedding with bride and groom and six bridesmaids with the chorus from "The Rose Maiden" were interesting pantomimes. About 300 guests were in attendance, and members of the church extended a glad greeting to the young students and members of the faculty and their wives with the hope that the coming year spent in our midst may be a most auspicious and happy one. Delicious refreshments were served to the large crowd present by the girls of the congregation. This reception at the beginning of the college year has come to be an annual custom in compliment to the faculty and students.

We are pained to announce the illness of Capt. A. M. Rankin. Upon his return home from prayer meeting last Wednesday evening, he was stricken with a severe chill and nausea, followed by high temperature. His condition was thought to be slightly better yesterday, but a specialist, Dr. Crowell of Charlotte, has been summond to his bedside, and is expected this (Monday) afternoon. Capt. Rankin is sorely missed from services, and it is earnestly hoped by his countless friends that he may be quickly restored to good health. Dr. S. S. Coe is giving him the closest attention, and a trained nurse is also in attendance.

The Junior Mission Circle is holding a meeting at the church Monday afternoon. Mesdames Anderson and Whitsell, leaders.

Miss Willie Davis, daughter of Mayor and Mrs. W. A. Davis, has entered N. C. College for Women, Greensboro as a student.

Mr. and Mrs. J. A. Gray and young sons have returned from a visit to Mrs. Gray's parents, Mr. and Mrs. Joseph Hutchinson of Charlotte.

Mr. and Mrs. H. U. Oakes and family have moved to their attractive new home on Montlieu avenue.

Miss Daisy Lee York left last Tuesday for Charleston, S. C., where she entered Ashley Hall to prepare for kindergarten work.

Mr. and Mrs. Clyde Cox have moved into their new home on Parkway, recently purchased from Mrs. E. A. Bencini, who has moved to Greensboro.

Wyatt A. Pickens left Wednesday evening for Washington, where he stopped for a short

visit before going on to Harvard university, Cambridge, Mass. He will again be Instructor in Spanish there and also a student.

Dr. A. A. York left last week for Chicago, where he will attend special lectures in Medicine.

Clifton L. Whitaker of Gastonia spent the week-end with his mother at the college.

Mangum Harrell has entered State College, Raleigh, as a student.

Holt and Garland McPherson, sons of Mr. and Mrs. O. D. McPherson, have returned to the University to resume their studies.

Philadelphia, Greensville Circuit.—Our Special meeting began the second Sunday in September with Rev. Bob. Troxler as pulpit help; except on Sunday Revs. A. D. Shelton and H. S. B. Thompson were with us that day. Each sermon throughout the meeting was a great inspiration and thoroughly enjoyed by the unsaved as well as the Christians. We had a pretty good congregation during the entire meeting, especially preachers. There were six on Monday, four Tuesday, and several Wednesday and Thursday. The preachers certainly did their part, "Welcome," each of you to our next meeting. Several conversions were made, not any new members added to the church.

We certainly appreciated Troxler's coming back to us this summer (for the fourth year) and are expecting to hear him again next year. "Don't forget our time, Mr. Troxler."

Because of no Sunday school literature we had prayer meeting Sunday evening two-thirty, Mr. Davis High leader. We hope to have our literature by Sunday and a large school.

REPORTER.

Pinnacle.—Pinnacle has a set day, once a year for home-coming. I was there yesterday. Brother T. C. Crouse was there by invitation, and preached at the morning service.

Brother Hunter, the pastor, said that the fourth Sunday in September is the set time for the home-coming occasion, and published for September fourth Sunday, 1928. There was a liberal dinner served on a long table in the grove. I thank the Pinnacle friends for their kindness and liberality. However, some of the friends that were looked for were not there—and this reminder is that such a meeting ought to be published in the paper.

There was a large congregation, but the front benches were not all full. The venture is to say that it is some help to preacher and people to fill the front benches. Hand shaking is good in the church, but filling the front benches is rather more of a means of grace. This report is not on to criticize, but there were (supposing) enough friends absent to have filled the front benches.

A great thing now being wished for is to put the Herald in every family where there is a member of the M. P. Church. Some churches are doing this way, and there is economy in it.

The way to sympathize and take interest in the real is to read about the work. As to reporting, we farmers who have been trained to the plow more than to the literary, have need of forbearance in such literary efforts as involve this report—hence the Editor is now being urged to correct these furrows severely.

I went to Pinnacle, purposely to hear Brother Crouse preach, but soon learned that I was also to hear another man—and I was glad. At two o'clock Hon. John Jones served; and he made great interest too. The congregation held out, or stayed in rather, to hear the lecture. Mr. Jones served as the same 12 months ago—and it may be safely assumed that if the preacher and the lecturer were to set in to serve at Pinnacle once a year they would preach to growing congregations.

They very much reminded of the evidence that both the law and the gospel are needed.

By force of circumstances Mr. Jones is engaged every day in his legal efforts trying to help the county to improve according to law—and the law is needed. The law is needed in order to keep the body under; but read what Brother Dosier has said in the late paper. Brother Dosier is one of our best Bible scholars. As for the Editor, our literary high authorities tell us plainly that really the editor of a paper is the ready writer; and this being the fact, it is no marvel that we farmers can report through the papers with a clear voice.

This effort comes in order to ask Brothers Crouse and Jones to set their dates to serve at Pinnacle on the annual date.

Of course the above effort is suggestive and not official. The official order is for Brother Crouse to preach at Pinnacle next Sunday night, and to continue. (When will the representatives of the Children's Home serve at Pinnacle?)

W. F. GRABBS.

Mebane.—We had very good attendance for church service Sunday evening at 1:30. The pastor has returned from a vacation of two weeks and delivered an interesting message at this time. The attendance for Sunday school has fallen off somewhat for the past two Sundays.

The Ladies' Aid society met in this month at the home of Mrs. W. J. Sykes with very good attendance. An interesting meeting was enjoyed by all. During the social hour the hostess served ice cream, cake, and watermelon. The October meeting will be with Mrs. W. R. Jobe.

The Woman's Home and Foreign Missionary societies held their September meeting with Mrs. R. T. Dunn. The program was in charge of the Home society. We were glad to have as visitors Mrs. George Thompson and Mrs. W. E. Swain. Mrs. Swain has been a member of the societies here for a number of years and still is, and it was indeed a pleasure to have her meet with us again. The study book was given by Mrs. Case Sykes at this meeting. Refreshments were served during the social hour.

Monday afternoon of this week the William-Nicholson Mission Band met with Mrs. J. E. Foust. Twelve members and one visitor present. This band of children are doing a splendid work, but we feel it should increase in membership and attendance, and we hope the parents may give every possible encouragement to this organization.

Our Rally Day program will be given in October.

The following young people left recently for High Point College: Misses Elizabeth and Edna Nicholson, Grace and Katie Lee Barnette, Alta Allen, and Mr. Hassel Allen, and Miss Lillian Williams to Appalachain Training School at Boone, N. C.

On September 17 at Durham, N. C., Miss Grace Jones of Hillsboro, and Hubert Sykes of Mebane were quietly married, the ceremony being performed by Rev. Mr. Noel, pastor of the First Baptist church of that city. Mr. Sykes is a member of our church and Sunday school. His bride is also a Methodist Protestant but holds her membership elsewhere.

At present they are at home with Mr. and Mrs. Hyfill Jobe on Third street.

REPORTER.

Calvary.—We were very glad to have Rev. J. Clyde Auman, our returned Missionary from Japan, with us last Sunday morning. He told about his work in Japan. He is president of Nagoya College with a student body of over one thousand. I am sure we will be more interested in the work there, since hearing Mr. Auman.

At the Sunday evening service, the pastor gave another one of the series of evangelistic sermons he is preaching at the evening services until conference. He preached a very impressive sermon from "Choose you this day whom ye will serve," John 24:15. Near the end of Joshua's work, he called the leaders of Israel together and reminded them anew of God's dealings with them and his goodness to them, and exhorted them to choose whom they will serve.

Mr. Gerringer said that we must all make this choice. Two courses are open to everyone. We must choose every day in every situation. He made a strong appeal to those present to make the all-important choice.

The pastor is away this week assisting Rev. A. O. Lindley in a meeting at Gray's Chapel. We hope that they will have a good meeting. One of the layman will conduct the prayer service Wednesday evening. It is hard to understand, why more church members do not think they need to attend the mid-week prayer meeting.

We are glad to report that our church organist, Miss Vivian Sullivan, is recovering satisfactorily from an operation for appendicitis. We are also glad to know that some of our other members, Mrs. R. F. Laughin and Mrs. C. A. Parish, are recovering from recent illness.

The Sunday school is preparing a Rally Day program to be given the morning of second Sunday in October. At the evening service on that day the pageant, "Jehovah Jireh" will be presented.

On last Sunday evening the Senior Christian Endeavor society joined with the West End society and had their meeting there. Those who attended reported an interesting meeting.

REPORTER.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$180,085.99
Friendship, Mount Hermon, for Furnishing Room	30.00
	$180,115.99

Endowment Insurance Fund

Amount previously reported	$8,703.61
Ladies' Aid Society, Calvary Church	25.00
	$8,728.61

J. NORMAN WILLS, Treasurer.

MARRIED

Jones-Sykes

W. B. Jones and Mildred C. Sykes were married by the writer at the parsonage in Efland, Saturday, September 24, 1927.

Both are members of Hebron church. Both are prominent in church work; Brother Jones being president of the Christian Endeavor society while Mrs. Jones is the efficient church treasurer of Hebron church.

We wish for them much happiness through life. B. M. WILLIAMS.

Lanier-Glover

On last Wednesday afternoon at the parsonage, Miss Nellie Lanier became the bride of Mr. Moser Glover. The ceremony was performed by the writer. Only a few intimate friends were present to witness the marriage. Mr. and Mrs. Glover are both members of our Pleasant Grove church, and they are held in high esteem by those who know them. We wish for them smooth sailing on the sea of life. C. E. RIDGE.

Ellis-Routh

Miss Nellie Ellis, of Millboro, N. C., and Mr. Hobart R. Ruth, of Randleman, were pronounced husband and wife by the writer on the eighth of September. Miss Ellis has taught in one of the city schools of High Point, for the past four years. She is one of our best young ladies. Mr. Ruth is a fine business young man of Randleman. We bespeak for them a happy journey through life. A. O. LINDLEY.

Williamson-Ward

Miss Lucile Williamson of Worthville became the happy bride of Mr. Raymond Ward on September 17. The marriage took place at the home of the writer, in the presence of only a few relatives and friends. We trust their happiness shall increase as the years go by. A. O. LINDLEY.

Williams-Coble

Miss Linda Ann Williams and Mr. T. H. Coble were united in marriage on September 18, 1927. These splendid young people are of the Gray's Chapel section. Miss Williams has taught in the Gray's Chapel school for the past two years. Only a few relatives and friends came with them to their pastor's home to see them made one. May the joy of united hearts cheer them through life.

A. O. LINDLEY.

Liner-Burke

Announcements have been received throughout North Carolina and adjoining states as follows: Mrs. Jennie K. Liner announces the marriage of her daughter, Agnes Alline, to Mr. Charles Cowin Burke on Friday, the sixteenth of September, nineteen hundred and twenty-seven, Graham, North Carolina.

Mr. and Mrs. Burke were quietly married at the Methodist Protestant parsonage here, Rev. D. R. Williams, pastor of the bride, officiating. Only the immediate family and a few intimate friends were present.

Mrs. Burke is the attractive and accomplished daughter of Mrs. Jennie K. Liner. She is very popular and well known through this section of the state.

Mr. Burke's home is in Raleigh, where he is in the printing business. He is a rising young business man and well liked by all who know him.

Immediately after the ceremony, the bride and groom left for Wilmington, from which point they are to make a steamer trip.

Mr. and Mrs. Burke will be at home after September 25th at Graham, N. C.

Thomas-Holt

Miss Josephine Thomas of Lenoir and Mr. S. S. Holt of Graham were united in marriage Saturday, August 27, 1927, at the home of the bride's mother at Lenoir.

Mrs. Holt is pleasantly remembered here, having been a member of the Graham High School faculty for several years.

Mr. Holt is widely known throughout the state. He is connected with the Tranors Manufacturing Company.

After a bridal trip through Western North Carolina, Mr. and Mrs. Holt are at home on North Main street, Graham, N. C.

Martin-Welch

A wedding of much interest was solemnized last Saturday, September 17th, at noon when Miss Elizabeth Holton Welch became the bride of Mr. H. Rufus Martin at the home of the officiating minister, Rev. J. W. Moore. Immediately after the vows were spoken the happy young pair left for a honeymoon trip through the mountains of Western North Carolina and Tennessee. The groom is the eldest son of Mr. and Mrs. J. G. Martin of this city, holds a responsible position with the Tomlinson Chair Manufacturing Company, and is a young man of good business ability and much promise. His bride is the youngest daughter of Mr. and Mrs. Walter P. Welch of High Point, was a member of Class of 1925 of High Point High School, and is pretty and talented, having been a member of the church choir for some time. Upon their return to the city they will live temporarily with the parents of the bride at 111 Thurston street. The congratulations and good wishes for a life of success, usefulness, and happy service for this popular young couple are extended by a legion of friends.

WHERE ARE THE DELEGATES' CARDS?

It ought not to be necessary to ask that question because they ought all to be in the Secretary's hands. But the fact is twenty-one charges have not returned delegates' credentials. I do not know what charges are missing. I only know our work is held up until these cards are in. Please, brethren, let me have them! C. W. BATES, Secretary.

SUNDAY SCHOOL

Lesson for October 2.—The Courage of Conviction. 1 Kings 18.

Lesson for October 9—Elijah Hears God's Voice. 1 Kings 19.

CHRISTIAN ENDEAVOR

Topic for October 2.—How Can We Make Our Society More Successful? Phil. 3:13-17.

Topic for October 9—How Can We Help Younger Boys and Girls? John 21-15-17.

HOME MISSIONS

It has been my privilege to visit nine of the annual conferences held between the dates of August 10 and September15. My reception at all of them has been most cordial and ample time given to present the interests of the Board of Home Missions, and in the absence of the other Secretaries the other general interests of our denomination. It is gratifying to state that there exists not only the closest brotherly relation between the Secretaries, but the purpose of each to show the same interest and zeal in speaking upon the other departments of the General Conference work as he does that with which he is officially connected.

In addition to the public address I was expected to make to the annual conference visited I have found other ways in which I could be useful and make my visit profitable. It has been my wish to create a closer relation between the Board of Home Missions and the Church Extension Societies of the various annual conferences. The General Conference, at its last session, recommended that all annual conferences having Boards of Church Extension, or similar organizations, be linked in some vital relation to the Board of Home Missions for the purpose of greater efficiency in the work attempted by these Boards, and the Secretary of the Board of Home Missions sustain a sympathetic relationship with these Boards of Church Extension and similar organizations.

In my visits to the annual conferences I have endeavored, as far as practicable, to carry out this recommendation. This procedure should prove mutually helpful. My view is that the Board of Home Missions should work in conjunction with the above named organizations. Following this plan I was in conference with several of the Boards of Church Extension at the annual conferences recently visited when plans for work within the bounds of said conferences were considered with, what I believe, will prove to be favorable results.

The policy of the Board of Home Missions is co-operation in which both should share in the responsibility assumed, and expense incurred. This plan was put in practice very effectively at the Onondaga, Ohio and Illinois Conferences. At the Onondaga Conference it resulted in Rev. G. C. Weaver being appointed pastor of Rochester Mission. Brother Weaver has entered upon his duties at this important place, and is greatly encouraged with the prospects before him. We have here one of the finest openings for a new church I know of anywhere within our denomination. The location is in every way first class. Rev. H. N. Becker, a highly esteemed member of the Onondaga Conference, started this work but last November was called to his Heavenly home. Since then the work was well cared for by Rev. B. L. Taylor, a local minister, who did the best possible with his other duties. We all expect large results from the ministry of Brother Weaver and hope that funds can be secured to start the first unit of the new church next spring.

J. M. SHERIDAN, Secretary.

—Bro. D. H. Hunter of Tabernacle has moved to Greensboro and is living at 1307 Randolph Avenue. This is near Calvary church, and we are hoping to see him present on Sunday mornings despite his 95 years.

IN HONOR OF THE DEAD

Powell

Tuesday, September the sixth, was indeed a sad day in our neighborhood. Little Francis Powell, youngest child of Rev. and Mrs. H. L. Powell, was accidently shot by her brother. She was taken to Roanoke Rapids Hospital right away and lingered there until Wednesday about two o'clock, then passed into the great beyond.

Her little casket was followed by most of the family, playmates, and many friends from Greensville circuit to her mother's home church, Flat Rock, near Henderson, N. C., where it was laid to await the resurrection under a large mound of beautiful flowers.

Rev. M. P. Chambliss conducted the funeral services in the presence of a large and heart-broken audience.

Her bright sunny face will certainly be missed in Junior Sunday school class, and especially in Children's Day exercises. She was a great little speaker for the Master. Our loss is Heaven's gain. "You cannot come back to us, Frank, how wonderful we can come to you."

God keep, and comfort, the dear family at this time.

MELVIN PEARSON,
Her Sunday School Teacher.

Bradley

Mrs. Sallie B. Bradley died September 18th, aged seventy-six years. Mrs. Bradley's home was in Danville. She came to Randleman a few weeks ago to spend some time with her son Robert. One week prior to her death she fell and broke her hip. She suffered intensely, but patiently, until death relieved her. The deceased is survived by two sons and four daughters.

Mrs. John Mills, Mrs. Roby Gentry, Mrs. H. R. Martin, all of Danville; Mrs. Lee Saunders, Niles, Mich., R. S., of Randleman, and John of Whiteville, Va. The body was carried back to Danville and the funeral was held from the home of Mrs. Roby Gentry.

Mrs. Bradley was a member of the M. E. church in Danville where she had made her home for thirty-three years. This writer's acquaintance with Mrs. Bradley was very brief, but she impressed us as being a consecrated Christian woman. Her general conversation prior to her painful affliction, and her patience and submissiveness in her affliction revealed the fine qualities of a great soul. We would point the sons and daughters to Him, whom, we believe, their mother faithfully served.

WM. H. NEESE.

Rev. J. H. Stowe

The news of the passing of this veritable father in Israel will bring great sorrow to the hearts of a large number of people throughout North Carolina, many of whom he baptized in infancy, others whom he received into membership of the church, others who were united in happy marriage by him as officiating minister, many more whom he visited and prayed for in time of illness and sorrow, and still others who were converted under his earnest, faithful preaching. He had made his home in High Point since 1921, when he was forced to give up regular work on account of throat trouble. He had been ill and failing rapidly for several weeks, but always attended services at the First church when able to do so. He was present at the last communion services in August, and partook of the Lord's Supper. His gentle, kindly presence always seemed to bring a benediction to the congregation.

Rev. Mr. Stowe was born in Cabarrus county, February 1, 1853, and attended school at Mt. Pleasant. On August 20, 1874, he was happily married to Miss Margaret Elizabeth Long of Union county, who died September 27, 1920, and was buried at Fallston, Cleveland county. An annual visit to her resting-place was one of his chiefest pleasures during these latter years. To this home were born eleven children, two of whom died in infancy, and Mrs. G. L. Curry, wife of a well-known and popular member of N. C. Conference, passed on in 1924; the following sons and daughters survive: W. W. Stowe of Asheville, H. R. Stowe of Winston-Salem, W. E. Stowe of Asheboro, B. O. Stowe of Greensboro, Mrs. W. P. Royster of Troy, Misses Annette and Xannie Stowe, High Point, and Mrs. C. C. McNeil, West Asheville. A sister, Mrs. E. M. Robertson, also survives. There are also twenty-three grand-children.

Mr. Stowe was ordained and joined the N. C. Conference in the fall of 1893, and served several charges among them being Asheboro, Haw River, Guilford, Mecklenburg, and Winston-Salem circuits. For many years he was a member of the conference faculty. He retired in 1921 and moved to High Point. Since that time he has been tenderly cared for by his two dutiful and faithful daughters, Misses Xannie and Annette.

Mr. Stowe died as the Sabbath day was drawing to a close at 6:20 o'clock, September 18, 1927, at his home on Hawthorne street. Funeral services were conducted in the First church Tuesday morning at 11 o'clock by Dr. Geo. R. Brown of Reidsville, assisted by Rev. E. L. Ballard, Rev. P. E. Lindley, and Dr. A. G. Dixon of Greensboro. A noteworthy feature of this service was the presence of thirty-four brother ministers, a fact which attests the regard and high esteem in which he was held. A truly consecrated and godly man has been gathered to his fathers.

MRS. R. T. PICKENS.

High Point, September 20, 1927.

Surratt

Lillie Geneva Loftin Surratt died September 15, 1927. Her age was 53 years, three months, seven days. She was converted September, 1893. She joined the Chapel Hill M. P. church and has remained a member until her death.

She was married to George G. Surratt March 24, 1895. She lived happily with him until his death September 15, 1912. To this union were born three children—Orpher, Fannie, and Homer. Her first born, Orpher, died when about two and half years of age.

She is survived by one daughter, Mrs. Carl Cook, a son, Homer Surratt; her father, J. C. Loftin; two brothers, Rev. A. G. Loftin and G. C. Loftin; also a half brother, R. G. Loftin; and two little grandsons.

Sister Surratt was a good Christian woman, and she will be missed in her church and community. Her funeral was conducted by the writer from Chapel Hill church on Friday, September 16, at 11 o'clock and burial took place in the church cemetery. She is gone but not forgotten.

May the God of all comfort be with the bereaved ones in this sad hour.

C. E. RIDGE.

Surratt

Jane Alice Morgan Surratt departed this life September 13, 1927, aged 66 years, five months, and nine days. She was married to Mr. L. D. Surratt of Jackson Hill. To this union were born eight children. One daughter, Mrs. R. B. Ridge, preceded her to the great beyond, about five years ago. The husband, five sons, two daughters, eighteen grand-children, a large number of relatives and friends are left behind to mourn her departure.

Sister Surratt was converted when a young girl, and later united with the M. P. church at Pleasant Grove. She lived a devoted Christian life. The church has lost a faithful member, the community has lost a good neighbor, the home has lost a true mother.

Her funeral was conducted from Jackson Hill M. E. church by the writer assisted by Rev. C. P. Goode, and burial took place in Clear Springs cemetery on September 15th, at two o'clock p.m.

May the dear Lord comfort the bereaved and bind up our broken hearts.

C. E. RIDGE.

Hull

Mrs. May Hull departed this life September 7, 1927. Before her first marriage she was Miss May Pittman. She was first married to Elby Lewis to which union three children survive; James Lewis, Enfield Route 1; Willie Lewis, Enfield, Route 2; and Mrs. Bessie Throar, Enfield, N. C.

After the death of Mr. Lewis she was married to Mr. Hull, to which union one son, Mr. Spooney Hull, of Richmond, Va., still survives.

Mrs. Hull has been a loving and faithful member of the M. P. church at Union on Halifax charge. She loved her church and was a faithful attendant as long as she was able to attend and after she was not able to attend, she never lost interest in her church. She always contributed to the support of the church, and was a subscriber to the church paper and not only a subscriber but she read her paper. She was faithful unto the end and left the evidence that she was prepared.

The funeral services were conducted by Rev. R. C. Stubbins, of Enfield, and the writer, after which the remains were laid to rest in the family cemetery beneath a beautiful mound of flowers.

C. L. SPENCER, Pastor.

Thomas O. Bess

Mr. T. O. Bess departed this life September 19, 1927, being 59 years, nine months, and 25 days old. Mr. Bess had not been so well for more than a year. The morning of his death, he felt as well as usual, and went out to cut some cane. He returned to the house with a severe pain around his heart. Before a doctor could be secured he was dead.

But before he died he told his children he was going to meet their mother. He sang, "Home, Sweet Home," and "Where We'll Never Grow Old." Mr. Bess confessed faith in Christ and joined Bess' Chapel Methodist Protestant church in early life, and has been

a consistent member ever since. The funeral service was conducted at Bess Chapel Tuesday at two p.m., by the pastor assisted by Rev. J. E. B. Houser. Mr. and Mrs. H. C. Jenkins sang, "Where We'll Never Grow Old." The large crowd and many flowers showed the high respect in which Mr. Bess was held.

Mr. Bess' companion, one daughter, two brothers, and one sister preceded him to the great beyond. He leaves to mourn their loss, eight children. Forest, of Shelby; Archie of Cherryville; Daniel, Mrs. W. A. Hull, Mrs. Earl Baxter, Bush, Wilford, and Ollie May of this community; twenty grand children, three sisters, Mrs. D. C. Heavner, Mrs. Mary Walnut, and Miss Maggie Bess and a host of relatives and friends. Mr. Bess will be greatly missed by his children, church and community.

E. A. BINGHAM.

Drake

Miss Siss Drake, known as Aunt Siss Drake, departed this life September 8, 1927.

Miss Drake was a member of Harmony church on Halifax charge, where she had been a member for a number of years. Miss Drake never married. She lived with Mr. and Mrs. F. V. Avent. Miss Drake was a faithful member of the church. She was faithful to attend and contribute to the church. She was known as one of the best women in the community. She always appreciated and spoke very highly of her pastor. We visited her several times during her illness and had prayer with her. She seemed always to enjoy it so much and she was ready and waiting for the end to come.

The funeral services were conducted by the writer assisted by Rev. Fred W. Paschal of Whitakers. There was a large crowd attended the funeral. After which the remains were laid to rest in the family cemetery, beneath a beautiful mound of flowers.

C. L. SPENCER, Pastor.

—Wouldn't it be delightful in the annual conference session in Asheboro in November if every church should report a good gain in membership, a good spiritual condition prevailing, and all claims for the year paid? That would be unusual, but it is not impossible or unreasonable. Let it be the aim of every church to make it so.

—Norman Devinney, son of Mrs. J. E. Deinney, formerly of Julian, now of Greensboro, has entered school at the State University. He took his high school course in Florida. He is a young man of good promise and we hope to hear good reports of him in school and later in life. He purposes to be a business man and shows aptitude therefor.

—Deaths from pellagra are said to be increasing in our state. The number is said to vary with the price of cotton and other staple crops. The disease is attributed to a too restricted diet or a diet deficient in some of the essential food elements. It is painful to think that some of our people are starving to death in this land of plenty. People should be taught what are the essentials of a nourishing diet. Some suffer, not because they are too poor to buy what they need, but because they do not know what they need to maintain health.

—Now floods have shifted to Hungary, where great damage is feared.

Woman's Missionary Department

Miss Esther Ross, *Editor*

Miss Mary C. McCulloch, *Assistant*

Address matter for immediate publication in this department to Miss Mary C. McCulloch, 1705 Asheboro Street, Greensboro, N. C.

NOTICE OF EXECUTIVE MEETING

The members of the Executive Committees of the Women's Missionary Societies will meet at 10:00 a.m., Tuesday, October 4, 1927, with Mrs. C. L. Whitaker, College Circle, High Point.

Please notify Mrs. Whitaker if you wish lunch at the College. The Foreign Society meets first.

MRS. GEO. R. BROWN.

ASHEBORO AUXILIARY

A meeting of unusual interest was held at the Methodist Protestant church, Asheboro, on Wednesday afternoon, August 31, when the ladies of the Missionary societies of the church joined with the Clyde Auman Missionary Society of Seagrove in a joint meeting and picnic following.

The speaker for this occasion was Rev. Clyde Auman, who is a native of Randolph county and has recently returned from a six years' stay as a missionary from the Methodist Protestant church in Japan. Mr. Auman told most interestingly of his stay in the mission fields and gave most vitally interesting sketches of the earthquake. At the time of the earthquake Mr. Auman and his family were at Nagoya, Japan. Mr. Auman stressed the importance of the work of the Christian school, of which he is president, and told of the interest of the young men and women in a Christian education, and told of preaching his sermons to three relays of people, the building being inadequate to hold the congregations.

At the close of the talk, Mrs. Hal Walker sang a solo. Then Mrs. Walker and Miss Fern Way sang a duet, accompanied by Miss Louise Swain.

The ladies of the church then under the direction of Mrs. J. S. Lewis, president of the missionary society of the Asheboro church, served a most sumptuous basket picnic in the church social room.

MRS. JOHN SWAIN, Corresponding Sec'y.

BOARD OF EDUCATION INTERESTS

Rev. J. E. Pritchard is pastor of our church at Asheboro, North Carolina, and recording secretary of the Board of Education. The following is from a recent letter reporting his plans for observing Rally Day: "We are to hold our Rally Day service next Sunday. All the classes will go to their regular rooms at 9:45 and stay until 10:30. Then all departments will be brought into the church auditorium for a program one hour in length, closing at 11:30. We are giving promotion certificates to those who are entitled to them and in addition we are having this original exercise: The children who are to be promoted from a department will be given certificates, then the superintendent of the department they are leaving will address the superintendent of the department to which they are to go and inform her that these children are coming to her department, then she makes a brief speech expressing her regrets at the separation. The children who are not being promoted from the department will stand and sing, "We're Sorry You're Going Away." Then the superintendent of the department to which they are to go makes a welcome speech, then the children go immediately to that group. We are getting out a Form letter to all our families this week urging them to attend next Sunday."

The number of Rally Day orders received to Friday, September 23, is the largest in the history of the Board of Education for any of their special days. The change from Christmas to Rally Day necessitated extra effort to inform and interest our people but the results are beginning to appear. The material being furnished this year seems to be especially satisfactory judging from the commendations which come frequently to headquarters.

The suggestion of the Board of Education that the church endeavor to raise the offerings on Rally Day to fifty per cent more than a year ago, or from $17,830 to $25,000, is being accepted by our pastors and an earnest effort made to reach the goal. If more of our churches would observe Rally Day it would not be difficult to secure this sum. We have this satisfaction at least that more of our people are coming to appreciate the meaning and value of Rally Day. The church that does not observe it is certainly losing a great opportunity.

The orders received up to and including September 23rd were as follows; comparing them with the total number received a year ago:

		1927	1926
1.	Maryland	103	117
2.	Ohio	54	97
3.	Indiana	40	45
4.	North Carolina	34	27
5.	Michigan	24	28
6.	Eastern	24	23
7.	Pittsburgh	22	28
8.	Illinois	14	14
9.	Onondaga	13	21
10.	Iowa-Missouri	12	11
11.	Kansas	10	9
12.	West Virginia	10	20
13.	Alabama	4	3
14.	Missouri	3	2
15.	Texas	3	3
16.	Ft. Smith-Oklahoma	2	1
17.	Mississippi	2	
18.	Louisiana	2	1
19.	Georgia	1	1
20.	Virginia	1	
21.	Tennessee		1
22.	Colorado-Texas		2
23.	South Carolina		3
		378	457

Since the orders continue coming until November it looks as though there would be a substantial increase over last year and possibly over two years ago when they exceeded five hundred. If your church has not sent in their order yet please do so at once. Give your committee a fair chance to make adequate preparation then you will have a program to delight and please everyone. Send orders to Frank W. Stephenson, Executive

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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CHAIRMEN OF CONFERENCE COMMITTEES

1. Credentials—C. W. Bates.
2. Fraternal Relations—George L. Curry.
3. Literature and Education—R. M. Andrews.
4. Methodist Protestant Herald—T. M. Johnson.
5. Missions—L. W. Gerringer.
6. Moral Character—J. D. Morris.
7. Obituaries—The Obituary Committees have all been appointed.
8. Official Character—B. M. Williams.
9. Ordinances—W. F. Kennett.
10. Parsonages—Edwin Suits.
11. Pastoral Work—H. W. Maier.
12. President's Message—George R. Brown.
13. Pulpit Service—J. E. Pritchard.
14. Social Reform—J. R. Hutton.
15. Superannuates—S. W. Taylor.
16. Young People's Work—P. E. Lindley.
17. Group Insurance—J. E. Pritchard, L. W. Gerringer and F. R. Stout.

The chairmen of these committees are being appointed at this time with the hope that where it is at all possible reports may be drafted before going to conference, and thus be ready to submit to the committee for correction and amendment when the committee first meets. Much valuable time will be saved in this way. A full list of the committees will appear in the Herald a bit later. Thanking each chairman for this service, and asking that every reader of these notes will pray very earnestly that we may have a very spiritual session of our Annual Conference, and that in all its work the will of the Lord may be done, I am,

Faithfully yours in His name,
A. G. DIXON.

HERALD SUBSCRIPTION RECEIPTS

Rev. B. M. Williams, $6.00. Rev. J. R. Hutton, $1.50.

—Germany has agreed to accept the compulsory arbitration clause of the league of nations, the first great power to do so.

—There are some victories that are really defeats. When a person gets his own way by dishonest and brutal methods he has really suffered a defeat.

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We wish to express our sincere thanks to each contributor of this week.

We are sorry to note that our contributions have fallen short this week, with much added expense, in that we are having to buy school supplies and various other things for winter use.

I hope the church will rally to this situation.

We were very kindly remembered by the Burlington church folks with some fine stamped materials for the girls to use in preparing for the bazaar.

Our children in the grades are very much interested in their work under the supervision of Miss Bodie and Miss Parker, however, we have nineteen children in the Jamestown High School this year, who seem to be doing splendidly. E. F. ALLMAN, Sup't.

—Briand, distinguished French statesman, told the league of nations that peace has come to stay. The people of the world, especially the women, are tired of the horrors of war and will see that peace is maintained.

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—Greensboro's recall election on Monday resulted in the re-election of all the councilmen complained of.

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XXXIII. GREENSBORO, N. C., OCTOBER 6, 1927 NUMBER 47

Pres Elderdice Dec'7
Westminster MD

So Easy to Prevent, So Difficult to Cure, So Disastrous If Not Cured

We are trying to alarm you. There is a reason. You may be in great danger. Your health and even your life may be at stake. You have a habit of eating. You believe that this habit is necessary to your life. And it is. Yet this same habit of eating may unexpectedly bring you to the end of your life. All depends on what you eat and how. You may eat your way to life and health or to disease and death. The September number of *The Health Bulletin* calls attention to an alarming increase in the prevalence of pellagra in North Carolina and the number of deaths therefrom. It is commonly agreed that the cause of this disease is a deficient diet, a diet lacking in some of the elements essential to health. People cannot thrive on bread and molasses or bread and molasses and fat meat. Yet poverty seems to restrict some people to a diet that consists mainly of these hings. Sometimes it is not poverty, but ignorance, that restricts. Milk would prevent many from having pellagra, and milk might be had if its importance were known. Raw cabbage might save others, or potato peelings. White flours, especially self-rising flours, are said to be the cause of much trouble to health. Whole wheat flour might save lives that are now lost because people think more about the appearance of their food than about the wholesomeness of it. Dr. E. J. Wood, of Wilmington, who has treated many cases of pellagra, says:

"In an analysis of all the cases I have seen since 1915 the predominating factor in a diet regarded as defective has been self-rising flour which is known as 'lazy man's flour.' It is universally used in those households where pellagra has occurred. . . . Self-rising biscuits are easily prepared, present a most attractive appearance, and are especially palatable to all classes. This biscuit is comparatively soft, and therefore pleasing to the aged and those with usual dental defects, as well as to the children. After they have eaten such biscuit I find great difficulty in persuading people to eat 'beaten biscuit,' or Maryland biscuit, which contains no chemical raising agent, but is made sufficiently light by kneading or beating."

Pellagra is a dreadful disease even when it is not fatal, and we cannot take too much pains to fight shy of it. And we do that by attending to what we eat. Our foods must contain those mysterious elements known as vitamines. We may find them in milk and eggs and vegetables, but in some cases cooking destroys them. Raw cabbage contains them and is more digestible by far than cooked cabbage. If you had witnessed the sufferings of one in the later stages of pellagra, you would be convinced that no effort is too great to avoid the dread disease. The disease comes on insidiously, but fortunately if taken in time it may be cured. But it cannot be cured by drugs in the present state of medical science. About all the doctor can do for you is to tell you to do the things that you ought to have done to prevent the coming of the disease—have a care as to what you eat and how.

—That is the best government in which an injury to one is the concern of all.—*Solon.*

Our Father's Daily Blessing

Have you gotten into the habit of expecting some new blessing from God every day? It is your privilege. When you awake in the morning you may ask yourself, What new experience of God's goodness and grace will He lead me into today? At night when you review the experiences of the day you may find that you have had a day made blessed at some points by the direct influence of God upon your life. When Jesus taught us to pray, Give us this day our daily bread, He meant more than to lead us into the habit of looking to God for needed material things. He realized as no other has that man lives not by bread alone, but by every word that proceedeth out of the mouth of God. The words that daily proceed from the mouth of God and address themselves to our souls bring to us new blessings every day if we are in the spiritual condition to receive them. It is not a mere figure of speech that God speaks to us, but an actual fact. You may hear His voice tomorrow, today, if your spiritual ear is not filled with other voices. In order to hear God's voice and receive the blessing His words will bring to you, you must "tune in." You must get God's number and turn the dial of your consciousness to the right point. All souls in tune with God hear His voice daily and find in it new inspiration, quickened sense of the goodness of God, strengthening of will to righteousness, assured hope of final reward, and joy in the service of the Everlasting Father. Each day marks an advance upon all preceding days. God has not led us this way before. He will make this day contribute something new to your life and character. How blessed indeed is the human life that is spent in daily contact with God, in conscious reception of His ever-enlarging blessings. Thus to know God and Jesus Christ Whom He hath sent is life indeed.

A Worthy Pair Honored

Bro. Jesse E. Hanner and wife of Tabernacle had a visit from more friends last Sunday than ever came at one time before. They were taken by surprise and did not know what to make of it at first. It had not occurred to them that their friends would celebrate their fiftieth wedding anniversary. But it took only a hint from Mrs. Ed Coble, a former protege of theirs, to induce friends to gather a hundred or more strong. Bro. Hanner was greatly surprised when he returned from church service at Tabernacle to find his yard filled with automobiles and people from far and near. But he soon understood and greeted his friends heartily. Mrs. Hanner was not well enough to go to church, so she got into the secret a little earlier. It was the purpose of Mrs. Coble to make the occasion a complete surprise to both of them. Among the friends present was the magistrate who officiated in their marriage fifty years ago, Esquire Fox, of Randolph County. He is now over eighty years of age, but is still hale. Bro. and Sister Hanner have never had any children born to them, but they have been special friends of orphan children, having aided about a dozen by taking them into their homes. Some of these have remained until they reached their majority. One

(Continued on Page Five)

Provisional Program for the

ONE-HUNDREDTH ANNUAL SESSION NORTH CAROLINA ANNUAL CONFERENCE METHODIST PROTESTANT CHURCH

To Be Held at Asheboro, N. C., November 2-7, 1927

WEDNESDAY, NOVEMBER 2

9:30 A. M.—Conference called to order. Roll call. Devotional services conducted by the President of the Conference, Rev. A. G. Dixon, D. D. Reading of the President's report. Incidental business.

10:45—Conference sermon, Rev. L. W. Gerringer, pastor of Calvary Church, Greensboro, N. C.

11:45—Calling of the Roll of the Honored Dead. Communion service in charge of the President.

12:30 P. M.—Lunch hour.

1:45—Devotional service conducted by Rev. G. F. Millaway.

3:00—Election of Conference officers. Election of lay member of the Stationing Committee. Election of Standing Boards and Committees. Adjournment at pleasure.

7:30 P. M.—Devotional services conducted by Rev. J. E. Pritchard, pastor of the Conference Church.

7:45—Welcome service.

8:15—Sermon, Rev. J. H. Straughn, D. D., Washington, D. C.

THURSDAY, NOVEMBER 3

9:45 A. M.—Roll call. Devotional services conducted by Rev. J. M. Morgan. Reading and correction of minutes. Incidental business.

10:00—Submission of Pastors' Official Reports. Adjournment for committee work.

12:00—Lunch hour.

1:45 P. M.—Devotional service conducted by Rev. J. H. Moton.

2:00—Address by the President of the General Conference, Rev. T. H. Lewis, D. D., Washington, D. C.

2:45—The Centenary Gift Fund, presented by Rev. J. H. Straughn, D. D.

3:15—Business session. Adjournment at pleasure.

7:30 P. M.—Devotional services conducted by Rev. R. A. Hunter.

7:45—Anniversary service. Paper by Rev. J. E. Pritchard, Conference historian. Address, "One Hundred Years of Service," a fraternal and congratulatory address by Rev. Roby F. Day, D. D., President of the Eastern Annual Conference, Inwood, N. Y.

FRIDAY, NOVEMBER 4

8:45 A. M.—Roll call. Devotional service conducted by Rev. M. P. Chambliss. Reading and correction of minutes. Incidental business.

9:30—Our Church Extension work. Brief reports from pastors serving Church Extension fields. Address by Rev. A. G. Dixon, D. D.

10:15—Meeting of the Conference Brotherhood.

10:45—Reports of Committees: Education and Literature. Methodist Protestant Herald, Missions, Official Character, Pastoral Work, Social Reform, Superannuates. Incidental business.

11:30—Addresses by representatives of the General Conference.

12:30 P. M.—Lunch hour.

1:45—Devotional services conducted by Rev. W. F. Kennett.

2:00—Committee reports: Ordinances, President's Report, Parsonages, Young People's Work.

2:30—Report of Committee on Group Insurance.

3:00—Meeting of the Electoral College. (Alternating with the Conference sessions.)

7:30 P. M.—Foreign Missionary Meeting, the Conference President presiding. Addresses: Dr. Roberta Fleagle, Rev. J. Clyde Auman, and Rev. S. W. Rosenberger.

SATURDAY, NOVEMBER 5

8:45 A. M.—Roll call. Devotional services conducted by Rev. O. C. Loy. Reading and correction of Minutes.

9:15—Reports of Standing Boards and Committees: Boundary, Conference Trustees, Church Extension and Survey, Evangelism, Church Music, Conference Faculty.

10:00—North Carolina Branch of the Woman's Home Missionary Society, Mrs. W. C. Hammer, presiding. Address by Mrs. A. G. Dixon. Business session following.

11:00—Reports from the Children's Home. Mr. J. M. Millikan, presiding.

11:30—High Point College Hour. Rev. R. M. Andrews, D.D., President of the College, in charge.

12:30 P.M.—Lunch hour.

1:45—Devotional services conducted by Rev. H. C. Carmichael.

2:00—Reports of Officers: Secretary, Statistical Secretary, Treasurer. Reports of Standing Boards: Board of Young People's Work, Church Extension, District Parsonage Trustees, Superannuated Fund Society.

2:30—Address by representative of the Seminary.

3:00—Address by representative of the Near East Relief. Address by representative of the Anti-Saloon League. Business session following.

7:30 P.M.—Devotional services conducted by Rev. N. M. Harrison.

7:45—Young People's Rally. In charge of the President of the Board of Young People's Work. Speaker to be selected.

SUNDAY, NOVEMBER 6

11:00 A.M.—Ordination service. Sermon by Rev. S. W. Taylor, Pastor First Church, Burlington, N. C.

2:30 P.M.—Memorial service.

7:30 P.M.—Preaching service in the Conference Church.

MONDAY, NOVEMBER 7

8:45 A.M.—Roll Call. Devotional services conducted by Rev. C. H. Whitaker. Reading and correction of Minutes. Business session.

11:00—Reading of the Report of the Stationing Committee. Final adjournment.

Program Committee:
Rev. C. W. Bates,
Rev. A. G. Dixon,
Rev. J. E. Pritchard.

GENEVA'S GOLDEN RULE DINNER

"Sir," said Johnson to Boswell, "it is a great thing to dine, with the canons of Christ Church." So it seemed to a small group of Americans who were in Geneva on September eighth, a great thing to dine with a goodly company representing twenty-two nations, gathered together because of an intense in some specific world problems for which they were endeavoring to find a solution. For the fourth year they were having an International Golden Rule Dinner, and the general theme this year was the task of securing permanent homes for the refugees, who through all the years since the war and the deportation have had no other dwelling place than unhealthful refugee camps.

Among the speakers and guests of honor were Mr. Albert Thomas, who is director of the International Labor Office, one of the outstanding men in France; Senator Justin Godart of Paris, former Minister of Education; Senator Louis de Brouckere of Brussels; the Rt. Hon. Lord Radstock of London, and Charles V. Vickrey of New York. Other distinguished guests were Albin Peyron, Commander of the Salvation Army in France, Mr. Gentle-Cackett of the Bible Lands Mission, Society for the Propagation of the Gospel, Dr. Paul Schutz, Secretary of the Orient Missions in Germany, Captain Gracy of the Birtish Society, "Friends of Armenia," and Mrs. Glanville of the Near East Relief of Australia.

Bishop James Cannon Jr., of Washington, D. C., Dr. and Mrs. Atkinson of New York, and Mrs. Percy V. Pennybacker of Austin, Texas, were of the American group.

The refugees for whose welfare Mr. Thomas, Lord Radstock and other speakers made eloquent pleas were those who had fled from thir formr homs in Turkey, southward into Syria. To provide homes for those who, following the Smyrna disaster, had sought refuge in Greece, efforts are already being made to redeem the waste lands of that country by draining swamps, and in other sections undertaking irrigation projects. Similar plans are now being made for Syria. The general program includes:

1. The installation at Beirut of a new Armenian quarter to replace the present miserable camp. A credit of three million francs has been granted by the High Commissioner from funds of the Lebanon loaned for this purpose. The site has been bought and housing plans are now being carried out.

2. Making healthy and improving the camps at Aleppo.

3. Draining the marshes at Alexandretta, where six thousand Armenians are camping in wretched huts and are being weakened and decimated by the ravages of malaria and other diseases.

4. The placing in agricultural centers of families of tillers of the soil at present grouped at the camps, with a view to promoting, not only the definite settlement of refugees as farmers or proprietors, but the early complete abolition of the refugee camps.

Experiments which have already been carried out in several agricultural centers have been eminently successful. With a small loan made to the individual families, sufficient to provide a team of oxen; agricultural implements, seeds, and a small "stake," the same result has been secured in Syria and the Lebanon as was proven possible in Greence as a result of the efforts of the Greek Refugee Settlement Commission.

Mr. Vickrey voiced America's interest in the efforts being made in behalf of the refugees as well as its interest in the care of the orphans for whom our country has felt primarily responsible, and who are still dependent on the friends of children. He also expressed his great pleasure at seeing that people of many nations, some of them widely separated geographically, were glad to come together for this simple Golden Rule meal. It seemed an evidence of the fact that those of all lands and all faiths believe that the world's ills and sorrows can be healed through the application of the Golden Rule.

The following resolution, passed by the International Near East Association, which is composed of twenty-five national societies, was read by the secretary, Mr. Gordon L. Berry, and endorsed by the four hundred guests at the dinner: "Resolved: That we earnestly urge the continued and increasingly general observance of International Golden Rule Sunday (December 4, 1927) as a day when people of all nations, races and religions are asked to give practical expression to the world brotherhood of man, recognizing the eternal obligation of the strong to help the weak, the rich to share with the poor, the employed with the unemployed, and prosperous with those in adversity.

That, while we recognize the right of each donor or national organization to allocate funds according to special personal or national interests and obligations, we respectfully suggest that a substantial portion, if not all, of the Golden Rule contributions of 1927 be made available for child welfare work and the settlement on lands in Syria on a self supporting basis of the Armenian refugees now eking out a miserable existence in the refugee camps in or near Beirut, Aleppo, and other congested centers."

Reported by Minna McEuen Meyer.

BETTER TEETH FOR THE EIGHTEENTH AMENDMENT

By Rev. Luther K. Long

Seymour W. Lowman, the new Assistant Secretary of the Treasury in charge of prohibition enforcement, commends himself to the respect and confidence of all good citizens by his clear apprehension and vigorous setting forth of the situation in his department. Mr. Lowman says:

"There are many incompetent and crooked men in the service. Bribery is rampant. There are many wolves in sheep's clothing. We are after them." The last sentence should carry courage to every lover of law and order. May Lowman's legions catch the culprits!

The Washington Evening Star, in a recent editorial on "Run Them Out," strongly commends Mr. Lowman's determination to clean things up. The following sentences from that excellent editorial should be read many times—and heeded by every responsible person. The editor says:

"The issue is that corruption, crookedness, graft and inefficiency exist among officers of the Government. Run these malefactors out! They are morally, if not legally, guilty of treason. . . . . There must be honest men. Let them enforce the law, fearlessly, fairly and with that regard for the sanctity and dignity of the Federal Government from which flows its strength. Rid our Government of the crooks, the drones, the grafters! And then let us talk of prohibition, if the subject is still open for discussion."

In recent weeks all the friends of President Coolidge—and they are legion—have had occasion to rejoice over two things. (1) The notable increase in all-'round vigor that has been developed in him by his Summer vacation in the Black Hills; (2) The manifest increase, throughout the entire country, of popular devotion to him and to his good wife. It would be a fine stunt for the President to use some of the moral force and advantage thus generated to tone up and strengthen the administration's stand in favor of the eighteenth amendment and the enforcement of the Volstead act. In what better way could he lay himself out in the service of the country during the sixteen months remaining of his term of office? What thing could he do that would insure him a clearer and a more enduring title to the honor and gratitude of the generations to come?

The burden and responsibility, however, for drying up wet places must rest in large measure with the people. It may become advisable to employ a sort of draft in order to secure an adequate number of the right kind of enforcement agents. In all parts of the country there are many incorruptible, law-abiding, temperance men—not unsightly cranks—who do not hanker after an enforcement job. They are busy with their own affairs, and are slow to volunteer. A method of appeal and a way of pressing them into service, must be devised that will line up these men where they belong. They would bring at once dignity and efficiency to the whole situation—and most desirable results would follow quickly.

REMARKABLE REVIVALS IN CHINA

A Modern Miracle in Hunan—How the Revival in Tamingfu Started—Fruits of the Awakening in Chao Chen

By George T. B. Davis

Several months ago communism was sweeping over China like a tidal wave. The movement was accompanied with intense persecution of the Christians, desecration of churches, and looting of mission property.

Today a change is taking place. The onward sweep of communism has been checked, and in some places the communists are in hiding instead of the Christians. The opposition to communism by the Chinese people has increased very much during the past few months. This is the Lord's doing in answer to the cry of His children in many lands. It is a striking testimony to the power of united intercession. But a great volume of persistent believing intercession is still needed to make the victory complete.

While the anti-Christian agitation is still strong, yet it is perceptibly decreasing, and in one place at least has ceased entirely.

Mr. Hermann Becker, of Yuanchow, Hunan, tells of the miraculous manner in which God answered prayer in their city. He writes:

"The students forced the people into a big parade. They wanted to take some of our helpers and Christians and drive them through the streets. The Christians decided that if they should take one of them, they would ring the large bell and all the Christians would go with those bound. I also offered to go with them. The whole city became nervous. We had a day of prayer and fasting. The parade was very big, but, except for some crying against us, they did nothing.

"On the 19th they wanted to have a big lantern parade, and after that to destroy our chapel. We prayed much. Just when the parade started, a big thunder storm came and all had to flee. It was the Lord! On the 20th we still had rain, so they began the parade in the evening of the 21st.

"We wondered how the Lord would intervene this time. About fifteen minutes after the parade started fire broke out in the house of the General. The soldiers drove the people home with rifles and knives. Some were killed and wounded. We are now caring for some of the severely wounded men. All the anti-Christian movement has gone. The people are as friendly as ever. It was a real miracle. No one could have foreseen such a change."

Mr. Becker has applied for 13,000 copies of the New Testament for distribution in his district. One thousand Testaments have already been forwarded. Mr. Becker writes:

"We are waiting and longing for the New Testaments. The whole church is praying for the distribution of them."

In a glorious manner the blessing of God is resting upon the nation-wide distribution of New Testaments in China. The Chinese pastors and evangelists and workers are co-operating most heartily and enthusiastically in the presentation of Pocket Testaments to Christians and inquirers to build them up in the faith, and to the unsaved to lead them into knowledge of the truth.

Dr. Jonathan Goforth, who has probably been more graciously used than any other missionary in China in revival meetings, tells how he gives the Testaments to those who make profession of their faith in Christ in his meetings. He writes of the readiness of business men and others to receive and read the Word of God. He asks for a consignment of eight or ten thousand Testaments for use in his new field of labor in Szeuingkai, Manchuria.

A Chinese pastor in Shangtung province writes to express the gratitude of 7,000 church members for the Books already received, and requests a further supply of 3,000 copies. He says: "This year I have been appointed leader in a revival movement and have visited all the churches in this district. I received 2,000 Testaments which have already been given out. But many more are needed. Letters begging for copies come daily without break. I beg that you will quickly send me 3,000 copies.

"From the time we received the Books the believers have made great advance in studying the Scriptures. Those who formerly had no Testaments now have one. Those just beginning to learn the doctrine are more zealous, and have already become believers. The gift of the Scriptures has greatly influenced and confirmed their faith. They are mutually encouraged to search the Scriptures to the great benefit of the church."

One of the most touching requests for Testaments has come from Mr. Hwang, a Chinese Christian—evidently a pastor—who has recently contracted leprosy, and is now in a leper colony in Fukien province. He writes: "My gratitude in receiving your letter was greater than I can express in words; and to know that you look on all countries as one family, and all the people as blood brothers. This is what is spoken of as 'loving others as one's self.'

"All in this infirmary are lepers who have never been able to hear God's gospel. They dare not go to the different halls for fear of infecting others. In 1900 I went to the South Seas to preach. This year at the age of 69 I have contracted this disease. When I came to this infirmary I gathered my brethren together to worship God. Most of them are poor and unable to buy Testaments. I hear that your honorable Society is giving away Testaments. I am pleased beyond measure. I write first to ask for Testaments, and second to thank you."

The last sentence of Mr. Hwang's letter reminds one of the leper in the Bible who returned to give thanks. We are gladly sending him a consignment of the life-giving little Books.

Just as the Lord has so marvelously answered prayer, and has raised up forces to oppose and put down communism in China, so in answer to the united prayers of His children in many lands, He can send a mighty spiritual awakening sweeping over China. Already remarkable revivals have occurred in certain places. In two districts at least the outpourings of the Spirit have been largely along the lines of the Welsh revival. Mr. A. J. Smith recently sent an account of how the revival began in Tamingfu in Chihli province. He said:

"The missionaries had been praying for some time, and the Chinese also, that God would send a revival in His own way and in His own time. We had ceased to pray for more missionaries and more money, but we were praying for a spiritual revival. Everything else was secondary. We also got to the place where we said said, 'Lord, send a revival; no matter in what mission, no matter in what province or station, just so a Holy Ghost revival is started.'

"We were greatly encouraged in our praying as we received letters from America, and from other parts of China, telling how the Lord was laying it upon their hearts to pray for a revival, and of the faith they had in God for a revival. A letter from a friend at T'eng Hsien, Shantung, said, 'Some day there is going to be the greatest revival in the world here in China, and we can not get ready too soon. His day is coming.' We gave prayer the pre-eminence. The best hours of the day and night were spent in prayer.

"God has wrought far beyond our fondest expectations. If anybody would have told us five months ago what would take place among the Chinese and foreigners we would not have believed it. Some of the missionaries would be called out of bed at 2 o'clock in the morning to pray. After the

burden of prayer had rested upon our hearts for a number of weeks, the burden also came upon the Chinese. They would get up at midnight, and weep and pray for the lost. They would get up early in the morning in the dark and cold and pray for a revival.

"Thousands of confessions have been made. Our best workers confessed to have sins in their lives. All kinds of confessions have been made. Restitution was made to the extent of hundreds of dollars. There was little preaching done. People would get up and quote a Scripture verse, then comment on it. Others would testify or tell of some experience and people would come to the altar of prayer. Such praying, and such Godly sorrow for sin, I have never witnessed in all my life. I knew that God had the power to work in such a marvelous way, but I had not expected it at this time to such a large extent."

Surely not only in China, but in the homelands as well, glorious revivals can be brought to pass if prayer is given the pre-eminent place. Charles G. Finney declared you can have a revival anywhere if you will pay the price. They paid the price in China; and the fire fell from heaven.

Almost simultaneously with the revival in Tamingful district, an equal or even more remarkable outpouring of God's Spirit took place in the Chao Chen district, across the border in Shantung province. Mr. L. C. Osborn recently sent me an account of how the church was transformed when the flood gates of heaven were opened. He said:

"Since the revival began the Chinese have shouldered responsibility as never before. A large part of the work that we have heretofore carried has been shifted to the shoulders of the Chinese. We will give ourselves to prayer, and the preaching of the Word. Praise the Lord!

"It was such a blessing to see open Bibles all over the house. Some of the sins confessed were as follows. A young man was so deceived by the devil that he intended to murder his whole family, and then to commit suicide. Another stole over $300 worth of narcotics. Still another defrauded a friend out of $100. One church member before conversion, poisoned two of his neighbor's cows; another confessed to shooting a man.

"A number of workers confessed to dishonesty in giving out famine relief money, and in handling of mission money. Adultery, borrowing things and refusing to return same, deceitfulness of all descriptions, worshiping idols after being in church several years, were among other sins. Many confessed to breaking all of God's commandments, pride in its worst form, love of self, covetousness, years of hatred toward the missionaries, stealing, long grudges where people had not spoken for years, the taking of revenge, mistreatment of parents, and many other sins.

"The revival spread to the outstations and whole families were united and reconciled to each other. One Sunday there were over 100 seekers at the altar of mercy. Practically all of these were people who had heard considerable preaching; parents, relatives and friends of the Christians. On this day there was much weeping and people dropped to their knees all over the house confessing their sins. Dismissed church members were praying for mercy, and those for whom we had given up hope were mightily revived. People came in for many miles around. God was in our midst. We shall never forget it. But if Jesus tarries and we are permitted to return to our work, we believe we shall see the 'greater things.'

"Five persons possessed with demons were delivered during the three weeks. The enemy was unusually busy, but the Lord got the victory in every case. Praise Him! Some who were under deep conviction ran away from the meetings, but God followed them and they returned, and in sackcloth and ashes bitterly confessed their sins.

"The night before our party left headquarters for Tientsin, being ordered out by the American Consul, we had a communion service with the Chinese which was followed by prayer and testimony. The Chinese said, 'It used to be you missionaries and we Chinese, but now we are one.' Praise God!

"Before this revival began it was impossible for the Chinese to see the importance of strict Sabbath Day observance, but now conviction seizes them, and they are strongly reproved for desecration of the Lord's day. Praise God! The benefit of tithing was also never understood by many, but now some are having to make up years of back tithing, and tithing in general is a joy. Others who have never tithed are promising so do so.

"What God has done He can do again! What He has done in one place He can do in all places, therefore let us pray and believe for a mighty revival."

It may be true that we are on the eve of an era of unparalleled spiritual progress in China. A missionary writes from Hong Kong that the leading native evangelists of South China recently said "There will be a hundred thousand more Christians in China two years from now than there are at present."

Each one who reads these lines can have a definite share in helping to bring to pass a great spiritual awakening in China. Will you not join with thousands of others in daily persistent believing prayer for a mighty outpouring of God's Spirit in this distressed land?

The Chinese pastors are distributing among their people many thousands of prayer cards asking them to spend a few minutes daily in earnest intercession. Will you not set apart a little time daily for special prayer that a righteous government may speedily be established, and that peace may prevail; for the missionaries and Chinese Christians; for the millions of unsaved; for the nation-wide distribution of New Testaments; and for an era of unparalleled spiritual progress?—*Methodist Recorder.*

A Worthy Pair Honored

(Continued from Page One)

of these, James Burgess, has for many years been serving the State or the United States as agronomist. He was present on Sunday. The affection borne for Mr. and Mrs. Hanner by those they thus helped is pleasing to know of. Had they been real parents the love could scarcely have been stronger. Visiting friends last Sunday brought with them materials for a real wedding dinner which were placed upon a long table in the yard and enjoyed by all present. Rev. W. F. Ashburn, their pastor, was present and called on Rev. T. F. McCulloch to return thanks. After dinner and a time spent in pleasant conversation the friends departed, glad that they had been permitted to have a part in paying this honor to these worthy people.

—Sunday has been set apart for worship and religious services. People should be slow to use the day for purposes inconsistent with these sacred uses. In fact, they should not do so. Let the Sabbath be kept sacred, not desecrated. We are not advocating a return to the spirit and method of the Puritan Sabbath, but a due respect for the purpose of the Christian Sabbath. The Son of Man is Lord of the Sabbath day. Let Him be duly honored in all our Sabbath day activities.

What other book beside the Bible could be heard in public assemblies from year to year, with an attention that never tires, and an interest that never cloys.—*Robert Hall.*

—If you are in doubt of anything don't be ashamed to ask, or if you have committed an error, to be corrected.—*Erasmus.*

The WORK *and the* WORKERS

The greater number of our churches, we believe, are rounding up good reports for Conference. There remain just four weeks in which to work, and we realize that all faithful pastors, and a great many faithful laymen and laywomen, are working diligently to make a good showing in reports to Conference. We hope that more charges, and more churches will make a 100 per cent report this time than ever before. Produce is now moving to the markets, and this should enable our people to pay up well during October.

Pay-Up Day

Please remember that October 16th has been set as Pay-Up Day. Get in all the funds possible by that day and mail as quickly as possible to Mr. V. W. Idol, High Point, N. C. Then use the remaining days to collect deficits.

That College Assessment

The assessment for College running expenses is one of the most necessary things before us. It is a small amount for each charge. It must be raised, or our College will suffer just that much.

One Per Cent for Superannuates

Please turn to page 50 of last Conference Journal and read report of Committee on Superannuates, and find:

"That each church in the Conference be asked to add to their budget, consisting of pastor's salary, Conference claims and current expenses, an amount equal to one per cent of the total amount of budget for permanent fund of the Superannuated Fund Society."

"That all ministers and preachers be asked to contribute one per cent of their salaries to the Permanent Fund of the Superannuated Fund Society."

Not much has been said about this during the year, but of course pastors and people will respond to this Conference action.

Conference Map

We occasionally have inquiries concerning the Conference map. The printers now have the finished map, and we will soon have 700 printed copies for distribution. Some 400 copies have been subscribed for at 25c per copy in quantities, or 35c per single copy. We will distribute these before Conference, if possible; if not, they will be at Conference for distribution.

Visitation—Melton's Grove

On Friday, September 24, we were at Melton's Grove for quarterly conference in the afternoon and for preaching in the evening. The conference was well attended, and a splendid audience gathered for preaching. The people here seem very greatly encouraged, and so far as we can tell the church is in the best condition it has been for years. They have on hand a plan to increase pastor's salary by about $100 for next year.

Rockingham

The entire day, Sunday, September 25th, was spent with our people in Rockingham. This was a happy day for these people. They had all debt cleared on church building, and we had the privilege of dedicating the church. The pastor had planned all-day services, and I preached twice, and Mrs. Dixon spoke on missions at the afternoon service. They took offerings for the budgets during the day. Pastor and people are happy in the work, and plans are on to increase salary for next year.

Bethesda

On Monday, September 26th, we went to Bethesda church, near Cheraw, S. C., for quarterly conference and preaching. The service was well attended for a Monday morning. Rev. J. H. Trollinger is pastor of these three charges, and is loved by his people and is doing a splendid work for the Master.

Pageland

Monday evening found us in services in our church in Pageland, S. C. There was a good congregation present, and they gave earnest heed to the Word. Rev. C. E. Phillips, the pastor, is loved by his people and is rendering splendid service.

Stallings

On Tuesday morning, September 27th, we drove to Stallings, on Mecklenburg, for preaching at 11 o'clock. It was a beautiful day and a busy time for cotton-pickers, but really more people came for the service than I had expected, and they were very attentive to the Word. We had a good time together, and we trust that their reports to Conference will be better because of the visit. After dinner with the pastor and his wife, Rev. and Mrs. W. T. Totten, we headed toward Charlotte. Here we spent the night with Rev. and Mrs. H. F. Surratt and had the privilege of talking with them over their work.

North Charlotte

We spent a part of Tuesday afternoon looking over the grounds and studying conditions in our North Charlotte work. At night we met a number of our people there in the church hut and talked over the entire situation with them. From all we could learn, by both seeing and asking questions, we believe there is a good opportunity of building up a church in this part of Charlotte. Rev. F. M. Furr is serving as pastor since Brother Braswell had to give up the work. They have a splendid corner lot on one of the main roads leading into North Charlotte, and just as soon as possible they propose starting to build the Sunday school rooms for a permanent church plant. They deserve the sympathy, the prayers, and the financial support of the Conference.

Concord

We stopped in Concord a few minutes to see Rev. D. A. Braswell, but did not find him at home. Inquired about him and learned that his physical condition has not improved much.

We stopped for just a few minutes to look over the new Sunday school plant now being erected in the rear of our First Church plant. It is a splendid building, similar to our Sunday school plant in Lexington, and will add much to our Concord church.

Littleton

On Friday evening, September 30th, I drove to the home of Rev. J. B. O'Briant and spent the night. Did not preach anywhere, but Rev. N. M. Harrison and Rev. A. D. Shelton came in and I had the privilege of a conference with these three brethren concerning the work in this territory.

Greensville

Saturday, October 1st, found us with Rev. H. L. Powell and his people at Hobb's Chapel, Greensville Charge, for preaching and quarterly conference. These people attend their quarterly conferences well. It was a pleasure to preach for them, and to preside over their conference. They did not feel that they could increase salary, but they did hold their own and set salary at $1,500 for next year.

They also instructed the delegate to ask for the return of the present pastor. Brother Powell's people love him, and consider him a fine preacher.

Chase City

Sunday, October 2nd, we were at Chase City. Here we met a fine congregation who listened very attentively to the messages. I preached twice and assisted in dedicating this splendid country church. They are happy that all debt is cleared and their house dedicated to the service of God. This church is rather far removed from our other churches and the people are desirous of being attached to some other church or churches for next year. Rev. W. C. Sanders has served them this year, and they speak well of him and his work.

Rally Day

It is not too late to hold Rally Day in your church. Appoint the day, round up your forces, and take a good offering for Christian education. This will count on your G. C. B. if sent to Mr. V. W. Idol and marked Rally Day offering.

Appointments

October 8, Saxapahaw, quarterly conference.
October 9, Randleman, dedicate church.
October 12, Haw River Mission, quarterly conference.
October 13, Tabernacle, quarterly conference.
October 15 and 16, Forsythe, quarterly conference and dedicate church.
October 21, Davidson, quarterly conference.
October 21, Denton, at night, quarterly conference.
October 27, Moriah, quarterly conference.
October 30, 11 a. m., Hickory Grove, Chatham, S. S. convention.
October 30, 2:30 p. m., Liberty-Siler City, quarterly conference.
November 2, 9:30 a. m., opening session of the Annual Conference, Asheboro, N. C.

Faithfully yours in the Master's service,

A. G. Dixon.

PRAY FOR THE ANNUAL CONFERENCE SESSION

Much important work must be done, and many important changes must be made during the sessions of our coming Annual Conference which will affect our institutions, our charges, and the lives of our pastors and their families, and the upbuilding of Kingdom interests throughout our Conference for the years that are to come.

No man or set of men should act hastily on great issues. Let us pray much, and be calm in our souls, and then act boldly upon the leadings of God's spirit.

We are hereby asking every Christian who who reads this, to stop and pray most earnestly that the will of the Lord may be wrought out in our every Conference action, and that His Spirit may prevail in all that is done.

If we pray aright He will hear and answer, and if His will is done in it all then each one of us should be happy. He will direct if we but trust.

Faithfully yours,

A. G. Dixon.

THE CLIMAX OF THE RALLY DAY PLANS

One Rally Day is no sooner over than we begin the plans for the next one. And a Secretary's anxiety increases with the passing of the days. Then comes a pause. It is weeks and often months before we know just what the results of our work, promoting, praying and planning are. Then we wonder if every pastor will make it a point to see that the offering is not only sent in promptly but designated as "The Rally Day Offering."

But we are learning to be patient. The interest of our people in Rally Day and in the cause of Christian education is certainly increasing. The offerings last year increased twenty-five per cent or over forty-two hundred dollars. These things alone keep us encouraged to the point of real enthusiasm.

It is somewhat surprising, however, that so many of our churches do not use our supplies or observe the day. We are anxious to give the material the widest possible distribution for the information it contains and the character of the play, pieces, etc., is sure to be beneficial.

If you have not sent in an order for Rally Day supplies, do so as soon as possible. Make as careful preparations as circumstances warrant and the results will be satisfactory to all. Send orders to Frank W. Stephenson, Executive Secretary Board of Education, M. P. Church, 613 West Diamond Street, North Side, Pittsburgh, Penna.

DIVISION OF DECIMALS

By Marion B. Knight

"I can't see any sense to it," exclaimed ten-year-old Edna while she waved her pencil defiantly and finally thrust its point through her work paper the more emphatically to express her disgust.

"No sense to what?" asked her mother in that gentle conciliatory tone I had learned so early in my visit to associate with the evening home study hour.

"Oh, to this pointing-off business or to the old rule itself for that matter," returned Edna. "Now you just listen! 'Move decimal point (it's division of decimals, you know) in divisor to the right as many places as are needed to make divisor a whole number!' I can't read any more of the nonsense. If I don't make any mistake I get the answer right, but I can't see through it; why do all that moving of the decimal points?"

"Did you pay strict attention when the teacher explained it?" asked the gentle voice cheerfully.

"She didn't explain at all. Just said, 'Apply the rule ex-act-ly.'"

"Great old teaching I call that," put in Harold, who, being a senior in high school and brimming over with wisdom, must of course take a hand in the discussion. "Don't she know," he continued, "that a clear understanding of why things are so is the *sine qua non* of learning? Good illustration of the faulty methods—"

Without attempting to interrupt Harold's arraignment of modern school methods, mother reached out for the arithmetic book. "Perhaps I can help you, if I can remember," she said doubtfully in an undertone.

Thus ignored, Harold turned to me for attention and I gave it, but only outwardly, for already my mind was groping among the half-remembered phrases of my far-off school days. Ah! "pointing off as many places in the quotient as the places in the—"

"There's too much mechanical teaching," Harold's voice went on. "No appreciation of the value of interest and perception of reasons, no—"

"Halloo! Harold, since when have you changed your lectureship from tennis to pedagogics?"

We all started at this interruption. It was Professor Ward, next-door neighbor, who, pushing open the door, entered without ceremony.

"You must hold your audience spellbound, Harold, for I rang three times and no one answered. Is your father at home?"

"No, he has gone to New York," said Harold.

"But you, professor," said mother, "are always welcome and never more so than just now. Won't you explain this division-of-decimals rule to Edna? We can't understand the why of it."

Professor Ward held out his hand for the proffered arithmetic and for a moment or two scanned the objectionable rule. Then turning to Edna he asked, "Do you fail to get the answers when you follow the rule?"

"Oh, no, but I don't understand why—" she began.

"Your rule is all right," interrupted the professor. "All you have to do is just use it. Edna, you are only a fifth grader. You couldn't, just *couldn't,* understand the why, if it were explained. You would get confused following the whys; but maturer minds can grasp them. After a few years"—and he playfully tapped Edna's head—"you will have grown something in here which will be able to understand it all, though I've known people who had pretty good minds who never attained the power to grasp the harder mathematical concepts, but I think you will. Follow your rule now and you'll come out all right."

Then the professor fell to discussing tennis with Harold, Edna returned to her decimals, and I withdrew to my seat by the fireplace and to the train of thought which his words had started.

"You are only a fifth grader. You could not understand, if it were explained." Those sentences shot down deep into my consciousness, down where in secret anguish of soul I had struggled to understand the heart-rending division problem which life had set me. Outwardly my calmness was considered evidence of my success with the problem, but inwardly my heart had been stormed by ravening wolves. Resentment and rebellion wrought their havoc.

Life, both as we look upon it and as we experience it, is full of subtraction and division problems, and with some such problems an understanding of the reason is necessary for their solution. For such an understanding I had eagerly sought. Moreover, life's real problems are difficult at best, but when complicated, as they sometimes are, by the criminal neglect, selfish blunderings, or even well-meant stupidity and inopportune blindness of other people, oh, then we all know how distressing is the confusion which seems to place them beyond solution. For my part I could only reiterate my pitiful "Why? Why?" Could I but *understand the reason,* I could surely rally my forces on the problem. But no explanation had been vouchsafed me. The professor had accounted for its withholding. Mine was a problem that could be worked not through understanding but by using the rule.

I am only a fifth grader in the preparatory school of life, and it is actually true that my mental and spiritual capacity is not yet equal to understanding the ways and purposes of the Infinite God. No satisfying reason will be given, but there is the rule. Use it.

"You believe in God." (Put the decimal point right there.) "Believe also in me." "Let not your heart be troubled." In the world ye shall have tribulation: but be of good cheer; I have overcome the world." "And, lo, I am with you alway."

Painful and slow your steps may be as you work for the desired answer to your problem, but, if you follow the rule, the answer will come at last and it will satisfy.—*Zion's Herald.*

A FORGET PARTY

"Did my son post that letter I gave him yesterday?" asked Ned's mamma.

Ned's hand dived into the inside pocket of his coat and brought out a crumpled letter.

"I'm sorry, mamma!" he cried, seeing the grieved look on his mamma's face.

"I, too, am sorry," responded mamma, "as that was a letter inviting Aunt Amy to stop off here on her way home."

"Oh!" cried Ned. "And I so love Aunt Amy!"

"If you catch this mail, the letter may yet be in time," said mamma.

Ned ran off as fast as he could to post the precious letter.

Uncle Charlie knew that Ned had been forgetting again, and he thought of a plan to cure Ned of this habit.

"Ned will be eight years old Saturday," said mamma that day at teatime.

"Can I have a party with boys and girls, and plum cakes and candies?" cried Ned.

"Of course, you can," said Uncle Charlie. "I'll buy the candles—eight and one to grow on."

"I'll bake the plumcakes," said mamma.

"I'll write the invitations," said Sister Nell.

"I'll make a heaping platter of fudge," laughed Aunt Amy, who after all, had gotten the delayed letter in time.

"And I," said papa, "will send up some ice cream."

Ned danced for joy and ran off to school.

"Do you think," asked Ned at dinner Saturday, "my party will come right at 2:00 o'clock?"

"Well, well," said Uncle Charlie, "I forgot all about those candles."

"I've been so busy," said Aunt Amy, "that I forgot to make the fudge!"

"And I," said papa, "forgot to order the ice cream. It is too bad!"

"It doesn't matter at all," said Sister Nell, "for I forgot to invite any one to the party."

Ned's face grew longer and longer, and he looked at his mamma, who had not spoken yet. Surely she had not forgotten!

"Why," laughed Uncle Charlie, before mamma could speak, "It'll be a forget party, won't it?"

This was too much. Ned burst into tears and ran to his own little room. After what seemed a long, long time to Ned, and to Ned's mamma, too, she stole upstairs with a great big piece of plum cake, for try as she would, mamma could not forget her little boy's birthday.

After that, when Ned forgot, which he seldom did, some one would say, "I guess we better have another forget party."—*J. V. Roach, in Christian World.*

TRYING FOR THE BEST

Two boys worked together in the same school, and were equally bright. But there was a big difference in them, after all, as time showed.

"If I get second prize, I'll be satisfied. That's what I'm going to aim for. No use trying for first—too many after it now," said one of them.

"I shall try for the first, whether I get it or not. I'll have the satisfaction of knowing that I tried for the best," said the other.

It happened that both won their prizes.

"I'm satisfied," said the second-prize man. "I got what I tried for."

"I am more than satisfied," said the other one. "I got the best—and the inspiration to keep on trying for the best in life."

They went through life as they began. One tried for the best always, sometimes winning, sometimes losing, yet with the joy of past success to cheer him over every failure.

The other aimed lower and won and lost, as all must do. Yet even when he won he held only second place, because he did not try for anything better. And no one can rise above his own endeavor.—*Cora S. Day.*

The English Bible—a book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power.—*T. B. Macaulay.*

FROM PASTORS *and* PEOPLE

Harmony, Yarborough Charge.—Guess You have been wondering why you haven't heard anything from this part of the "vineyard," but your scribe has been wrestling with Science, Geometry, Latin, etc., and can't get much else on her mind, but I wish to express appreciation of Brother Asheburn's labors here. His earnest messages were full of Gospel truths, and we feel that more good was accomplished than was visible.

Brother Cowan filled his appointment Sunday and the last communion service of the year was offered.

Brother Cowan and family have endeared themselves to the community and we hope they will be returned to us another year. We are sorry to report Miss Kate Medlock on the sick list, but hope she will soon be up again.

We are planning a Rally Day service some time soon, date not yet decided upon.

REPORTER.

Democrat Charge, Pleasant Gap.—Our revival which began the first Sunday in September ended the following Sunday. We believe that the meeting has meant lots to our community and we feel that the church has been greatly revived.

We were glad to have with us during our revival some folks from High Point and Thomasville. Mr. T. B. Ridge and family of High Point, Mr. Odus Ridge, Mr. J. M. Gallimore and Mr. Bingham Wilburn of Thomasville. They were a great help to us. They sang a number of quartets and other special songs. While they were here they made a visit to Mt. Mitchel. The pastor and friends appreciated their visit with us and hope they will come back again.

The pastor was also visited a few weeks previous by his sister, Mrs. Hill, Mr. T. A. Cranford and family, also Mr. B. M. Miller and family of Thomasville.

The second Sunday in October will be the last appointment at this church for this year. The fourth quarterly conference will be held on Saturday before the second Sunday in October at Pleasant Gap church.

God bless our pastor, Rev. H. W. Bell. We believe he is a great man. He is a big preacher. We alway expect wonderful sermons each time he preaches.

REPORTER.

Bessemer City.—Our Sunday school is now moving from 152 students to two hundred and we are praying for that number. This church is on fire for the Sunday school and they are now planning to build more school room.

Our revival will begin on October 2, 1927. Rev. Walter Isenhour will be the pulpit help, so you pray for us.

Church is putting her faith on legs and Christianity on wheels and we can see in the near future a great day for our church in Bessemer City. W. L. CARSON.

Lincolnton.—We have painted the church inside and out and remodeled the inside, so it looks like we are doing something and we are; don't let that fool your tin top.

I have been in revivals this year almost five months and this has been one of my most successful years in evangelism.

In 1921 on Mecklenburg charge under Bible ministry, 45 members were added to the church. Almost 1-20 of all that were added to the church that year.

God hears when we call and God helps when we work. God said to his Son, "Let us make man in our image;" today he says to you, "Let us make man."

We are the army and God is the Captain. Why not march on to victory? May God bless use all in our efforts to establish his kingdom.

We are closing out our tent meeting here on Rhyne Heights Sunday evening, October 2, 1927. We have had a wonderful meeting. Because I have called sin by its name and persuaded men and women to lay down the sin business. People have come from far and near to hear the old gospel gun put shot and shell into the ranks of the devil. People of other denominations have blended their songs, prayers and personal work with us for the Master's cause.

Our Sunday school and Christian Endeavor are marching on to higher heights. Our church is moving on fine now.

W. L. CARSON.

Orange Charge, Chestnut Ridge.—The revival meeting began here Sunday, September 25th, and closed Thursday night, September 29th.

Rev. Edw. Suits did all the preaching except one sermon by Rev. D. R. Williams, and one by the writer.

We were glad to have the following ministerial brethren attend the meeting: Brothers Carr and Contrell of the Baptist church; J. D., T. A., D. R. Williams and M. I. Crutchfield of our own conference These all rendered valuable assistance in the meeting as did a number of the people from adjoining M. P. Churches, especially Brother T. O. Pender from Mebane who led the singing part of the time.

The preaching of Brother Suits was of a high order and made a profound impression. I do not believe it was ever my privilege to hear a stronger series of sermons.

The visible results were not what we had hoped for. Very few of the unsaved attended the services. Four were converted. Four joined the church. Some were reclaimed, the church was revived.

A purse of $40.00 was presented to Brother Suits, to partly express the appreciation of the people.

Think the church is in the best shape spiritually it has been during the present pastorate.

To God be all the praise.

B. W. WILLIAMS.

Halifax.—We began our revival services at Eden on the first Sunday in August and at Bethesda on the second Sunday in August. Rev. H. W. Maier, of Thomasville, N. C., assisted me at both places, and he was at his best and did some good preaching and the people were well pleased with his messages. We did not have the visible results that we expected but we feel that great good was accomplished. We began our meeting at Union church on the third Sunday in August. Rev. M. P. Chambliss of Henderson, N. C., assisted us here and did some good preaching and the church was greatly revived.

We began our meeting at Hollister on the fourth Sunday in August. Rev. Edward Suits of Mebane, N. C., assisted me here and did some good preaching which resulted in great good; five were converted and united with the church and several were reclaimed and the church was revived.

We began our meeting at Harmony on the third Sunday in September. Rev. N. G. Bethea, (a former pastor) of Lexington, N. C., assisted us here. Brother Bethea brought us some fine messages which I think will result in great good. On Friday night he delivered a lecture on his travels through the Holy Land at Bethesda church. This lecture was enjoyed by all who heard it.

We began our meeting at Ringwood on the fourth Sunday in September. Rev. A. D. Shelton of Pleasant Hill, N. C., assisted me here and delivered some good messages which stirred the hearts of the members of the church and on Friday night nine came forward and knelt at the altar for prayer and were converted or reclaimed. Two united with the church at Ringwood and there are two or three to unite with other churches.

It is a very short time until conference and we are behind with our collections, but we can always count on our members to come up with a good report on the last round.

Let us all pray that we may all bring up good reports and that we may have a good conference. C. L. SPENCER.

Tabernacle, Tabernacle Charge.—Attendance at church and Sunday school was good Sunday. Brother Ashburn preached one of his best sermons at 11 o'clock. We were glad to have a number of visitors worship with us. Among them were Brothers T. F. McCulloch and Eugene Causey of Calvary church, Greensboro.

Our last quarterly conference for the year will be held Thursday afternoon, October 13th, in Tabernacle church.

The Missionary societies will also hold a meeting that afternoon in the church. We hope to have a good report for Annual Conference.

A surprise wedding anniversary dinner was given Brother J. E. Hanner and wife Sunday. While Brother Hanner attended church, as is his custom, a large table was erected on the lawn and members of relatives and friends gathered in honor of the golden anniversary of the marriage of Brother and Sister Hanner.

A bountiful dinner was spread which everyone present enjoyed.

The table was decorated with bouquets of roses and dahlias.

Pastor Ashburn, Brothers J. F. and T. F. McCulloch were present, also the Brother Fox who performed the marriage ceremony of Brother and Sister Hanner. This couple who have been married 50 years are our most valuable church members

Never in the memory of this writer have we known this couple for any reason, to grow indifferent toward their church or forsake it in any way, but have known them as faithful and active church members.

We wish for them many more happy wedding anniversaries.

MRS. R. R. H., Reporter.

Haw River Charge.—Last Thursday was a sad day for Haw River Charge. Mrs. John Jones of Mizpah church, after a brief illness from blood poison, passed away at St. Leo's Hospital. Later in the evening while returning from the Harvest Jubilee at Reidsville, Brother Charles Lucus and wife of Fair Grove church with their two children and a Mr. Johnson who was driving the car, were crushed to death at a railroad crossing. The lives of the entire family of Brother Lucus who were living at his home were crushed out. All four were buried at Fair Grove in one grave.

We have never, before, seen so many people at a funeral.

The funerals were conducted by the writer assisted by Brothers Ashburn and Gilespie of the Baptist church. The sympathies of the entire community go out for the bereaved relatives. W. D. REED.

Glen Raven.—We are getting on fine, especially the finance part of the work. We will hold our fourth quarterly conference on Saturday before the third Sunday in this month, at this church, at 2:30. Hope to have fine reports from all.

Our Children's Day program was a success and enjoyed by all present.

Sunday, September 18th, we received Mr. W. D. Pearce by letter.

On next Sunday our Alamance county Sunday school convention will be held at Bethlehem Christian church, Altamahaw. Hope to be well represented. Fourth Sunday Rev. David Shepard, a ministeral student of Elon College, preached for us in the absence of our pastor. We all welcome him any time.

Conference will soon be here and we trust this will be the greatest one ever held.

Best wishes. REPORTER.

Asheboro.—Our Rally Day services were held on the fourth Sunday in September with good results. The Sunday school stayed for the morning service and the auditorium overflowed into the Sunday school annex. An interesting program of one hour's length was rendered. The offering for Christian Education was about sixty dollars. One of the new features of our Sunday school work is the Intermediate-Senior Department with Brother Robert Lloyd as superintendent. We now have the following departments in our school; cradle roll, beginners, primary, junior, intermediate-senior and adult.

At the evening hour on Rally Day Rev. J. Clyde Auman came down and preached a splendid sermon. Our people were delighted to hear him again. Last Sunday, due to several big family reunions, nearby revivals and the results of the Randolph County Fair, things went down almost to the zero point but we are hoping to start up again soon.

The pastor will be in Charlotte this week including next Sunday assisting Brother Surratt in a meeting. In the pastor's absence next Sunday morning Rev. Robert Lloyd will preach. There will be no evening preaching service. J. E. PRITCHARD.

Jerusalem.—The date for the meeting of the 100th Annual Conference is rapidly approaching. There are only three more weeks after the present week in which to prepare for the conference. This writer will have only two more appointments at Jerusalem between now and the Annual Conference. What is done by the various charges must be done speedily. There will be a hustling around on the part of stewards from now until the last Sunday before conference in securing the finances for the pastors' reports to conference.

As stated in the foregoing paragraph we will have two more services before conference, next Sunday morning and the third Sunday morning. After that we will be looking forward to November 1 when we will go to Asheboro for the Annual Conference. This writer will endeavor to make one more report for Jerusalem before conference.

C. B. WAY, Reporter.

Mitchell's Grove, Guilford Circuit.—While we have been silent for some time, yet we are still pressing on in this beautiful highway of holiness that leads to life everlasting.

Our Sunday school is doing good work; have a very good attendance. We have one of our young men, Graden Ring, for superintendent. He also is a student at our High Point College. Graden has proved himself for some time to be one of the most loyal church members, always present; he is dependable, he never fails us, rain or shine, cold or hot. We are looking for still greater things from his life, for he is so faithful to his church. Then we have Brother Lewis Cashatt for our Bible teacher; he is always there and enjoys the study of God's Word, and we are thankful for his interest in the class. We have five classes and the teachers are real faithful. Miss Josie Parsons has the Intermediate class, Mrs. Mitchell the junior class, Miss Nina Jones has the primary class and Miss Rosa Cashatt the beginners' class. Then David Cashatt, who has been our secretary for a number of years, never fails us, but always there through shine or shade. Faithful attendance has much to do with the progress of the Sunday school especially the regular attendance of the officers.

Our special meeting was fourth Sunday in September at 11 o'clock. Rev. Mr. Braxton, a student at High Point College, preached a splendid sermon; at 2 o'clock the children from our Children's Home game a program which was very much enjoyed by all; the collection was a very liberal offering which amounted to about $50.00 that was pledged and paid, so we seemed to have the evidence of the spirit of the Lord right at the beginning of the meeting. Then at night Rev. Braxton gave us another good serman. Come again, Brother Braxton. We have so few young men today that seem to hear the call. Our young ministers that are truly and sincerely preaching the Word need much enrouragement in this fast age; so many more things to attract their attention which the older ministers did not have to contend with. On Monday Rev. J. H. Moton came and remained until Friday night, when the meeting closed. Brother Moton preached at 2:30 and at night and most of you know how Brother Moton can preach. Well, he just seemed to be at his best. We had a great revival and feel that both saint and sinner feel they want to live better than ever before by hearing such wonderful, soul-stirring sermons. May the Lord bless Brother Moton and give him souls for his hire. May he live many more years to preach the blessed Word of God, and may his last days be his best days. We welcome him back again to our church and into our homes.

MARTHA PARSONS.

Hickory Grove.—Our revival meeting, which was in progress for six days, came to a close last Friday night. We had about twenty conversions, with nine additions to the church. Rev. W. M. Loy, of Burlington, did the preaching. His preaching was very interesting, constructive and convincing. Our attendance was good. It can safely be said that the work here is progressing nicely. While we are doing nothing astonishing, yet all forces are pulling together and are encouraged and optimistic. However, we need your prayers.

ELIZABETH GLASS, Reporter.

Corinth, Littleton Circuit.—Rev. J. B. O'Briant has filled two appointment here since our last report. He always brings us a good message. After services yesterday the church officers were elected. Our church financially is behind and Conference is but a month away, so we must hurry to get in line. M. J. Morris gave us a good lecture on church finances yesterday.

We have a new Sunday school superintendent, Mr. G. D. Insco. We wish him much success. Mrs. Carter is our organist.

We were glad to have attend services here yesterday Mrs. C. T. Hardy and children, and Mr. Clifton Morris, of Lynchburg, Va.

Mr. and Mrs. B. F. Morris visited friends at Greenville and Farmville, N. C., last week.

Miss Louise Insco, of our community, left the 27th for Greenville E. C. T. C. where she will attend school. We shall miss her very much.

Bonney Morris, teacher of the Junior class, left Sunday for Davis-Wagner College, Norfolk, Va. He is a young man of good promise and we hope to hear good reports of him in school and later in life. We shall certainly miss him at church and Sunday school.

Rev. H. L. Powell visited in our midst one day last week.

Mr. and Mrs. Louis Pepper and baby have returned to New York after visiting his mother for several days.

Mrs. M. S. Harrill is visiting her daughter, Mrs. M. J. Morris.

Don't forget services here the fourth Sunday afternoon at 2 o'clock. We hope to have a large crowd as this will be our last appointment before Conference.

With best wishes.

MRS. B. F. MORRIS, Reporter.

Spring Valley, Vance Circuit.—Our special meeting began the third Sunday in September. Rev. R. C. Stubbins came on Monday and preached through Friday night. Brother Stubbins did excellent work. There were several professions, and the church was greatly revived.

Our Sunday school is doing fine. Last Sunday we had 67 present, and yesterday we had 75. We know from this that the Sunday school has been revived since the meeting.

The Woman's Home Missionary Society met last Wednesday at the church with a very good attendance. Reports were read from various committees, and it was decided to have an ice cream supper real soon to help on the budget.

Our Christian Endeavor Society met last night with the largest crowd since early spring and a very interesting program was fully carried out. The subject was, "What Would Happen If All Church Members Were Really Christians." Just what would? Ask yourself that question.

Mrs. J. B. Wiggins delightfully entertained the Young People's class of the Sunday School Friday night at her home.

The fourth quarterly conference will convene at Flat Rock next Saturday. We hope to have a good report. REPORTER.

High Point.—Dr. Leonard B. Smith of Wilmington, Del., who is conducting a series of meetings for two weeks in the First church, is delivering most timely, practical, and convincing sermons every evening. Dr. Smith is as eloquent a speaker and as consecrated to service and God as the First Church congregation has ever had the pleasure of hearing. He came on Monday evening, September 26, not as a stranger to us, for he had conducted three revivals in the old church, the last one having been eleven years ago, but the years have added power and force to the man and his character until today after a ministry of twenty-one years he stands without a peer among his fellows in the denomination. On Sunday morning his message to the large audience was an eloquent masterpiece of word-painting as he depicted Jesus, the dying Lamb of God, on the cross. The theme of his discourse was "Why Jesus Christ died." He emphasized Christ's humiliation as He hung upon the cross between two common thieves, suffering alone and forsaken, and His exaltation, as He cried with a loud voice, "It is finished!" He died that He might bear the sins of the world and that we might live; that He might carry us to glory. He is in Heaven now, interceding for us. At this service Mr. Clarence Schultheiss sang a lovely solo, "Hear, O Heaven, Give Ear, O Earth," with fine effect. The choir rendered a beautiful anthem "O Saviour of the World." At the evening service, Dr. Smith spoke on "Times Once and Now," and compared conditions in our day with those of the time of Paul. He declared in part that Paul discovered in Athens too much false religion, and today one finds too little real religion. People then were ignorant, and perhaps could be excused for a part of their sinfulness; today there is no excuse for ignorance, that it is sinful ignorance, not ignorant sinfulness." "Paul was announcing a brand new theme; mine, though the same, is ever new. He was attempting to displace in their hearts a multitude of gods; my purpose is to make a place for the "only true and living God." He was attempting to uproot false faith; I am enjoining the old faith, God's only remedy for sin. Paul discovered at Atheus too much of false religion; I find in High Point too little of real religion. He attempted to get the people away from their many altars; I'm trying to get people closer to a few altars. The effect of Paul's sermon was largely the possible effect of mine; some mocked, some waited to hear him again, and some believed." Dr. Smith preaches the old doctrine of repentance as the only remedy for sin; he says that repentance is not fear, or feeling, or a resolve to improve on the past; but it is a complete "change of mind" toward sin and self and God. This is what God commands all men everywhere to do." Dr. Smith believes firmly in the family altar, observance of the Sabbath, the conservation of our youth to the church, and a consistent life for professing Christians.

On Monday afternoon at 3 o'clock, despite an all-day rain-storm, a goodly number of the members of the two Missionary Societies met at the church for the general October meeting. Mrs. C. L. Whitaker, president of Foreign Society, presided, and after reading a chapter, led in a fervent prayer. The three circles made good reports. Each circle will hold a meeting at separate places on third Monday of each month, and has pledged to raise $100 for our Budget. In the Home Society Mrs. E. L. Ballard, presided. An additional $7.00 was contributed to Scholarship Loan Fund in the College, making our contribution $57.00. Mrs. George T. Penny gave her check for $100 as her annual Scholarship in Alvan Drew School, Pine Ridge, Ky., and a rising vote of thanks was tendered her for her generosity. This is the fifth year that she has contributed this amount, which has paid the expenses of a young girl, Argent Park, through High School, and she expects to graduate from eleventh grade next May. This shows a fine spirit of helpfulness on the part of Mrs. Penny. The question of our society giving a Scholarship in High Point College each year to a certain boy or girl for the four years' course was discussed, and we decided that it would be a splendid thing to do, but no definite steps were taken. Dr. Leonard B. Smith then came in, and delivered a splendid, heart-to-heart talk on the importance of saving our youth while of tender years. He stressed the importance of the mother's influence in the home, and the numberless temptations of modern life to lure our children's feet into paths of indifference and sin. This was a most practical, timely talk on a subject of vital interest to us, most of whom are mothers, and our heart's desire is to see our children Christians, growing up to become God-fearing men and women.

The Executive Committee of the Woman's Home and Foreign Missionary Societies is meeting today (Tuesday) with Mrs. C. L. Whitaker on College Circle. The members will be served lunch in the College dining room.

We are much pleased to announce that the condition of Capt. A. M. Rankin is improving, and he hoped to be out again in a few weeks. A host of friends will rejoice to hear this glad news from this staunch and loyal layman. We are also delighted to learn that Messrs. J. W. Hinkle and D. A. Neese, who have been quite ill, are improving. The many friends of Mrs. W. P. Pickett will be pained to learn that she is ill in bed, suffering from neuritis.

Caroleen Charge.—Our revival meeting began the third Sunday in September and continued ten days. Rev. G. H. Hendry of Concord was pulpit help except on Saturday night Rev. Mr. Hornbuckle, pastor of Caroleen M. E. Church, delivered a fine sermon. Also Sunday morning the pastor, Rev. L. S. Helms, delivered a fine sermon. Then Sunday afternoon at three o'clock Mr. Hendry preached a special sermon to men and boys only.

The congregation was very good at the night services. Mr. Hendry delivered some splendid sermons. I am sure the meeting was a help to all that attended. There were several conversions, but no members added to the church.

We were glad to have Rev. Mr. and Mrs. Hendry and little daughter visit in our home several times during the meeting. Hope they will come to Caroleen again in the near future.

There will be an all-day service at Caroleen M. P. Church the serond Sunday in October; the fourth quarterly conference will be in the afternoon. A large crowd is expected to be present. We ask the prayers of all the good people that Caroleen Church may be a growing church for God's service that much good may be accomplished in the future.

FANNIE McKINNEY.

Asheville.—We were very glad to receive into our membership Mrs. Jarvis Eller last Sunday.

Pastor Bates is preaching earnest sermons. Our church is endeavoring to wind up the year with all the budgets paid.

Brother R. Fletcher Williams was married to Miss Josie Rymer this (Monday) morning at 10 o'clock. The bride was visiting her brother and sister, Mr. and Mrs. Furman Rymer, at 114 Westwood Place, in West Asheville. She has been on the staff of the N. C. Children's Home Society in Greensboro for several years. Brother Williams lives next door to that institution on Fairmount street. The bride's father and mother, Mr. and Mrs. T. M. Rymer, were present; also, besides her host and hostess, her brother and sister, Mr. and Mrs. Frank P. Rymer and their little son, Frank, Jr., who was ring-bearer; and her sister Miss Flora Rymer, who was maid of honor, and the only attendant. Others present were Miss Miriam Williams, daughter of the groom, and Miss Miriam Spoon, of Greensboro, Rev. J. S. Williams and Mrs. Williams. Mrs. Frank Rymer played the wedding march. Rev. J. S. Williams performed the ceremony. The home was adorned with beautiful flowers and evergreens. Dainty refreshments were served.

REPORTER.

Matthews Chapel, Greensville Circuit.—Our revival meeting which was in progress the third week came to a close on the following Thursday evening. Rev. H. S. B. Thompson was with us on Sunday, and Rev. R. S. Troxler, of Lexington, came to us on Monday and was with us to the close.

Several conversions were made, and one added to the church, but yesterday being our regular preaching Sunday two others came forward for church membership.

I am sure everybody received a great blessing by having Brother Troxler with us. He delivered excellent messages that I feel sure we were drawn closer and are better prepared for our work. We hope to have the privilege of having him with us again some day.

Sunday school and Christian Endeavor are progressing nicely. We have curtains ready for our Sunday school rooms but haven't as yet put them up. Last night we had a good topic for our Christian Endeavor, and our program was very interesting. "How Can We Make Our Society More Successful" was the topic for discussion. At the conclusion of our program Mr. Norwood, of the Baptist church, gave us a brief talk on the "Prog-

ress of our Young People in the Future." This was very interesting.

We are planning a circuit rally for the fifth Sunday in this month, which will be held at Matthews Chapel. All churches on this work are urged to prepare a short program for the day and we will also have a place for some good speaker. There will be all-day services.

Do we realize another conference year is drawing to a close, and can we look back over the past and see our work well done? But if we have made mistakes, we would not like to repeat them.

We are expecting Brother Powell to return for the fifth year.

Just recently our community was grieved and shocked when we learned of the most sudden death of little Frances Powell. Our hearts go out in sympathy to Brother Powell and family. May the dear Lord comfort them and bind their broken hearts.

LOTTIE EDWARDS.

South Lexington.—The work of the church and Sunday school has been moving along fairly well since our last report. The Sunday school attendance has been "picking up" for the past few Sundays. There were 146 present last Sunday. The offering amounted to $4.82 which was for the Children's Home.

There was no preaching at this church last Sunday morning, as the pastor, Rev. A. Ridge, was at Mount Carmel at 11 o'clock for his regular First Sunday morning appointment at that church. The writer and family, accompanied by Mrs. Mollie Hartley, of the South Lexington church, were privileged to attend the Sunday school and preaching service at Mount Carmel and heard a good sermon by the pastor on the subject of drifting.

There was a fairly good attendance at the service at South Lexington last Sunday night and Brother Ridge delivered another good sermon on the subject of weaving the fabric of a Christian life. His text was Isaiah 38:12. A seven-year-old girl sang a solo just preceding the sermon. The little girl's song was deeply appreciated by the congregation. Her name was not learned by this writer.

Pastor Ridge has announced that the fourth quarterly conference for the South Lexington charge will be held at Mount Carmel on Saturday before the third Sunday in October at two o'clock in the afternoon. He urges all official members to be present and also asks all members of the two churches to attend if possible, as there will be very important business transacted in finishing up this year's work and planning for the coming year.

The election of church officers and Sunday school superintendent will be held at the South Lexington church next Sunday morning at the 11 o'clock service, it was announced last Sunday night.

A revival meeting of a few days duration will begin next Sunday morning with the pastor to do the preaching. Probably a singer and choir leader will be secured to direct the music for the services.

C. B. WAY, Reporter.

Hope, Chatham Charge.—We regret very much that our pastor, Rev. C. G. Isley, has been indisposed for several days and was not able to meet his appointments Sunday. We hope he will soon be out again.

Our Sunday school is planning a rally day service for the second Sunday in this month at 11 o'clock. The program will consist of appropriate pieces by the children and a choir from Siler City M. P. church will furnish special music. In the afternoon at 2:30 o'clock Rev. W. M. Loy of Burlington will preach for us. We are all looking forward with pleasure to hearing Brother Loy again, as he was with us in our revival and made many friends in that community.

REPORTER.

Mt. Zion, Pinnacle and Mt. Zion Charge.—Attendance at Sunday school isn't what we would like to see. One reason for this decline is so many "reunions" are being held on Sundays. Quite a lot of people can't attend their family reunion and their church the same day. We hope these reunions will be held on Saturdays or some week-day.

Brother Hunter has served us at all times promptly and regularly.

At our last and third quarterly conference Brother J. A. Allen of Pilot church was duly elected delegate to Annual Conference. A committee of three, Mrs. W. E. Jones, Mrs. E. A. Jones and C. W. Allen, was appointed by Superintendent S. T. Lane last Sunday to get out program for Rally Day service to be held on the third Sunday night in October. Committee met in the home of Mrs. E. A. Jones Sunday evening and arranged program and immediately after preaching service Sunday night program was handed out.

Miss Mildred Stone was recently married to Mr. Foust Smith of Capella, Stokes county, N. C. We shall miss Mrs. Smith in Sunday school and church work; however we wish for this fine couple a very happy and prosperous life.

Mrs. E. S. Stone has been confined to her bed for sometime with erysipelas, but is improving. Mrs. Stone is one of those "stand-bys" in all meetings of her church who always is there if health will permit. We hope for her a speedy recovery.

Mr. Roy Hunt will leave for Winston-Salem next Monday, having accepted a position with the office force of the new Taylor Warehouse of that city.

We are glad to report two of our boys at High Point College, Mr. Norman Culler, and Mr. Edgar Lane.

The Woman's Missionary society held their regular meeting immediately after Sunday school last Sunday with good attendance and reported that a new member joined the society.

On Saturday before the third Sunday our fourth quarterly conference will meet with Pilot church at 1:30 o'clock p.m.

Mr. and Mrs. Ottis Rierson recently returned from Alexandria, La., where they have been visiting Mrs. Rierson's uncle, Mr. Chas. Kallam.

Best wishes to the Herald and readers.

C. W. ALLEN, Reporter.

Chestnut Ridge, Orange Circuit.—Our revival meeting began the fourth Sunday in September and closed Thursday night following. Our pastor had for his pulpit help Rev. Edward Suits, of Mebane.

Our pastor, Rev. B. M. Williams, filled the pulpit Sunday morning. He delivered a wonderful message, which was enjoyed by all.

Mr. Suits came Sunday afternoon and remained until the meeting closed. Our people learned to like Mr. Suits and enjoyed his stay among us. He has a warm welcome in our hearts and we wish for him to come again. He delivered some wonderful messages. There were several professions, some reclaimed and four united with the church. The church was greatly revived and much good accomplished. At the close a purse of $40.00 was presented to Mr. Suits.

Thursday p. m. Rev. D. R. Williams delivered a very helpful and interesting sermon which was enjoyed by all. We were glad to have with us during the meeting Rev. T. A. Williams and family, Rev. D. R. Williams and wife, Rev. J. D. Williams, Rev. M. I. Crutchfield; also the Baptist preacher, Mr. Cantrell, and wife, from Hillsboro.

There will be a Sunday school convention at this church the fifth Sunday in October, with dinner on the grounds; hope to have a good program from each church.

The fourth quarterly conference will meet here Saturday before the fourth Sunday in October. Let all official members take due notice. There will be some business of special interest to come before the conference.

The Lord's Supper will be observed the second Sunday in October.

Best wishes to the Herald and its readers.

ANNIE SQUIRES, Reporter.

FACULTY NOTES

The Faculty of the North Carolina Annual Conference of the Methodist Protestant Church will meet in Asheboro, the Conference Church, Tuesday November 1, 1927, at 2 p.m.

The following resolutions were passed at the last Annual Conference: "On motion members of the Conference Class are hereby notified that, unless they have a reasonable excuse, they will not be examined after the regular meeting of the Faculty."

"On motion all applicants for examination shall notify the Secretary of the Faculty one week before Conference."

Of course members of the Faculty will be expected to be present as well as those who wish to be examined. Pastors and all who see this that have to do with candidates coming in will do them a favor to so notify. We are asking that this notice be run for two issues consecutively that no one will have the excuse of being so busy that one issue was missed.

We are calling upon all members of the Faculty to co-operate with us so as to make our ruling more effective by setting the right example.

J. E. PRITCHARD, Chairman,
N. G. BETHEA, Secretary.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$16,115.99
J. W. Cartner, for furnishing room	62.00
Rev. H. L. Isley	5.00
	$160,182.99

Endowment Insurance Fund

Amount previously reported	$8,728.61
L. M. Riley	5.00
	$8,733.61

J. NORMAN WILLS, Treasurer

WOMAN'S MISSIONARY DEPARTMENT

MISS ESTHER ROSS, *Editor*
MISS MARY C. MCCULLOCH, *Assistant*

Address matter for immediate publication in this department to Miss Mary C. McCulloch, 1705 Asheboro Street, Greensboro, N. C.

OCTOBER HOME MISSIONARY PROGRAM

The October program for Home Missionary societies studies the Pine Ridge school, of which an interesting account, with some statistics, is given in chapter one of the booklet, "Our Five-Fold Program," which we believe was mailed to each auxiliary.

The Scholarship Maintenance Fund, to be stressed this month, is a fund for the education of children in Pine Ridge School.

The report of the scholarship maintenance committee to the last Home Board, which was adopted, contains these items:

"We feel that it is the duty of each auxiliary of the W. H. M. S. to take up some form of Scholarship work, and we recommend that each auxiliary have a scholarship secretary who is sufficiently interested to present the work in an appealing way, remembering that only thorugh earnest prayer can great work be accomplished."

"As the proceeds from the sale of the used clothing, sent to Pine Ridge, becomes a part of the Scholarship Maintenance Fund, we ask that all delegates stress this phase of the work and present the scholarship work to their auxiliaries in a personal way when possible."

WOMAN'S HOME MISSIONARY SOCIETIES

To Treasurers:—This is Pine Ridge month and Pine Ridge School is in urgent need of money. Please send what you have or can collect for this purpose to Mrs. H. A. Garrett, Treasurer, Burlington, N. C.

MRS. W. C. HAMMER.

NOTICE, HOME MISSIONARY SOCIETIES

Will all the Home Missionary societies that have secured Life Memorial and Perpetual members please report same to me? Unless you do this I can make no report to the Executive Committee.

Yours in the work,
MRS. J. H. ALLEN.

Reidsville, N. C., October 3, 1927.

PINE RIDGE NOTE

We expect to have Rev. E. D. Stone, D. D., of Baltimore, with us for an evangelistic meeting beginning October 11th and continuing ten days or more. We request the prayers of all who are interested. These meetings ought to mean much to our young people in the school and the community.

People are coming from far distant points as well as near by to get supplies of winter clothing and shoes from our second hand store. Our stock is low. Ship by parcel post direct to Pine Ridge, or if necessary by freight to Slade, Ky. Please send nothing by express as we have no express office accessible.

THOS. R. WOODFORD, Superintendent.

IN HONOR OF THE DEAD

LITTLE FRANCES POWELL

Dearest Frances, you have left us
And we miss you, oh, so much
But our Father hath said,
"Of my kingdom is such."

How we miss you in our school room
With your smiles of love and cheer;
In our hearts we often wish
That you again were here.

You were kind and thoughtful of teacher,
Always lending a helping hand,
Every day there is a longing
For Frances, my "right-hand-man."

Yes, your class mates miss you
As you would say each day,
"Little comrades, come with me
And let's play school today."

You, with them would scamper off to play,
Then all of you would begin to sing
After which you'd call for Bible verses—
"Mildred, give us John 3:16."

Oh, my heart would beat with pleasure
As I'd listen to your childish play;
I'd say, some day, she'll be leading others
Up the bright and shining way.

We loved you, oh, we loved you,
We loved you so well
Again, we hope to meet you
In Heaven, there to dwell.

Dear Father, comfort us, and help us
In our lives day by day
To profit by her example
And brighter other lives along life's way.

She had her faults and failures
As all of us humans do
But God could read her little heart
And knew that it was true.

So He took her home to heaven
Where she sings in the cherubic band.
Some time, we hope to meet her
Then and there, we'll understand.

Weep not for Frances, dear loved ones,
As you look upon her vacant chair
You, too, will meet her—heaven will be sweeter
When she happily welcomes you there.

Until then, be true and faithful,
Trust in God, and do your best each day
Some day, somewhere, your heartaches will cease
And your tears will be dried for aye.

DORA PAIR.

Cox

Alpheus Carl Cox, son of the late Milton and Margaret Cox, was born in Randolph county October 15, 1880, and departed this life September 14, 1927. He was brought up on his father's farm where he learned many important lessons which stayed with him through life. On August 19, 1900, he was united in marriage to Miss Ada Miller, also of Randolph county. In early manhood Brother Cox taught vocal music, later teaching in the public schools. His last work of a public nature was that of Sheriff of Randolph county to which office he gave his best. After retiring from this office he bought a farm about eight miles south of Asheboro and lived there only a few months until he was taken ill and after several months of illness was called home.

In early life Brother Cox professed saving faith in Jesus Christ as a personal Saviour and united with Gray's Chapel Methodist Protestant church. After his marriage he united with the Christian Church and on moving to Asheboro a number of years ago he brought his letter to the Christian Church. When the church was discontinued as an organization he and his family began to attend the Asheboro Methodist Protestant Church where his interest and sympathies continued until his death. During his last illness the writer visited him a number of times and his mind was on spiritual things. A good man is gone. The county has lost a valuable citizen. The funeral was conducted by the writer assisted by Rev. L. W. Gerringer at Gray's Chapel M. P. Church on September 15.

He leaves his widow and six children, A. M., Miss Mabel, Paul, Genevieve, Floyd, and Margaret. There are two brothers, John Cox of Greensboro and Eddie Cox of Climax; two sisters, Mrs. John Hockett and Miss Nettie Cox of Pleasant Garden.

J. E. PRITCHARD.

SCHOOL NAMED FOR LABOR LEADER

A new public school building in Chicago has been named in memory of Samuel Gompers, famous labor leader who died December 13, 1924. A bronze tablet bearing a likeness of Samuel Gompers and an inscription telling of his life and achievements has been presented to the school by labor organizations of Chicago. The inscription ends as follows: "He was a firm believer in our public school system. He did much to encourage and promote education among the masses. The legacy he left is the memory of a true, an honest, an unstainable life, consecrated to the service of justice, freedom and humanity."

JEWISH NEW YEAR

The Jewish New Year began at sundown September 26. According to Jewish reckoning that was the beginning of the year 5688. Special services in observance of Rosh Hashanah, as the New Year is called in Hebrew, were held in synagogues throughout the world. Yom Kippur, or the Day of Atonement, is the most sacred day in the Jewish calendar. It falls this year on October 6.

HERALD SUBSCRIPTION RECEIPTS

Rev. B. M. Williams, $6; Rev. C. H. Hill, $1.50; Rev. C. L. Spencer, $1.50; Rev. W. D. Reed, $1.50; Rev. A. G. Dixon, $1.50; Miss Kara Andrew, $1.50.

—The Department of Commerce announces that, according to the returns received, there were in the United States nine churches of the Church of God, New Dunkers, in 1926, with 650 members, as compared with 13 churches and 929 members reported in 1916. These churches are all located in the state of Indiana.

Our Task and Our Privilege

Paid All Budgets in Full

Spencer.
Haw River Mission.

Paid A. C. B. in Full

Mocksville.
Porter.
State Street.
Liberty-Siler City.
English Street.
Forsyth.
Concord.
Albemarle.
Mt. Pleasant.
Winston-Salem.
Davidson.

Churches:

Palestine, on Flat Rock.
Speights Chapel, on Whitakers.
Mt. Carmel, South Lexington Charge.
Glen Raven on Fairview-Glen Raven.
Hickory Grove on Forsyth

Paid G. C. B. in Full

Charlotte, First.

Paid on A. C. B.

Burlington	250.00
Grace	175.00
Charlotte, First	137.38
Mebane	125.00
Fairview Glen Raven	123.50
West End	119.79
Charlotte, First	108.33
Flat Rock	103.53
Pleasant Grove	100.25
Reidsville	100.00
Whitakers	77.25
Randolph	74.00
Mt. Hermon	57.01
Granville	55.00
Orange	55.00
Friendship	54.87
Weaverville	52.69
West Forsythe	52.37
Asheboro	51.20
Fountain Place	50.00
Tabernacle	50.00
Rockingham	48.75
Welch	40.00
Asheville	40.00
Randleman	36.50
Fallston	32.00
Littleton	31.50
Saxapahaw	30.20
Halifax	28.00
Cleveland	26.65
Pinnacle	25.25
Lexington, South	25.00
Gibsonville	25.00
St. Paul	25.00
Spring Church	24.69
Vance	24.00
Denton	23.60
Chatham	22.81
Alamance	22.00
Mecklenburg	21.46
Haw River Circuit	20.00
Yadkin	17.12
Bess Chapel	17.08
Union Grove	15.36
South Winston	15.00
Democrat	12.56
Richland	12.29
Midland	11.20
Thomasville, West	10.10
Lincolnton	9.55
Lebanon	6.41
Kernersville	5.20
Yarborough	5.00
Melton's Grove	5.00
Chase City	4.12
Pageland	3.06
Bethesda	1.00

Paid on G.C.B.		W.H.M.S.	W.F.M.S.
Liberty-S. City	$228.05	$10.13	$2.00
W-Salem	207.47	239.57	181.60
Grace	202.48	380.00	952.63
High Point, 1st	184.21	312.75	572.65
Concord	184.01	44.40	44.40
Th'ville, Com.	175.00	94.00	123.25
Granville	169.32	315.04	204.02
Orange	172.18	130.35	41.85
Asheboro	140.57	135.14	220.71
Mt. Pleasant	139.00	69.41	109.66
Spring Church	134.93	.....	.....
Forsyth	130.15	67.25	66.39
Mt. Hermon	98.69	65.70	1.20
Asheville	120.16	45.10	101.40
West End	109.00	140.45	125.96
Henderson	106.00	246.91	338.30
Whitakers	104.53	.....	115.35
Randolph	89.25	16.92	29.84
Tabernacle	83.71	62.49	95.15
N. Davidson	75.49	.....	102.07
Alamance	72.22	26.00	114.58
Vance	71.89	87.00	10.63
Pleasant Grove	63.10	.....	.....
Saxapahaw	62.35	10.45	67.10
Calvary	61.43	55.00	150.50
Albemarle	58.21	.....	.....
Davidson	57.56	.....	.....
Moriah	57.20	45.80	57.97
Graham	56.69	.....	57.52
State Street	53.90	.....	54.11
Burlington, 1st.	52.68	365.00	506.41
Halifax	51.00	36.00	44.50
Kernersville	49.09	1.80	.....
Gibsonville	46.75	80.00	7.70
Friendship	46.66	.....	....
Yarborough	46.50	.....	21.50
Littleton	45.50	.....	.....
Mocksville	43.06	.....	.....
W. Forsyth	42.84	25.60	65.70
Reidsville	42.00	84.18	104.75
Mebane	41.90	142.63	132.37
W. Thom'ville	40.39	.....	.....
Fallston	40.06	.....	.....
Randleman	38.77	65.40	11.18
F't'n Place	37.28	44.00	.....
H. River Ct.	36.50	.....	100.80
Pinnacle	35.42	25.00	14.05
F'view-G. R.	35.31	.....	.....
Why Not	35.00	5.70	5.60
Denton	34.41	....	....
Lexington, S.	34.00	....	....
Midland	33.23	.....	.....
Lebanon	32.43	15.00	72.20
Guilford	31.76	.....	.....
Flat Rock	29.32	....	.....
Chatham	27.43	.....	.....
Anderson	26.51	2.70	.....
Mecklenburg	25.45	.....	.....
Enfield	25.00	39.73	.....
Richland	24.80	.....	.....
St. Paul	24.56	.....	.....
English St.	24.20	.....	.....
Bess Chapel	19.45	40.00	.....
Rockingham	18.77	.....	.....
Weaverville	13.22	31.01	.....
Lincolnton	12.10	.....	.....
Chase City	11.25	.....	.....
Porter	11.25	.....	.....
S. Winston	10.00	.....	.....
Yadkin	9.23	.....	.....
Connelly Spgs.	5.00	.....	.....
Roberta	5.00	.....	.....
Shelby	4.00	.....	.....
Bethesda	2.40	.....	.....
Pageland	2.00	.....	.....
Melton's Gr.	1.50	.....	.....
Th'ville 1st	.....	.....	30.00
Creswell	.....	5.45	.....
Welch	....	14.50	27.20
Spencer	O.T.	29.00	.....

Paid College Assessment in Full

Tabernacle.
Liberty-Siler City.
Grace.
Asheboro.
Burlington.
Concord.
Henderson.
High Point 1st.
Gibsonville.
Reidsville.
Fountain Place.
Albemarle.
State Street.
Haw River Mission.
Mt. Hermon.
Winston-Salem.
South Winston.
Yadkin College.
Charlotte, 1st.
Connelly Springs.
Chatham.
Union Grove.
Friendship.
Jerusalem.
Lebanon.
Mount Pleasant.
Spring Church.
West End.
Bethesda.
Orange.

Churches:

Bethel, Alamance Charge.
Glen Raven on Fairview-Glen Raven.
Hickory Ridge on Forsythe.
Bethel on Randolph.
Orange Chapel Saxapahaw Circuit.
Saxapahaw Church, Saxapahaw

Paid on College Assessment

Granville	$80.50
Saxapahaw	53.83
Alamance	43.25
Lincolnton	43.05
Halifax	40.00
Mebane	40.00
Cleveland	38.00
Flat Rock	37.38
Davidson	36.98
Fairview G-Raven	36.50
West Forsyth	36.00
Guilford	29.50
Forsythe	27.00
Welch Memorial	25.00
Randolph	22.00
Littleton	21.00
Calvary	20.00
Bess Chapel	17.39
Mecklenburg	13.27
Asheville	13.00

Pleasant Grove	13.00
Weaverville	12.00
St. Paul	10.00
Whitakers	10.00
Enfield	7.00
English St.	6.75
Lexington, South	6.25
Randleman	5.50
Rockingham	4.00

1 Per Cent on Budgets For Superannuates

English Street	$ .50
Forsyth	11.48
Orange	52.00

Haw River Mission has the distinction of being the second charge over the top on all budgets. We are glad to welcome them to this position. Spencer has stood alone for so long that they will be glad for company.

Winston-Salem and Davidson goes over on the A. C. B. Fine, folks and pastors, hurry up over on the G. C. B. also.

Charlotte is proud to report over the top on the G. C. B. counting their contributions to the Missionary Societies. They say they are going over on the A. C. B. this week. Is so they will be the third charge over on all budgets.

On the college Bethesda and Orange go over the top. We expected Melton's Grove to have a report of over the top in too but presume "Uncle Sam" was a little slow and the report did not reach the treasurer.

It will be great to watch the charges climb over the top from now until Conference meets. A goodly number of pastors and people will be able to say "I have finished the work thou gavest me to do" this Conference year. How many will?

One of the churches on Anderson is over the top. We would be glad to show this if we knew which one it is.

A. G. DIXON.

WHAT DO YOU KNOW ABOUT TUBERCULOSIS?

1. What is tuberculosis?
2. What germ causes it?
3. When do these germs usually enter the body?
4. When they enter the body do they usually cause active disease at once?
5. What factors contribute to changing a tuberculous infection into active disease?

If you do not know the answers to these questions write The Extension Department, The North Carolina Sanatorium, Sanatorium, N. C., and ask for the pamphlet distributed free of charge to citizens of the state, "What You Should Know About Tuberculosis." When you receive the pamphlet you will find the answers to these questions in the first paragraph of the first chapter. A perusal of the entire pamphlet will tell you many things about one of the most common and dreaded diseases that will help you to guard yourself, your family and your neighbors from the dread disease.

—The Boys and Girls Anti-Cigarette League, Room 507, 58 West Washington Street, Chicago, will furnish upon request the most complete and concise scientific information available about the cigarette and its injurious effects upon the human system; also, the cigarette treatment prescription.

—Mr. R. F. Gardner is Rockingham's delegate to Annual Conference this year.

THE DEMPSEY-TUNNEY FIGHT

The Dempsey-Tunney fight is on, the world is all "on fire;"
Church folk and crooks and bums amass to satisfy desire;
Amass to see the "knock out" blow; they do not pause to think
That death may trail that crashing blow that makes the loser sink.

One hundred seventy thousand strong will go to see that fight;
And millions more will long to go on that grand glorious night;
And thousands more who would not go, at home will "listen in,"
And talk about it all so much; they'll help the thing to win.

Three million dollars will be spent for seats in sight of "ring,"
To see the skill in "dash" and "blow;" to see that bloody thing
And millions more will be flung into the gambling ring,
And O, the awful aftermath, this may the loser bring!

It is a gamble from the start, it's a gamble who will beat;
It's a gamble when one pays his cash to get a worth-while seat.
Life's standards are thus brushed aside; enthusiasm wins
With God in heaen looking on—they do not think of Him;

The One who gave them life and health, and all material things;
With promise of eternal life, if we, His praises sing.
O no, they're drunk with mad desire, and now they do not care
How much astray they'll lead the young, who'll know that they were there.

Nor do they care for those strong men, misled in early life;
No, "Hip hurrah! I'm going to see that grand and glorious strife;"
The world-wide strife for VICTORY—a fight for weatlh and fame;
Thus helping these misguided men to bring the world to shame.

But when the day of reckoning comes, which comes as sure as life,
And our Creator calls us home, will we be then in strife?
O no, no striving with our Lord; He lets us have "our day"
Until He comes to call us home; then He commands the way.

—Alice Hyatt Mather.
507, 58 West Washington Street, Chicago, Ill.

—The Department of Commerce announces that, according to the returns received, there were in the United States four churches of the German Seventh Day Baptists in 1926, with 144 members, as compared with five churches and 136 members reported in 1916. These churches are all located in the state of Pennsylvania.

—France and the United States are in a dispute over tariff questions. Unless they can agree and make a commercial treaty that will satisfy both governments the two nations may become involved in a tariff war.

NOTES AND SUNDRIES

"Hazardous flights should not be prohibited, but they should be attempted only after careful study by experienced personnel with the best of modern equipment and for a definite purpose. In the future, expeditions should be organized and prizes offered under conditions which promote the development of safer travel. Safety of travel does not rest alone in the perfection of plane and engine, but equally important is a highly trained personnel, accurate weather information and other navigational aids, including a means of radio communication for use in case of forced landing."—Colonel Charles A. Lindbergh.

—Last week Brother J. Norman Kirkman and his wife were both seriously ill. She was taken to Long Hospital. We are glad to report that both are better.

—Declining living costs have made the dollar worth more than at any time since July, 1924.

—"I shall not be a candidate for the Democratic presidential nomination in 1928." That is the announcement of William Gibbs McAdoo.

—A New York farmer has been successful in destroying bacteria, grubs and growing weeds with an electrified gang plow which impregnates the soil with a current of 103,000 volts.

—Gain at the expense of reputation should be called loss.—Publius Syrus.

—Silas H. Strawn, one of the best known lawyers of Chicago, was elected president of the American Bar Association at its fiftieth yearly convention held recently in Buffalo, N. Y. He has been president of the Illinois State Bar Association and of the Chicago Bar Association and is a member of the Committee on Foreign Affairs of the United States Chamber of Commerce. In 1925 he was appointed by President Coolidge as a delegate of the United States to the international conferences held at Peking, China, on Chinese tariffs and extraterritorial rights of foreigners in China.

—The strike of union miners in the soft coal fields of Illinois, Indiana, Ohio and Pennsylvania, which began last April 1, is still in progress. However, there have been few disturbances and there is no shortage of soft coal. Non-union mines in Kentucky and West Virginia have increased their production.

—Chief Justice William Howard Taft, of the United States Supreme Court, the only man in American history who has been both President and Chief Justice of the United States, is seventy years old.

—Chile is soon to have a new Ambassador to the United States. He is Carlos Davila. Senor Davila has already arrived in this country and will soon present his credentials to President Coolidge.

—Chiefly the mould of a man's fortune is in his own hands.—Francis Bacon.

—Among the seekers of notoriety among the aviators is Martin Jenson. He went up for a trip with a lion as his only passenger.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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OUR CHILDREN'S HOME

Ojerings by Churches and Individuals

Whitakers Chapel, Enfield, $19.94; Friendship, Fallston, $5; Gillburg, Vance, $1.50; Mrs. Z. M. Rea, Charlotte, Route 7, $1; Mitchells Grove, Guilford, Children's Recital, $44.55; Lebanon, High Point, Children's Recital, $20; Eden, Ladies' Aid Society, Halifax, $50.

Offerings by Sunday Schools

Mebane, $7.85; Mt. Pleasant, West Thomasville, $1.12; Spring Church, Spring Church, $2.03; Hickory Grove, Guilford, $1.10; Mt. Pleasant, North Davidson, $9.55; Oak Grove, Forsyth, $1.80; Brown Summit, Haw River, $1; Tabernacle, Tabernacle, $10.50; Bess Chapel, $4.87; Cid, South Davidson, $2.50; Lawndale Union, Lawndale, $6.37; Beginners Class, Ware Shoals, S. C., $2; Macedonia, Why Not, $8.25; Junior Class No. 5, M. P. Burlington, $13; Pleasant Hill, West Forsyth, $6.70; Caroleen, Caroleen, $5.11; Oak Grove, Cleveland $3.60; Harris Chapel, Vance, $4.65; Albemarle, First M. P., $8.41.

We are glad our financial report is much better, than the past week; may we thank all those who helped to make it such, and let us continue to increase this part of the work, as the weeks and months go by.

E. F. ALLMAN, Superintendent.

SUNDAY SCHOOL

Lesson for October 9—Elijah Hears God's Voice. 1 Kings 19.

Lesson for October 16.—Elijah in Naboth's Vineyard. 1 Kings 21.

CHRISTIAN ENDEAVOR

Topic for October 9—How Can We Help Younger Boys and Girls? John 21-15-17.

Topic for October 16.—In What Community Enterprises May Our Society Share? Neh. 4:6, 16-18.

—The Trogdon family had their third annual reunion at Asheboro last Sunday. There were two ministers present, Rev. J. B. Trogdon of Stokesdale and Rev. J. M. Trogdon of Gastonia. There were addresses by several laymen.

HIGH POINT COLLEGE
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NOTICE

Flat Rock Memorial Association will hold the Annual Home Coming Day at Flat Rock Church, October 16, 1927, at 10:30 a.m. All friends are cordially invited to come. Picnic dinner on the grounds, so please bring a basket.

N. W. OGBURN, Chairman,
MRS. J. B. OGBURN, Secretary.

—Ralph Kirkman, five-year-old son of Van Kirkman, died following an operation for appendicitis. The funeral was held at Moriah church Sunday afternoon. The grief-stricken family touched the hearts of all present into sympathy. The little boy's favorite song was "Jesus Loves Me." This was sung at the funeral by little girls. Pastor Carmichael was assisted in the service by Rev. L. W. Gerringer, Rev. T. F. McCulloch, and Rev. Mr. Lanning.

—People must be more careful in driving automobiles. The recent accidents in which whole families have suffered injury or death should serve as a warning.

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WHERE QUALITY TELLS
Greensboro, N. C.

—W. F. McCulloch, formerly of Greensboro, now of Raleigh, has made a reputation among the marksmen of that city.

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XXXIII. GREENSBORO, N. C., OCTOBER 13, 1927 NUMBER 48

Pres Elderdice 5dec7
Westminster MD

Another Version of the New Testament

Some have been surfeited with new versions of the Bible or parts of the Bible in recent years. Some people are so constituted that they are opposed to change in religious matters. To them the old seems the true and every variation is in the direction of error. But there have been reasonable objectors to some of the new versions of the Bible. Some translations have been too free; they have not yielded the precise meaning of the original. Some have been too verbose. They have multiplied words and have weakened the statement without materially adding to the clearness of it. Sometimes the dignity of the old versions has been lost in the effort to modernize the expression. Taking the whole world of English-reading students of the Bible, the largest number today probably prefer the Authorized Version, the King James version. The next largest class probably includes those who prefer the American Revision. None of the versions that have appeared since the American Revision has met with wide favor. There are admirers here and there of each of them, but more objectors than admirers.

Now there comes to hand a new version made upon a different principle. It is called the "concordant" version because the plan is to represent a Greek word wherever it occurs by the same English word or expression everywhere. It assumes that in the original the same word has everywhere the same meaning. As an example, take the Greek word "hupostasis." This occurs five times in the New Testament: 2 Cor. 9:4, 2 Cor. 11:17, Heb. 1:3, Heb. 3:14, and Heb. 11:1. In our King James version this word is rendered "confidence" (or the adjective form "confident") three times, "person" one time, and "substance" one time. In the new Concordant version it is everywhere rendered "assumption."

The question is, Is there a gain or a loss in this plan of using always the same English word for the same Greek word?

At first glance it would seem that there is a decided gain. But the attempt to make one principle or one rule apply everywhere often leads to extreme and bizarre results. Take the case of Hebrews 1:3; King James version has it:

"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

The new Concordant version has it:

"Who, being the Effulgence of His glory and Emblem of His assumption, as well as carrying on the universe by His powerful declaration, making a cleansing of sins, is seated at the right hand of the Majesty in the heights."

This rendering comes very near making nonsense out of the original. The word, "assumption," to English ears does not very well lend itself to the suggestion of the thought of *person*. It may be that "hupostasis" does not have precisely the same meaning in all the five instances of its occurrence in the New Testament. If it has not, then the translation should reveal the differences in the original. The same English word does not always have the same meaning as used by different writers or even by the same writer. Why, then, should we believe that the words of the Greek never vary in meaning? As a matter of fact, a Greek lexicon shows that Greek words did vary in meaning.

What the average person wants in a translation of the Bible is not a literal version, but one that most easily and directly yields to his mind the meaning of the original.

The author of this new version has been working at it for twenty-five years and has produced a book that will interest scholars, but he cannot reasonably hope that the common people will take to it. Close students of the Bible will find it helpful in determining the precise meaning of certain texts and every one who wishes to know the Greek Testament will be glad to have the help of this literal translation. The book is mechanically and typographically excellent and is highly commended by some who have examined it. The complete work is sold for $12, cheapest binding, but there is a pocket edition of the New Testament priced from $1 to $2.50, according to the binding.

(Continued on Page Four)

Flat Rock Church's Opportunity

Flat Rock Church, Guilford County, has recently fallen into the practice of having Home-Coming Day. It is especially appropriate for this church from which have gone out so many men and women to live in other communities. This church left such an impression on them that they are glad when they can go back even for a little while. And it makes their visit more enjoyable if they can meet their associates of former years. It has occurred to some of these returning pilgrims that it would be a fitting, a handsome thing, a pious thing, for all friends of Flat Rock Church to unite in preparing a great memorial in the form of a splendid new building of stone to take the place of the present aging wooden building. Surely this would do much to add prestige to a place already famous for the preachers it has sent out and for the good influence it has exerted. It seems to us an opportunity to do a great and lasting service to the church. New times create new demands and present equipment will not meet the demands of the future. Is this not a fitting time, is this not the psychological moment, to begin in earnest the undertaking? It could not have been easily done earlier than now. Later than this may be too late. We understand that this matter is to have serious consideration in the home-coming meeting next Sunday. We hope that a reasonable optimism and a determination to stand by Flat Rock Church in its progressive movements will characterize the meeting. Surely the cause of true religion is important enough to justify great sacrifices and to inspire the most liberal freewill offerings.

Two Corner-Stones to Be Laid in One Day

Brother Curry and his Forsythe people are announcing that the corner-stones of two of their churches will be laid next Sunday. This is extraordinary, perhaps unprecedented. We congratulate them upon their progress and wish we could be with them next Sunday to rejoice with them.

PROHIBITION NOT AN ISSUE IN 1928?

By Luther K. Long

A statement something like this is frequently seen in the press: "Prohibition is not, and should not be made, a political issue in the campaign of 1928."

In some instances the person using this form of speech is evidently confused as to the real significance of the words he utters. In other cases the writer is endeavoring to quiet the drys in his own party, while encouraging the wet element everywhere to proceed as though there was no such thing as the Eighteenth Amendment.

In the state of Iowa, according to recent reports, efforts are already being made to line up a prospective delegation to the Democratic National Convention in favor of Governor Al Smith—in spite of the efforts of former Secretary of Agriculture E. T. Meredith looking toward securing a delegation that will give its support to a dry candidate. "Let's not fight among ourselves," seems to be the idea of certain promoters of the Smith boom, "let's fight the Republicans. We of Iowa were for McAdoo in 1924 because we believed him to be the strongest man in the party. Now that McAdoo has withdrawn we are inclined to Governor Smith because he seems at present to be the strongest man in the party for the 1928 campaign." Thus would prohibition be eliminated as an issue in 1928.

Senator Walsh, of Montana, is much more rational in his views, as expressed recently in an interview with a representative of the *Washington Evening Star*. This outstanding dry Democrat says:

"One need only refer to recent tests in both houses of Congress to satisfy himself that in so far as public sentiment is reflected there, the country is overwhelmingly dry. An exceptionally accurate correspondent says Congress is as dry as six to one, and that in four Congresses since prohibition was adopted there has been no retrogression. There must be, therefore, a very substantial change of sentiment before repeal becomes a live issue. The wet and dry question undoubtedly will enter many congressional contests, but it is unthinkable that either party will declare in favor of repeal in whole or in part, or for reversal of the policy."

Senator Walsh then proceeds to enumerate some of the living issues for the 1928 campaign: The tariff, farm relief, political corruption, the growing exactions of trusts and monopolies.

It may be that no one party will venture a plank in its platform calling for the repeal of the Eighteenth Amendment, and that no other party will do more than to incorporate in its platform a general statement favoring the enforcement of all laws. But these two policies will still leave a very large section in each of the great parties entirely unsatisfied.

If there is a considerable group of citizens who are determined to secure the repeal—or at least the practical nullification—of the Eighteenth Amendment, let that group so declare, making its nominations and conducting its campaign in the open.

At any rate, in view of the aggressive activities of the wet group, it seems imperative that any party expecting to make a successful appeal to law-abiding, moral and temperance voters, should unequivocally declare—both in its platform and in the persons and characters of its nominees for office—that, at this particular stage of the prohibition fight, it stands fair and square for the Eighteenth Amendment.

Senator Walsh is undoubtedly correct in his judgment that the country is overwhelmingly dry. But the sense of this situation will get to the inner consciousness of the wets much more effectually through the right sort of platform and candidate—especially if the wets themselves are in the field with a wet platform and wet candidates who go down to ignominious and deserved defeat.

A SYMPOSIUM ON THE CHURCH

1. What It Means to Build a House of Worship.

God is glorified in the building of a house of worship. It subordinates the physical to the spiritual; it puts property to spiritual uses; it redeems money from sordid meanings, and turns it to high account; it goes to establish the kingdom of God in the realm of nature; it extends the dominion of the gospel and asserts the dominancy of divine things; it puts tongues into wood and stone to proclaim the name of God and Christ; it gives voice to dumb beams and walls, and makes them eloquent of eternal things. The erection of a church is the homage of both labor and capital to Christ; in it a man's toil, or that which he has toiled for, is consecrated.—*Bishop Marvin.*

2. The Mission of the Church.

The Church must grope her way into the alleys and courts and purlieus of the city, and up the broken staircase, and into the bar room, and beside the loathsome sufferer; she must go down into the pit with the miner, into the forecastle with the sailor, into the tent with the soldier, into the shop with the mechanic, into the factory with the operative, into the field with the farmer, into the counting-room with the merchant. Like the air, the Church must press equally on all the surfaces of society; like the sea, flow into every nook of the shoreline of humanity; and, like the sun, shine on all things foul and low as well as fair and high, for she was organized, commissioned, as well as equipped for the moral renovation of the world.—*Bishop Simpson.*

3. The Moral Influence of the Church.

Mayor Latrobe, of Baltimore, once said: "I have been mayor of this city for nearly fourteen consecutive years, but I here solemnly declare that I would not be willing to try to govern Baltimore with five times the present police force, if it were not for the corrective and restraining influences of the Church."

A young lawyer, an infidel, going to the West to settle for life, made his boast that he would locate in some place where there were no churches, Sunday schools, or Bibles. Before the year was out, he wrote to a former classmate, a young minister, begging him to come, and bring plenty of Bibles, and preach, and start a Sunday school, "for," said he, "I have become convinced that a place without Christians and Sabbaths and churches and Bibles is too much like hell for any living man to stay in."—*From Sunday School Times.*

4. The Church as a Disturber.

The Church was built to disturb the peace of man; but, often, it does not perform its duty for fear of disturbing the peace of the Church. What kind of artillery practice would that be which declined to fire for fear of kicking over the gun carriages, or waking up the sentinels asleep at their posts?—*Henry Ward Beecher.*

5. The Church as a Brotherhood.

The Church is a brotherhood, a school for training in fellowship, a home for the cultivation of the social virtues and the human graces, a society in which men are bound together in sympathy and holy service by a common allegiance to the Son of God. It is a congregation of faithful men, ever striving to learn and live the new commandment, looking unto Jesus for power to understand and practice the law of love. The new commandment is the standard by which all churches must be measured, and in the light of this standard the

Church universal knows herself to be poor and blind and naked.

Many city churches are made up of people who do not even know one another, and who do not want to know one another. Too many village churches are composed of people who know one another, and are sorry that they do. The very thing which the New Testament asserts to be the one thing needful, and without which the world cannot be won for Christ, is the thing which is today least abundant. To create an ampler and a firmer fellowship inside the Church of Jesus is the first work for which preachers are ordained, and yet many of them, instead of staying at home and attending to their business, have gone scampering off in wild crusades against the distant Saracens, wasting their strength in frenzied efforts to reconstruct by a furious blowing of trumpets the economic and social order.—*Dr. Charles E. Jefferson.*

6. The Church as the Custodian of the Most Sacred and Imperishable Institution.

Blessed sacrament that has helped men to live and die for these nineteen centuries of grace! It is the imperishable memorial! Lofty monuments shall yet crumble as the earth shall be riven by earthquakes. The sea shall yet claim large spaces where the monuments of man now lift their tall heads. Massive statues shall disappear forever, and bring down with them into oblivion the great names which they commemorate. Even mighty cities, whose navies go afar to bear their commerce and spread their fame, shall be brought to ruins, as were Tyre and Babylon and Nineveh and Carthage, until there is scarce one stone left on another. All that men have done to establish and perpetuate their memories shall surely disapear in the coming of the new heavens and the new earth wherein dwelleth righteousness, but the name of Jesus shall be kept alive in all the earth and in heaven itself at the memorial supper of the Lord.—*Bishop Hendrix.*

7. The Church of the Future.

I believe in the Church of the future. I think there is a day, not very far distant, which from the watch-towers of Asia, once the land of lords many, there shall roll out the exultant chorus, "One Lord!" When, from the watch-towers of Europe, distracted by divisions in the faith, there shall roll up the grateful chorus, "One Faith!" When, from the watch-towers of our own America, torn by controversies respecting the initiatory rite into the visible church of our Lord Jesus, there shall roll forth the inspiring chorus, "One baptism!" When, from the watch-towers of Africa, as though the God of all the race were not her God, as if the Father of the entire human family were not her Father, when from the watch-towers of neglected and despised Africa, there shall roll forth the chorus, "One God and Father of us all!" When the sarmamental host, scattered all over the face of this lower creation, shall spring upon their feet, and, seizing the harp of thanksgiving, they shall join in the chorus that shall be responded to by the angels, "One Lord, one faith, one baptism, one God and Father of us all, who is above all, and through all, and in (us) all; to whom be glory, dominion and majesty, and blessing forever."—*Alfred Cockman.*

H. H. Smith.

Ashland, Va.

Take all of this Book upon reason that you can and the balance on faith, and you will live and die a better man.—*Abraham Lincoln.*

Only a slight acquaintance with the Bible shows that nothing is there revealed to us which cannot be transmuted into life.—*H. G. Weston.*

HIGH POINT COLLEGE ITEMS

The increase in our enrollment is much over one hundred more this semester than last fall semester. In a sense, it may be declared that High Point College has passed through the first critical period of its infancy. Let us hope that coming years will deal with us no more harshly.

Historical Corner

Since we now have more than the 8,000 volumes required for A-grade rating in our library, we are desirous of establishing an historical corner here. There should be assembled and kept in an accessible place in the bounds of our conference such historical literature. Here it may be safely kept and be accessible to any interested member of our church in the state.

In order that this may be completed, we are asking all our friends who have books of rare interest on the history of the Methodist Protestant Church, either to donate them or to loan them to the college for the use of the church. Such books will not be used a very great deal by any one, but as they now are, they are possibly not being used at all; when if they should be here, and it should be known that such books were here, doubtless many people might use them.

The College Assessment

We thank those pastors and churches who have taken the offerings for this cause. You may be interested to know that of the $5,000 laid on the district about $2,200 has been sent in. We do not think this represents the interest of our people in High Point College any more than it represents their interest in the education of our youth, and yet it might be so interpreted.

High Point College is this year aiding between thirty and forty young people by free tuition, who are either children of ministers or they are preparing themselves for religious work; at least half of them are making this preparation. We are glad to do this because we know that this gift will bear rich returns to both the church and to the college in the years to come. But in doing this the college is making a contribution it can ill afford to make at this time.

It has been our hope that this year our churches would go over the top in this assessment. However it is useless to argue about the matter. Our plea is that you consider the results of the three years of the activities of the college—the contribution it is making. If this does not convince you no array of formal logic would do it.

Cordially yours,

R. M. Andrews.

UNANSWERED PRAYER

Unanswered yet? The prayer your lips have pleaded
In agony of heart these many years?
Does faith begin to fail, is hope declining,
And think you all in vain those falling tears?
Say not the Father hath not heard your prayer,
You shall have your desire sometime, somewhere.

Unanswered yet? Faith cannot be unanswered,
Her feet are firmly planted on the Rock,
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock,
She knows the Omnipotence has heard her prayer,
And cries, "It shall be done, sometime, somewhere!"

—*Selected.*

The sacred Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying—*Flavel.*

The WORK *and the* WORKERS

During this last week we were with Rev. W. H. Neese and his people at Level Cross in a meeting. In many ways it was a good meeting, but so far as visible results, in open confession of Jesus Christ, there were none. In some way the progress of the Kingdom is very greatly hampered in this community. And not knowing any way out of it except through prayer, a group of 33 people covenanted together to "Pray daily that God, our Father, will in His own way break down and destroy the agencies of sin in this community, which stand in the way of the progress of His Church." All Christion people who read this will please join this faithful band of God's children in earnest prayer for His blessings upon the Level Cross community.

Campaign for Methodist Protestant

Mr. Charles Reiner, Jr., has communicated with every pastor in the Conference asking that during the month of October we double our subscription list to the *Methodist Protestant*. This should be easy to do since our list is so small.

Committees

It was my purpose to publish a full list of Conference Committees this week, but pressure of work has prevented. And perhaps it is well since several pastors have not sent to Brother Bates names and addresses of delegates. Please do this at once so the list of committees may be complete when published next week. I cannot tell why, but somehow in appointing chairmen of committees I omitted the Committee on Rural Church Life. I am hereby asking Rev. E. A. Bingham to act as chairman of that committee. And since Rev. P. E. Lindley, because of double work, has asked to be relieved from the Committee on Young People's Work, I am asking Rev. E. L. Ballard to take his place.

Quarterly Report Blanks

These blanks for fourth quarterly reports will be mailed out next week. Please be prepared to mail them back at the earliest possible moment.

Pastors' Salaries

The fourth quarterly conferences are being held in many of the charges, and many of our pastors are serving on salaries far too small. Such salaries frequently make it embarrassing for pastors with families. So we are asking our thinking laymen to seriously consider, at the proper time, the matter of increasing salaries for next year.

Election of Church Officers

Let every pastor and every church take notice: All church officers for next year should be elected before going to Conference. Please see that this is done.

Appointments

October 12, Haw River Mission, quarterly conference.

October 13, Tabernacle, quarterly conference.

October 15, Kernersville, afternoon, quarterly conference.

October 15 and 16, Forsythe, quarterly conference and dedicate church.

October 21, Davidson, quarterly conference.

October 21, Denton at night, quarterly conference.

October 22, Randleman, quarterly conference.

October 27, Meet Commission on Methodist Co-operation.

October 27, Moriah, at night, quarterly conference.

October 30, 11 a. m., Hickory Grove, Chatham, S. S. Convention.

October 30, 2:30 p. m., Liberty-Siler City, quarterly conference.

November 2, 9:30 a. m., Opening session of Conference, Asheboro, N. C.

Faithfully yours,

A. G. Dixon.

BOUNDARY CHANGES

If, in your judgment, there are boundary changes which should be made in the circuits of our conference in the interest of Kingdom progress, please write me, giving full particulars. I am not seeking to make changes, but as chairman of the Boundary Committee I should like to have in writing any facts that the committee should know. The committee will likely hold one meeting before Conference, so write soon, and be sure to say what backing your proposition has.

Church Extension

If your church is asking for help from the Board of Church Extension for next year please put that in writing now and mail to Mr. M. A. Coble, Burlington, N. C. Please cut your request to the minimum, remembering that each year the Board gets requests amounting to $10,000 or more, when it really gets around $3,500 for distribution. The Board can only distribute what it gets.

Please heed this request promptly, and to the letter. The Board must hold a meeting before Conference, and these requests should come in writing before Conference rather than come through delegations at Conference. Thank you for this co-operation.

A. G. Dixon.

Another Version of the New Testament

(Continued from Page One)

Some familiar passages of the New Testament have a strange sound from the pages of this new version. John's Gospel thus begins:

"In the beginning was the Word, and the Word was toward God, and God was the Word. This was in the beginning toward God. All came into being through It, and apart from It not one thing came into being which has come into being. In It was life, and the life was the light of men. And the light is appearing in the darkness, and the darkness grasped it not."

Instead of "God glorifies his Son Jesus" in Acts 3:13 we read, "God glorifies His Boy Jesus."

No doubt one would soon become accustomed to the new style of this version and cease to be prejudiced against it. The main question is as to its value in aiding the reader to understand the New Testament. This question can be finally answered only by trial. A man who has put so much effort into the work of preparing this new version should have the consideration of a fair examination of the book he has produced.

The translator of this work is A. E. Knoch, of California. The book may be ordered of The Concordant Publishing Co., East Sixth St., Los Angeles, California.

—As we approach the meeting of the Annual Conference we should feel a deepening concern that all its work may be well done. It is all too important to be slighted and certainly too important to be done badly. Let us pray that divine guidance may keep us from the errors we may be prone to make in our ignorance of many related facts. Let us labor and pray for a conference that will greatly promote the work of our church everywhere and retard it nowhere. In the spirit of Christ all difficulties can be overcome with surprising ease. If the opposite spirit should find place in our hearts we might make difficulties where there are none.

A TEN DOLLAR BILL FROM HEAVEN

"About fifty years ago, I was a member of the West Virginia Conference, and stationed at Point Pleasant," writes George Cleaton Wilding, in *The Methodist Protestant*. "We had formed a Conference Insurance Society of a very simple type. There were about 100 members in the society, and each one, upon the death of a member, was obligated to promptly send ten dollars to the secretary for the widow.

"One morning in the early autumn, I was planning to go out to Hickory Chapel to begin a protracted meeting, to be away from home for possibly two weeks or more. My little bay horse was hitched at the parsonage gate while I went to the post office for my mail.

"As I looked over my letters, I found one from the secretary of our Conference Insurance Society, informing me of the death of my good friend, Brother Hartley, and requesting me to send my ten dollars for Mrs. Hartley. I opened my purse and counted my pile. It was all there. I had no bank account behind it. All told, I had ten dollars and forty cents, all I had in the world.

"I did not hesitate for a moment. Sister Hartley must have her money. My promise must be made good. I stepped up to the post office window and bought a money order for ten dollars, bought a stamped envelope, and begged a sheet of writing paper.

"I went to the desk and wrote a letter, enclosed the money order, addressed the envelope to the secretary, and dropped it in the slot. I walked out of the post office feeling that I had done the right thing. I had about thirty cents left.

"As I walked up the street, I fell to wondering where I could borrow some money to leave with my wife for family supplies while I was away out in the country.

"I had just concluded that I would stop in at Brother Cable's hardware store and approach him for a loan. As I drew near this store, I met Judge Redmond. The judge was a good Presbyterian, who lived out in the country at Pleasant Flats. They had a pretty, white church, out in that fertile farming region, but were without a preacher. I had been preaching for them on Sabbath afternoons, twice a month for several months.

"As I drew near the judge, he stopped and shook hands with me. Then he drew forth from the inside pocket of his coat a large, plump wallet, saying, 'I have had a peculiar experience. Just as you stepped out of the post office a voice seemed to say to me, "You Presbyterians are not treating that young Methodist preacher right. Those voluntary collections taken at the church have amounted to but little. If you had a pastor, his services for this length of time would have cost you quite a sum." So I'd better pay my quarterage. I think that is what you Methodists call it.'

"He unstrapped that fat wallet and drew forth a ten-dollar bill and handed it to me. I gasped for breath as I managed to thank him for his thoughtful kindness. Then I explained to him just what had taken place in the post office. We both agreed that it was well-nigh miraculous. Note that he did not give me five, nor seven, nor eleven dollars, but ten dollars, the exact amount that was at that moment reposing in my letter in the box at the post office.

"Whose voice was it that spoke to the judge? I have always spoken of this gift as a 'ten-dollar bill from heaven.'" —*Selected.*

—There is a learning time in youth which, suffered to escape and no foundation laid, seldom returns.—*Clarissa.*

—Liars begin by imposing upon others but end by deceiving themselves.—*Proverb.*

THE CHURCH'S INFERIORITY COMPLEX

I do not like the word "apologetics," and yet this is an honorable word, so far as the practice of the Church in its use is concerned. In every age the Christian Church has had its apologists.

In our day the apologists are busy explaining how religion can continue to hold up its head in an age of science. The arrogance, the self-complacency, the dogmatism, the superiority of the scientists are offensive to good taste, and they are particularly offensive to one who is devoted to religion and who believes in its absolute supremacy.

The scientists tell us about their marvelous achievements and about the power and energy that undergird the physical universe. For example, they inform us that there is enough energy in a speck of radium which can be held on the point of a pin to lift the British navy to the top of the Himalayan Mountains, to the highest peak of these mountains, and they expect us to be startled by such a pronouncement of the scientific world.

What I hope to see is a changed attitude on the part of the Church and religious leaders, an attitude of superiority rather than of inferiority in comparison with the dogmatists of the scientific realm, and I am absolutely convinced that the herald of religion has perfect right to develop in himself a superiority complex with reference to any other force or factor in the ken of human knowledge. The Gospel has more power than any other instrumentality or agency conceivable. Its power is exercised in the spiritual realm.

Here is a man who has dissipated and groveled in his sin until he has become a nuisance. The Gospel has the power to transform such a man and to make him into a new creature, capable of standing upright among his fellows and living a clean, pure, helpful and uplifting life. Talk about the mysteries of chemistry, the discoveries of biology, and the power of physics! They are nothing compared with an agency possessed of such power, a power that resides in the mysteries of God.

Herein resides the distinct source of superiority of the Church—it is the custodian of the mysteries of God. Let us cease apologizing for the Church; let us cease always remaining on the defensive; let us become positive and aggressive in our attitude; let us abandon our inferiority complex, and let us go forth imbued with the spirit of genuine and abiding superiority. When the Church takes this attitude, the Church will prosper and the kingdom will grow.—*W. A. H., in Christian Sun.*

REVERENCE FOR LAW

Let every American, every lover of liberty, every well-wisher to his posterity, swear by the blood of the Revolution never to violate in the least particular the laws of the country and never to tolerate their violation. . . . Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the law be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries, and in colleges; let it be written in primers, spelling-books, and in almanacs; let it be preached from the pulpit, proclaimed from legislative halls, and enforced in courts of justice. And, in short, let it become the political religion of the Nation, and let the old and young, the rich and poor, the grave and the gay of all sexes and tongues and colors and conditions sacrifice unceasingly upon its altars.—*Abraham Lincoln.*

—Consider well and oft why thou camest into this world and how soon thou must go out of it.—*Proverb.*

Denominational Enterprises

FOREIGN MISSIONS—KALGAN IS CAPTURED

Such was the heading of the following in the *Columbus Evening Dispatch* dated October 3: "The important city of Kalgan, the largest commercial center north of Peking, has been captured by Shansi province troops from the northerners, official foreign quarters were advised today." And yet in a letter received from Rev. C. G. Soderbom written just shortly before he and Mrs. Soderbom set sail for the United States on September 4, he writes: "The Nationalist or Southern army have lately met bad reverses and General Feng Yu Hsiang plans have also been upset by the Northern forces. Although it is impossible to make any forecast of the situation, it seems likely that North China, or our part of the country, will have no change of military government for some time and the outcome will depend on the fight in Central and South China." What this capture of Kalgan by the Southern army will mean for our work and its future I am not able to say. But we all do know that conditions in China are in such an unsettled state that no one can even predict what a day will bring forth. In one short month the whole situation in and about Kalgan has completely changed.

In this capture of Kalgan we are all greatly interested and concerned. It is where all our missionary work in China is located. Hitherto, there has not been a great deal of fighting going on there. That part of the country has been infested with bandits that made it very dangerous but with this capture of Kalgan it puts our work, at the present time, right in the heart of the great warfare. Naturally, we will all wait and pray anxiously for the outcome.

At the time of the Soderboms' departure from Kalgan he writes: "As the outlook is now brighter we have decided to open the primary and grammar school this autumn at the regular time. The Girls' School will also open again on September 15. As conditions are more hopeful than they have been for some time we also hope that all the work can soon be taken up more fully again."

You will recall that at our last Union Board meeting it was decided to have Horace S. Williams to go to Japan to teach English in the Nagoya College until conditions became more settled in China. But upon receipt of this word Mr. Williams sent the following cablegram: "Conditions are more hopeful. Have decided to remain." It was the consensus of opinion of the workers over there that his leaving at this particular time would be disastrous to our work there. So Mr. Williams is still in China, having full charge of the men's department of the work, while the women's work has been put in charge of Mrs. Larson.

In the meantime gracious revivals are taking place in different parts of this war-ridden country with its teeming millions. Those who have had the privilege of reading the recent account by George T. B. Davis of the wonderful revivals that are breaking out, almost spontaneously, and yet in answer to fervent prayer, in so many different sections of this thickly settled land will have your hearts stirred with praise and thanksgiving for this wonderful manifestation of the Spirit of the Master in turning the hearts of so many to Him and in so providentially taking care of His faithful workers. And wherever this revival spirit is entering God's Word, as a daily companion to those who accept, in free distribution, goes also, and these new converts are feeding upon it. Let our prayers ascend daily for China in these critical but opportune moments!

The Soderboms in America

According to schedule, Rev. and Mrs. Soderbom, ere you shall read this, should be safely and comfortably resting in the home of Mrs. Soderbom's sister, Mrs. Dr. George S. Coon, 1623 Everett Avenue, Louisville, Ky. They were scheduled to reach Vancouver October 4 and then go directly to Louisville, Ky., where they will have their home during their furlough of six months in America. While here they will be glad to do all the deputation work possible. So let our churches be free to call on them for service.

S. W. Rosenberger, *Executive Secretary.*

BOARD OF EDUCATION INTERESTS

Dean J. G. Willis sends in an encouraging report from Westminster College, Tehuacana, Texas. There is a splendid increase in the enrollment over last year and every requirement in attendance and faculty standard is met. Mr. Paul Howell, one of the ministerial students, spent much of the summer working for students and the results are very satisfactory.

November 1st is the date set when Rev. G. O. McMillan will be officially inauguarated president of Westminster College. Rev. H. H. Price, D. D., pastor of the Knoxville church, Pittsburgh, Pennsylvania, and a former president of Westminster, will deliver the main address. President McMillan will, of course, make the response and there will be brief felicitations from Dean Willis and the Secretary of the Board of Education.

Rally Day orders received to October 8 totaled 475, a substantial increase over last year. Reports of offerings in most cases show an increase also, while the success of the programs is everywhere apparent. It is the desire of the Board of Education to render such assistance in the observance of the day that it will be constantly more helpful, giving added interest and impetus to the work of the local church. We hope too that more interest in the educational work of the denomination will be stimulated.

The campaign for Adrian College is moving forward encouragingly in the Illinois conference. Friends are being discovered in unexpected places and some generous gifts being made. With only partial reports in for the third week nearly $18,000 of the $30,000 had been secured. In spite of some problems it looks as though Illinois would do her part splendidly. Of the $500,000 set for this area $350,000 has been subscribed.

The steady improvement at Adrian is the cause of the greatest satisfaction to her many friends. Another increase in the enrollment, further improvement in the faculty, improved equipment ond the success of the campaign for the endowment all make for encouragement and a growing vision of still better things.

There are twelve ministerial students at Adrian this year compared with nine last year, of which two graduated. Five new "theologs" give a net increase of three. Michigan, Indiana, Ohio, Kansas, Missouri and Pittsburgh conferences are represented. The reports from the other schools have not been received.

The Secretary of the Board of Education is planning to spend most of November and parts of October and December in the Southwest working with President McMillan in behalf of Westminster College. Extra funds must be secured if this school is to be made permanent and more useful. The attitude of the Methodist Protestant people of that area is encouraging and their response to the "Westminster 500 Club" really inspiring. A large number of consistent givers will underwrite the college and remove it permanently from the fog of uncertainty.

The Board of Education is already obligated to 35 ministerial students for financial assistance and to eighteen non-ministerial students. This will require approximately $10,000, less than $3,500 of which comes from our invested funds. The rest must be secured from former beneficiaries in the shape of return payments and in the way of gifts from interested friends. Last year return payments came to $4,622, which would leave over $2,000 to provide for.

Some of our beneficiaries, many, if not a majority of them, are making a real struggle to secure their education. They do not borrow funds until compelled to so that in most cases the loans made by the Board of Education enable over fifty Methodist Protestant young people to attend our colleges or seminary and who otherwise could not attend. There is nothing spectacular about this service but it is as important as anything being done by the denomination.

A new departure at Adrian this year is the establishment of an employment bureau. Contact is made with the employers of the community and the students placed wherever opportunities arise, thus enabling those who wish work to secure it. This not only helps the student who wishes to secure work, but is a real convenience to those needing help. It widens the field for those students who must do outside work if they are to enjoy a college education.

FRANK W. STEPHENSON,
Executive Secretary, Board of Education.

"MY TORCH"

This God-lit torch of mine
I lift, that it may shine
With light divine,—that I have found
An all round
To brighten life's short way.

I lift my torch on high
That other travelers may descry
The God-ward path,
And, following on,—life's aftermath
To them may Glory be.

I lift my torch 'mid strife,
That o'er the darkening paths of life
Its flickering gleam
May shed abroad a friendly beam
On every striving soul.

Aloof I hold my torch
That every morrow's opening porch
May entered be
By others, who may clearly see
The upland path.

My torch when lifted high
Gives service sweet afar and nigh,
Dispelling night,
And lighting others from my light,
My own is none the less.

Oh, may I never fail
With upraised torch to blaze the trail,
Or pass it on
To someone, who with love anon
Would grasp my ended task.

—*W. S. Fife, in East and West.*

The best evidence of the Bible's being the Word of God is to be found between its covers. It proves itself.—*Charles Hodge.*

SOULS ARE BUILT AS TEMPLES ARE

Souls are built as temples are—
Sunken deep, unseen, unknown
Lies the sure foundation stone,
Then the courses framed to bear
Lift the cloisters pillared fair,
Last of all the airy spire,
Soaring heavenward higher and higher,
Nearest sun and nearest star.

Souls are built as temples are—
Inch by inch in gradual rise
Mount the layered masonries.
Warring questions have their day,
Kings arise and pass away,
Laborers vanish one by one,
Still the temple is not done,
Still completion seems afar.

Souls are built as temples are—
Here a carving rich and quaint,
There the image of a saint;
Here a deep-hued pane to tell
Sacred truth or miracle;
Every little helps the much,
Every careful, careless touch
Adds a charm or leaves a scar.

Souls are built as temples are—
Based on Truth's eternal law,
Sure and steadfast, without flaw,
Through the sunshine, through the snows,
Up and on the building goes;
Every fair thing finds its place,
Every hard thing ends a grace.
Every hand may make or mar.

—*Selected.*

DIAMETER OF THE UNIVERSE

News dispatches recently bore the tidings that science at last has measured the sidereal universe. Through delicate instruments, three astronomers have computed the diameter of the starry universe, of which our solar system is a tiny part, to be a hundred and ninety quadrillion miles. The earth is physically a dot in swirling space.

The astronomers concerned were Allan Douglas Maxwell and James M. Goewey, of the University of California, and W. H. Wright, of the Lick observatory. The conclusion was reached as a result of study of the destiny of stars near the outer rim of the sidereal galaxy where our world is found.

The problem of the astronomers was to discover how far into space the farther stars of the Milky Way extend and what their distance is from the earth. Photographs were successfully made of stars 95,000,000,000,000,000 miles removed from the world. At that distance the Milky Way begins to thin out, and it is believed that the sidereal universe ends not far beyond.

The measurements were made indirectly by means of light brilliance. It is known that a light moved twice as far away from an observer appears to be only one-fourth as brilliant. The distance of the stars was computed by obtaining a measure of their brilliance as seen from the earth and their absolute brilliance at a standard distance from the earth. The difference gave sufficient data to determine their distance.

The sidereal universe, the astronomers declare, is 10,000 parsecs in diameter, and is composed of more than a billion stars occupying such positions in space that the universe assumes the shape of a thin watch. A parsec is a unit roughly equivalent to nineteen trillion miles.—*The Christian Sun.*

OUR STORY PAGE

THE JEWELERS

They were playing jewelry store, Edith and Corinne, when Mrs. Barr called from the back door. Edith ran up at once.

"Hadn't you better invite Mrs. Mills' granddaughter over to play with you?" her mother asked.

Edith scowled. "We don't either of us know her," she said.

"It won't take long to get acquainted. She looks lonesome."

"Well," yielded Edith

The two little girls talked together in whispers for a minute; then Edith slowly crawled through the place in the fence where the pickets were off, and walked toward the little girl on the big old-fashioned garden.

"Would you like to come and play with us?" she asked. "We're going to have a jewelry store; we're making the jewelry now."

"Oh, thank you! I'd love to!" cried the other. "I'll run right in and ask grandma. You will have to teach me how to play it; I never did," she said.

"Oh, we're stringing snowberries for pearl necklaces and making pins out of asters, and doing things like that. When we get enough we'll ask the other children to come and buy."

"It must be fun!" and Laura Mills' face glowed with pleasure.

The bench, which was now a counter for the display of jewelry, showed several necklaces.

"How pretty!" cried Laura. "Oh, I know what I'll make," and she ran back into her grandmother's garden.

"I don't think that very polite—to go off first thing," said Edith, as the visitor did not return.

"Let's tell her she can have a store by herself," suggested Corinne. "Probably she won't make anything nice."

So Edith called through the fence: "If you want to, you can have your things on your side."

"All right!" came back to them from behind the flowerbeds; but it did not have a joyful sound.

For a long time the three worked quietly. Finally Edith and Corinne were ready for customers. "We'll have to go and tell her," whispered Edith.

Together they approached the fence.

"Oh, what a lot!" exclaimed Corinne.

"Why, it's just like a real jewelry store!" cried Edith.

"Aren't they pretty?" said Laura, smiling.

There was a large wooden box close by the "gate," and on it, in small paper boxes, lying on white and pink cotton, were the articles she had made. The blossoms of scarlet sage strung together looked almost like a coral necklace, red, rosy lips made a pretty bracelet, yellow baby roses put together with wire answered for pins and belt buckles, while fuchias were pretty earrings.

"Nobody will want to buy ours after seeing yours," declared Corinne.

"Oh, I think they will!" returned Laura. "But why not put them all together. I'd rather!"

"Would you, really?" aksed Corinne, her face growing hot, as she remembered that she had been the one to propose separate "stores."

So more shallow boxes were obtained and the whole stock was soon in readiness for the real play to begin. Business was brisk, and Laura soon had to leave her place behind the counter in order to fashion more jewelry.

By dinner-time all the children were wearing pretty ornaments, and both Corinne and Edith thought there could not be a pleasanter playmate than Laura Mills.—*Montreal Star.*

FRED'S FOOT-WARMER

For once in his life Fred went to bed without being sent. That was because tomorrow would be his birthday, and Fred thought the sooner he got to bed the sooner his birthday would come. But, though Fred was in bed, he couldn't get to sleep. He kept wondering what daddy and mother would give him for a birthday present, and then he wiggled and flounced around because his feet were cold. Everyone knows how hard it is to go to sleep when the feet are cold. Well, Fred tried his best. He counted imaginary sheep again. By and by he got drowsy. He could still hear daddy and mother talking and laughing downstairs, and then he heard a dog bark. After awhile he lay very quiet, and a moment later he was almost asleep. Almost, I say, for a thump on the bed had aroused him. Fred stirred a bit, and the next thing he knew his feet suddenly got warm.

"Mother has put the fur rug over my feet. That's what makes them warm," thought Fred to himself, and then he fell fast asleep.

The sun was shining in his face when Fred awakened.

"Oh, it's my birthday," he cried, and blinked his eyes and yawned. "My!" but a fellow sleeps well when his feet are warm."

"Birthday greetings, little son," said daddy and mother, putting their heads in at the door.

"Thank you," replied Fred, and then he noticed daddy looked puzzled. "What's the matter?" he asked.

Daddy and mother took turns at explaining. "It was your birthday gift, and now it's gone," said daddy. "It disappeared in the night, and we have looked everywhere for it. I can't imagine what became of it," said mother.

"What was it?" asked Fred, his curiosity beaming in his eyes.

"A dog, a nice, friendly, half-grown collie," answered mother. And then something funny happened. The covers on Fred's bed suddenly raised and moved. Everyone saw it —daddy, mother, and Fred—but all were too surprised to say a word. Then from under the covers peeped a black nose and a pair of friendly eyes, while the covers began to move furiously; but that was because a tail was wagging as hard as it could.

"Why, here he is," shouted daddy.

"Why, I thought it was a rug at my feet," laughed Fred, and then he told them how cold his feet had been and how he thought mother had covered him with the fur rug.

The collie was on the floor now making friends with them all, and proving that a dog makes the most acceptable kind of a birthday gift.

"I couldn't blame him for not wanting to sleep down in the cold kitchen alone," said daddy.—*Word and Way.*

Tithing

Some say that in urging the tithe we are urging an Old Testament practice, and that we are Christians, under grace and not under the law, and should give according to the liberty of the gospel. That is true, provided our gospel liberty is not regarded as lbierty to give less than the Jews gave under the law. Our gratitude to Christ should lead us to do far better than the Jews, who had no Christ. Our Saviour Himself said of tithe-paying, "This ought ye to do," though, of course, He implied that we are not to do it as a ceremonial obligation, but are to give from the heart.—*C. E. World.*

DORIS AND SPOTTY

It had rained steadily for two whole days, and of course, Doris had not been able to go outside the door, much less spend the morning in the garden with Spotty and her dolls, as was her custom in fine weather.

"This weather's hard on the kiddie," Dad had said at breakfast that morning.

"Never mind," answered Mother. "Doris and I are going to be very, very busy today, aren't we, dear?—so we shan't mind the weather a bit."

"That's fine," said Dad. "Keep yourself busy, and let the rain patter. You'll be quite happy, so weather won't matter, eh Doris?"

Dad was always making up funny rhymes like this, and of course Doris was quite sure that she had the most wonderful Dad in the whole world. So all day long, she and Spotty went around with Mother, and helped her "very much," so Mother said.

Spotty was Doris' pet kitten, and they were always together. In fact, Daddy had made up a rhyme about that, too. Perhaps you would like to hear it, so here it is:

"Doris and Spotty are always together
Indoors and outdoors, never apart,
Spotty is Doris' pussy sweetheart."

While they were waiting for Dad to come back from the City, Doris was telling Spotty about the lovely birthday party she had had. "That was before you came, you know." Spotty listened very gravely and Doris always declared she understood every word she said.

"There was a man who did the most wonderful things, made flowers grow in handkerchiefs, and birds fly out of empty boxes, and everything. Then we tried to pin a tail on a donkey's picture with a handkerchief over our eyes. Bessie did best, and got a box of candy. Mother told me I could not have taken the prize even if I won it, for I was—was—oh, something that sounded like toasties; I didn't know I was that; I didn't want to be. Then we"—she stopped suddenly.

Surely that was Uncle Jack's whistle. He always whistled Yankee Doodle when he came—and—

Down the stairs she rushed, Spotty after her, and—there—sure enough was Uncle Jack, just taking off his wet coat.

Uncle Jack lived in the city, but often came out to see his "country relations," as he called them. He and Doris were great chums.

"And now for the 'fairy-pockie,' " he said.

This was Doris' name for a pocket in Uncle Jack's coat, kept specially for her, and in it had been found the most wonderful surprises.

Once it had been a tiny bird in a cage, that sang beautifully when wound up; again a funny Japanese candy doll. In fact, Spotty arrived that way, her furry black head peeping out of the "fairy-pockie," decorated with a collar of light blue ribbon, tied in an enormous bow. She had been Uncle Jack's birthday gift, and had arrived very late on Doris' last birthday.

It did not take long for Doris to dip in and fish out of the "fairie-pockie" a rather large package in brilliant green paper. She settled herself comfortably on Uncle Jack's knee, while Spotty, on the floor, looked up and watched Doris untie the green package, only to find another one, a red paper this time. A blue paper inside the red was undone in turn, and there was a mysterious-looking box. Doris was much excited as she opened it. What do you think it was?

A dear little mouse with a long, long string. Uncle Jack took it from her, wound it up, and off it went, rushing all around, Spotty after it.

"Oh, Uncle Jack, that is perfectly splendid. Look how Spotty loves it."

"I'm glad you and Spotty like it. Don't forget to tie it up in all the papers every night when you put it to bed."

* * *

Next day's weather was not much better, and there was no chance of going out in the morning. Doris and Spotty were perfectly happy with their new toy, "Mousey-tail," as Doris called her. The morning passed so quickly it was dinner-time before they knew it.

After dinner Spotty disappeared and when Doris went to hunt for her, she found her in the sitting room, where they had left Mousey-tail, and what in the world was that she had there?

Doris sat right down on the floor, and took hold of Mousey-tail, as she looked. She saw a tiny little gray mouse—a real one—that didn't move as Spotty dabbed at it with her paw, as if she expected it to jump like Mousey-tail.

Just then cook appeared at the door. "Well, glory-be-to-goodness! Here's that little imp and the mouse, too. It's the very one that has been nibblin' at things in the pantry, and I had just caught it, an' put it down a minit, for the grocer just came, and off whisked that Spotty. I saw the tail of her just disappearin' up the stairs."

"What's the matter?" said Mother's voice.

Cook explained matters to her and, stooping down, took up the still little mouse. "Here, you imp! Give me that here," she said to Spotty, who looked up at her in evident wonder.

"That would not be at all a nice thing to play with, dearie," said Mother, but it was funny of Spotty to bring it here. It almost seems as if she remembered it looked a little like Uncle Jack's toy one. But come along, it is clearing, and I think we will go over and see Grandma now."

Spotty was not left at home, either, for Doris had a special little basket to carry Spotty in every time she went to Grandma's.—*Selected.*

A COURAGEOUS BOY EXPLORER

Robert Carver North, twelve-year-old schoolboy of Walton, N. Y., has well earned the right to be called a real explorer. Not only that, but, like David Binney Putnam and Deric Nusbaum, he has written a book about his adventures.

A year ago "Bob" made a trip with his father into the Canadian wilderness. Articles about that trip were published in the *Youth's Companion,* and the book, *Bob North Starts Exploring,* was published by G. P. Putnam's Sons, of New York. Last June "Bob" started alone in a canoe for the Canadian wilderness and only recently returned to his home after a trip of 1,250 miles. He paddled the full length of Albany River into James Bay and also explored the English and Kenogami Rivers. On August 23, on his way home, he was received by Lord Willingdon, Governor General of Canada. Lord Willingdon praised him highly and congratulated him. On this trip "Bob" visited many Indian mission stations and fur trader posts. He spent much time with the Indians and witnessed their religious services, sports, weddings, feasts and other ceremonies.

On Friday of last week the citizens of Walton celebrated the exploits of their famous boy explorer. The celebration was in charge of the Parent-Teacher Association and the American Legion Post of Walton. "Bob" explained 100 stereopticon views taken from pictures he made on his trip, and told the story of his adventures in the wilds of Canada.—*Current Events.*

If we read the Bible aright, we read a book that teaches us to go forth and do the work of the Lord.—*Theodore Roosevelt.*

Our Task and Our Privilege

Paid All Budgets in Full

Spencer.
Haw River Mission.
State Street.
Charlotte, First.

Paid A. C. B. in Full

Mocksville.
Porter.
State Street.
Liberty-Siler City.
English Street.
Forsyth.
Concord.
Albemarle.
Mt. Pleasant.
Yadkin College.
Winston-Salem.
Davidson.

Churches:

Palestine, on Flat Rock.
Speights Chapel, on Whitakers.
Glen Raven on Fairview-Glen Raven.
Hickory Grove on Forsyth

Paid on A. C. B.

Burlington	250.00
Grace	175.00
Anderson	140.00
Flat Rock	134.24
Mebane	125.00
Fairview Glen Raven	123.50
West End	119.79
Why Not	108.55
Pleasant Grove	100.25
Reidsville	100.00
Friendship	78.94
Whitakers	77.25
Randolph	74.00
Mt. Hermon	57.01
Granville	55.00
Orange	55.00
Weaverville	52.69
West Forsythe	52.37
Asheboro	51.20
Fountain Place	50.00
Tabernacle	50.00
Bess Chapel	49.81
Rockingham	48.75
Welch	40.00
Asheville	40.00
Saxapahaw	39.90
Randleman	36.50
Fallston	32.00
Littleton	31.50
Spring Church	30.95
Halifax	28.00
Cleveland	26.65
Pinnacle	25.25
Lexington, South	25.00
Gibsonville	25.00
St. Paul	25.00
Vance	24.00
Denton	23.60
Chatham	22.81
Alamance	22.00
Mecklenburg	21.46
Haw River Circuit	20.00
Democrat	16.21
Union Grove	15.36
South Winston	15.00
Richland	12.29
Midland	11.20
Thomasville, West	10.10
Lincolnton	9.55
Lebanon	6.41
Kernersville	5.20
Yarborough	5.00
Melton's Grove	5.00
Chase City	4.12
Pageland	3.06
Bethesda	1.00

Paid on	G.C.B.	W.H.M.S.	W.F.M.S.
Liberty-S. City	$228.05	$10.13	$2.00
W-Salem	207.47	239.57	181.60
Grace	202.48	380.00	952.63
High Point, 1st	184.21	424.75	666.05
Concord	184.01	44.40	44.40
Th'ville, Com.	175.00	94.00	132.25
Orange	172.18	131.80	43.35
Granville	169.32	343.39	237.27
Asheboro	140.57	286.89	220.71
Mt. Pleasant	139.00	69.41	109.66
Spring Church	134.93	.....	.....
Forsyth	130.15	67.25	66.39
Asheville	120.16	45.10	101.40
West End	109.00	140.45	125.96
Henderson	106.00	246.91	338.30
Whitakers	104.53	.....	115.35
Mt. Hermon	98.69	65.70	1.20
Randolph	89.25	16.92	29.84
Tabernacle	83.71	62.49	95.15
N. Davidson	75.49	.....	132.07
Alamance	72.22	26.00	114.58
Vance	71.89	111.75	10.63
Pleasant Grove	63.10	.....	.....
Saxapahaw	62.35	10.45	74.10
Calvary	61.43	55.00	150.50
Albemarle	58.21	.....	.....
Davidson	57.56	.....	.....
Littleton	57.50	.....	.....
Moriah	57.20	45.80	57.97
Graham	56.69	.....	57.52
Burlington, 1st.	52.68	365.00	506.41
Halifax	51.00	36.00	44.50
Kernersville	49.09	.....	.....
Gibsonville	46.75	80.00	7.70
Friendship	46.66	.....	.....
Yarborough	46.50	.....	21.50
Mocksville	43.06	.....	.....
W. Forsyth	42.84	25.60	65.70
Reidsville	42.00	84.18	104.75
Mebane	41.90	142.63	132.37
W. Thom'ville	40.39	.....	.....
Fallston	40.06	.....	.....
Randleman	38.77	76.52	11.18
F't'n Place	37.28	44.00	.....
H. River Ct.	36.50	.....	100.80
Pinnacle	35.42	25.00	14.05
F'view-G. R.	35.31	.....	.....
Why Not	35.00	5.70	8.20
S. Winston	35.00	....	....
Denton	34.41	....	....
Lexington, S.	34.00	....	....
Flat Rock	33.99	....	....
Midland	33.23	.....	.....
Lebanon	32.43	25.00	72.20
Guilford	31.76	.....	.....
Chatham	27.43	.....	.....
Anderson	26.51	2.70	.....
Mecklenburg	25.45	.....	.....
Enfield	25.00	39.73	.....
Richland	24.80	.....	.....
St. Paul	24.56	.....	.....
English St.	24.20	.....	.....
Bess Chapel	19.45	34.85	.....
Rockingham	18.77	.....	.....
Yadkin	18.28	.....	.....
Weaverville	13.22	31.01	.....
Lincolnton	12.10	.....	.....
Chase City	11.25	.....	.....
Porter	11.25	.....	.....
Cleveland	6.25	.....	.....
Connelly Spgs.	5.00	.....	.....
Roberta	5.00	.....	.....
Shelby	4.00	.....	.....
Bethesda	2.40	.....	.....
Pageland	2.00	.....	.....
Melton's Gr.	1.50	.....	.....
Th'ville 1st	.....	.....	30.00
Creswell	.....	5.45	.....
Welch	.....	14.50	.....

Paid College Assessment in Full

Tabernacle.
Liberty-Siler City.
Grace.
Asheboro.
Burlington.
Concord.
Henderson.
High Point 1st.
Gibsonville.
Reidsville.
Fountain Place.
Albemarle.
State Street.
Haw River Mission.
Mt. Hermon.
Winston-Salem.
South Winston.
Yadkin College.
Connelly Springs.
Chatham.
Union Grove.
Friendship.
Jerusalem.
Lebanon.
Mount Pleasant.
Spring Church.
West End.
Bethesda.
Orange.

Churches:

Bethel, Alamance Charge.
Glen Raven on Fairview-Glen Raven.
Hickory Ridge on Forsythe.
Bethel on Randolph.
Orange Chapel Saxapahaw Circuit.
Saxapahaw Church, Saxapahaw

Paid on College Assessment

Granville	$80.50
Saxapahaw	53.83
Alamance	43.25
Lincolnton	43.05
Halifax	40.00
Mebane	40.00
Cleveland	38.00
Flat Rock	37.38
Davidson	36.98
Fairview G-Raven	36.50
West Forsyth	36.00
Guilford	29.50
Forsythe	27.00
Welch Memorial	25.00
Randolph	22.00
Littleton	21.00
Calvary	20.00
Bess Chapel	17.39
Mecklenburg	13.27
Asheville	13.00
Pleasant Grove	13.00
Weaverville	12.00
St. Paul	10.00
Whitakers	10.00

Enfield	7.00
English St.	6.75
Lexington, South	6.25
Randleman	5.50
Rockingham	4.00

Paid 1 Per Cent on Budgets for Superanuates in Full

Orange.
State Street.

Churches

Hickory Ridge on Forsyth.

Pastors

B. M. Williams 1 per cent paid on Superanuates Special.

1 Per Cent on Budgets For Superannuates

English Street	$ .50
Forsyth	11.48

This week we have two more charges reporting over the top on all three of the budgets. These are State Street, and Charlotte, First. Yadkin College is added to the list of those over the top on the A. C. B. Yadkin has been over the top for sometime but by an oversight has not been reported so. We are glad to make this correction this week, and by next week we hope and expect to place them over the top on all budgets.

On the 1 per cent for Superanuate Fund, State Street joins Orange charge and these two are the first two over the top on this fund. Orange went over last week, also their pastor making the first of the ministers to report on this fund. Hickory Ridge on Forsyth has also as one of the churches been over on this fund for sometime. This report this week is corrected and put in the form it should be. Let's get this fund for our superannuates in as early now as we can possibly, both from the ministers and charges. To date we have four charges reporting on this fund and one minister.

On the A. C. B. we have 71 charges out of 92 reporting. On the G. C. B. we have 83 out of the 92 reporting. On the college fund we have 60 out of the 92 reporting.

Let's make it a race now for next place on each of these and make it a joyful contest for the Kingdom interests. Whose is next over the top?

A. G. DIXON.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously September 29	$180,115.99
J. W. Carter, for furnishing room	62.00
Rev. H. L. Isley	5.00
Payment on Pledge "A Friend"	1,000.00
	$181,182.99

The report in last week's paper contained two errors; one was in the typewritten copy, the other was made by the printer, so this should be disregarded as the above report is dated from September 29, as noted.

Endowment Insurance Fund

Amount previously reported	$8,733.61
Mrs. G. M. Pearson	3.60
	$8,737.21

J. NORMAN WILLS, Treasurer.

—"Professor, I have made some money, and I want to do something for my old college. I don't remember what studies I excelled in, if any."

"In my classes you slept most of the time."

"Uh! Well, I'll endow a dormitory."—Kansas City Journal.

HIGH POINT COLLEGE

Have you finished paying your pledge to the college? Many have told me that they just overlooked their pledge and would have paid had some one called their attention to it.

If you have not paid, will you make a special effort to do so? If you have paid remind your neighbor who has not paid and help along in an enterprise which you have invested in.

Some are behind with their Building Fund pledge and others with the annual pledge for Endowment.

More than 315 students have enrolled this semester which has been beyond the expectation of the most loyal friends. The growth has been marvelous but we must have money to carry out our promises.

Every time we fail to pay a dollar which we have promised we are disappointing and embarrassing our treasurer, Mr. J. Norman Wills, who has had a tremendous burden.

We believe you believed in the college to the amount of the sum you pledged and accordingly our trustees made their investments.

Remember every time a hundred dollars is paid in six dollars is saved for the college.

Please mail your check to Mr. J. Norman Wills, Treasurer, Greensboro, N. C., which will help lighten his burden and make you happier.

Most sincerely,
H. A. GARRETT, Field Secretary.

PASTORS, PLEASE NOTICE

Pastors' Report Blanks were mailed out today—Monday—and should be in your hands before you read this. If you haven't received your envelope, please notify me at once, and I will send others.

You will notice a number of changes in some of the blanks. A new supply had to be printed, and I have incorporated in the new blanks the changes ordered by Conference or suggested by members of Conference. The changes are all improvements, and the blanks ought to be easier to fill out.

Now just a suggestion or two: 1. Let us remember that this is the year for the election of representatives to the General Conference, and that we must know how many members we have before we can know how many representatives we are entitled to. It is especially important, therefore, that pastors' reports be in on Thursday so the Statistical Secretary can have time to tally before the election Friday afternoon.

2. The Conference Treasurer has agreed to accept the last report of the Missionary Branch Treasurers as published in the Herald. In filling out your "Conference Treasurer's Envelope," in the space marked "Amt. Previously Paid thru W. F. M. S.," put the amount your charge is given credit for in the final report in the Herald. Likewise with the W. H. M. S. This is very important, since the Conference Treasurer will not accept your envelope unless it contains these credits.

C. W. BATES, Secretary.

—Rev. J. E. Pritchard has some fine Buff Orpington chickens at the Randolph county fair. The judges showed appreciation of their superiority. We do not know whether these chickens have vitality enough to survive the annual conference or not. Time will tell.

FACULTY NOTICE

The Faculty of the North Carolina Annual Conference of the Methodist Protestant Church will meet in Asheboro, the Conference Church, Tuesday, November 1, 1927, at 2 p.m.

The following resolutions were passed at the last Annual Conference: "On motion members of the Conference Class are hereby notified that, unless they have a reasonable excuse, they will not be examined after the regular meeting of the Faculty."

"On motion all applicants for examination shall notify the Secretary of the Faculty one week before Conference."

Of course members of the Faculty will be expected to be present as well as those who wish to be examined. Pastors and all who see this that have to do with candidates coming in will do them a favor to so notify. We are asking that this notice be run for two issues consecutively that no one will have the excuse of being so busy that one issue was missed.

We are calling upon all members of the Faculty to co-operate with us so as to make our ruling more effective by setting the right example.

J. E. PRITCHARD, Chairman,
N. G. BETHEA, Secretary.

NOTICE

Flat Rock Memorial Association will hold the Annual Home Coming Day at Flat Rock Church, October 16, 1927, at 10:30 a.m. All friends are cordially invited to come. Picnic dinner on the grounds, so please bring a basket.

N. W. OGBURN, Chairman,
MRS. J. B. OGBURN, Secretary.

HERALD SUBSCRIPTION RECEIPTS

Rev. E. A. Bingham, $3; Rev. H. F. Fogleman, $9; Rev. B. M. Williams, $1.50; Rev. Edw. Suits, $3; Rev. T. G. Madison, $1.50; Rev. C. H. Hill, $1.50; Miss Martha Parsons, $1.50.

SUNDAY SCHOOL

Lesson for October 16.—Elijah in Naboth's Vineyard. 1 Kings 21.

Lesson for October 23.—The Call of the Prophet. 1 Kings 19:19, 20; Amos 7:10-15; Isa. 6:1-8.

CHRISTIAN ENDEAVOR

Topic for October 16.—In What Community Enterprises May Our Society Share? Neh. 4:6, 16-18.

Topic for October 23.—Christian Endeavor in All Lands. Rom. 10:18; Col. 1:3-6.

—Calvary church had a most successful pageant last Sunday night as a part of the rally day service, representing the offering of Isaac. Brother J. W. Dixon took the part of Abraham while Master Williamson acted well the part of Isaac. Brother L. W. Jobe represented the angel of Jehovah. It took much preparation for this pageant, but the results justified it. It was witnessed by a large, appreciative congregation. The children's part of rally day service was rendered in the morning at the Sunday school hour. This too was enjoyed though the rain greatly reduced the attendance.

—Miss Brooks of Ore Hill is among the teachers of South Buffalo School, again.

FROM PASTORS *and* PEOPLE

Palestine, Flat Rock.—Third Sunday in August our pastor was away helping in a meeting. That Sabbath was given entirely to the Sunday school. The school gave a children's day pprogram at the morning service. The children did well considering the training they got, and the choir singing was good. In the afternoon, after a good dinner on the church grounds, Rev. Mr. Rogers, pastor of the Madison M. E. church, made an interesting address, and favored the children with some stories. His message was enjoyed by all, both young and old.

Third Sunday in September our beloved pastor preached a good sermon as he always does.

On Saturday afternoon before the first Sunday in October, our Sunday school motored over to Guilford Battle Grounds and enjoyed their annual picnic. There were about one hundred from Palestine and Gidion's Grove went over also with between fifty and seventy-five. Both schools spread their supper together and my! what a long table laden with good things to eat. If one started at the head of it, he would be well filled by the time he reached the foot; that is, if he ate all the way down.

Our pastor made a few minutes talk especially to the little ones, and then asked the blessing, after which every one ate, and there was some to pack up and carry back home.

We are all sorry J. B. Trogdon, Jr., is on the sick list. Hope he will soon be a-going again.

We are nearing the close of another year. We have only two more preaching services before conference. Yes, we see many mistakes and many things left undone, especially in not being as regular to report this year as heretofore. Shall try to do better. We have a live and active Sunday school at Palestine. The best we have every had. The average attendance is between seventy and one hundred every Sunday.

Best wishes to Herald.

GRACE R. TUCKER, Reporter.

Midway, Haw River Circuit.—Brother Reed filled his appointment the fourth Sunday, and adminstered the Lord's Supper. It was a good service; nearly every one present partook of the sacrament.

Our Sunday school is still moving along nicely, under the leadership of R. P. Butler; 86 present last Sunday. Christian Endeavor was led Sunday night by Alice Mae Butler and was attended by a good crowd of children and young people.

Brother Reed was with us in the afternoon and preached a good sermon to a large congregation. We had special music given by Brother R. W. Crowder and sister, and Misses Margurite Crowder and Eva Maynard. We thank them and hope they can come again. We regret very much to lose Sister Lee Dixon who has moved to High Point M. P. Children's Home with her three small children. Hope they will be happy; the children's father, Brother A. J. Dixon, was a great believer in this home, and we believe could he speak he would say, Put my children there. This conference year will soon come to a close. May the Lord be in and bless the work of the conference, and may each preacher be sent to the work that is best fitted for him.

MRS. G. W. APPLE, Reporter.

Siler City.—Owing to the absence of our pastor who is away at the Seminary, Rev. W. M. Pike filled his appointments Sunday morning and evening, October 2nd. He delivered a wonderful sermon at the morning service on the text, "Render unto Caesar the things which be Caesar's and unto God the things which be God's." At the evening service Mr. Pike talked on the subject, "The Characteristics of a Christian." May we, as Christians, strive to reach the high standards as pointed out by the messager. Mr. Pike is well known in our community, and we are always glad to have him with us.

We are getting along very nicely with our Wednesday evening prayer services since our pastor has been away. In order to make them more interesting and beneficial, all present are asked to freely discuss the subject of the evening. Mrs. Lewis Woody conducted the service last Wednesday night; the subject discussed was, The Parable of the Rich Man.

We are not yet satisfied with the enrollment in our Sunday school although the attendance has increased considerably since last year; but we are very proud of the work we are doing. The Junior Philathea class was reorganized last Sunday morning and the following officers were elected: President, Miss Minnie Cooper; secretary, Miss Oma Andrews; and Mrs. Los Wrenn was re-elected teacher.

REPORTER.

Randleman Charge.—Our special meeting at Level Cross began the first Sunday and closed the second Sunday night. Dr. and Mrs. Dixon were with us and rendered most efficient service. Brother Hutton, who served as pastor here nearly thirty years ago, preached one time.

While the visible results were not what we had anticipated, yet the ultimate results are destined to be of far-reaching consequence. Thirty-three pledged themselves to Dr. Dixon to pray for the removal of the hindering cause that is in the way of the church. This prayer band was formed at the close of the closing service. According to this writer's way of thinking, this Prayer Band, praying, will mean more to Level Cross and community, than the reception of fifty children into the church would mean, with continued existing conditions.

The church building which was recently freed from debt, was dedicated by Dr. Dixon Sunday afternoon.

Next Sunday, the sixteenth, is Home-Coming day at Mt. Lebanon. We are expecting many of the friends of this church who once worshipped here, but who have moved away, to be present and enter into the service. The afternoon service will begin at two o'clock, and then the Worthville choir will sing. At 2:30 Prof. Lindley will speak.

The fourth quarterly conference will convene at Mt. Lebanon Saturday, October 22nd, at 2:30 p.m.

WM. H. NEESE.

Randleman, N. C., October 10, 1927.

Asheville.—While I am writing about another matter, I will supplement what our reporter has said with an additional item or two from this charge.

We are in the windup of the Conference year. Just what the outcome is to be financially is a little hard to say. We are considerably behind on the local Budget. General Conference Budget, thanks to a good Rally Day offering yesterday, is a little over paid. The Annual Conference Budget is about half paid, but will be paid in full.

We have received three members into the church, besides the one reported last week, this month. We have made up for all losses by death or removal this year, and if those who have indicated their intention of uniting with us do so, will report a net gain. One of the problems of the churches of all denominations here in Asheville is a constantly moving membership.

Our Societies are doing good work. The Missionary Societies under the leadership of Mrs. C. C. McNeill, a daughter of the late Rev. J. H. Stowe, are going forward. The Ladies' Aid pledged $300 on the building project, and have in hand $116 toward the payment of the pledge. The Christian Endeavor Society has paid something over $50 on the Budgets. The Society plans to hold a chicken supper on Friday night week to finish their apportionment.

Last week Mrs. Bates had a birthday. The Ladies' Aid at Weaverville remembered her with some gifts. And on last Friday night the Christian Endeavor Society surprised her with a birthday cake, and some more gifts. All greatly appreciated.

The Brotherhood meets again tomorrow night. This organization has brought the men of the church together in a fine fellowship. Supper is served at 6:30; this is followed by the program and business meeting. The men enjoy it and are helped.

C. W. BATES, Pastor.

Granville Charge.—The second Sunday was Rally Day at Union Chapel. It poured rain all morning yet there was a fair attendance. Mr. Jasper Hicks of Henderson made an address. Mr. Hicks will take part in the Rally Day program at Rehoboth church next Sunday.

There is one noticeable improvement at each of the churches which seems to be the direct result of the recent revival services. At Rehoboth church it took the form of an improvement to the church property. The church has been treated to a new coat of paint with certain other improvements which has added much to the appearance of the building. Brother C. M. Compher of Winston-Salem assisted in this meeting. Nine individuals joined the church by confession of faith and baptism.

The noticeable improvement at Mt. Carmel church is in the Sunday school. The attendance shows a steady increase with certain improvements in the activities of the school. Last Sunday through the initiative of superintendent, Mr. Taylor Garrett, nine individuals subscribed to the Herald. The expectation is to place the paper in the home of every member of the school. Brother R. C. Stubbins of Enfield, assisted in the meeting at Mt. Carmel. Three additions to the church.

At Union Chapel it is the Christian Endeavor Society that best reflects the influence of the meeting. Miss Pattie Coghill of the

Christian church led the meeting last night with thirty-five present. This is a fair index to the attendance for the last two or three months. Brother J. D. Williams was with us in the meeting at Union Chapel. Brother C. W. Bates of Asheville was present for part of the meeting and preached one of the sermons. Eight individuals have joined the church thus far during the year.

The most hopeful thing from the charge as a whole is the amount collected and paid in on the General Conference budget—$715.00. This already exceeds the amount paid on any former year. The secret of this success is to be found in the activities of the two Missionary Societies at each of the churches plus the happy response which the churches have given to the programs as prepared and rendered on the special days—Christmas, Easter, Children's Day, and Rally Day.

The fifth Sunday District Rally will be held at Mt. Carmel church October 30th. This includes all the Methodist Protestants in Vance county. H. F. FOGLEMAN.

Orange Charge.—Official Notice: The fourth quarterly conference will meet Saturday before fourth Sunday in October, 2:00 p.m., at Chestnut Ridge church.

Please be on hand promptly at 2:00 p.m. Important business.

Sincerely,
B. M. WILLIAMS.

Concord.—Yesterday was a good day. It was observed as Rally Day both in the Sunday school and preaching service. In the morning some 300 were in attendance upon the Sunday school. This was 100 short of our goal which had been set at 400. The weather was rainy and inclement, however, which hindered some. At the close of the Sunday school Col. L. T. Hartsell spoke for several minutes to the delight of all present. At the close of his address he presented Mr. R. P. Benson with a beautiful Loving Cup from the Baraca Class which Mr. Benson has taught for more than eleven years. This was Mr. Benson's last Sunday with the class. He is moving from Concord, and it is with deep regret that the class gives him up. He will be missed by the entire church.

The eleven o'clock service was well attended, the house being filled with the membership who answered to a roll call. The children of the Sunday school under Mrs. P. H. Scarboro, Mrs. Carl Honeycutt and Mrs. Hendry rendered a program at 7:30 p.m. which took the place of the regular night service. A capacity house attended this service. The offering for the Board of Education amounted to $160.00.

Our new Educational Building is going forward. The outside is now complete. The plaster work is going on now. We had hoped to be able to enter formally into it before conference, but it now appears that we will be unable to enter it so soon as that.

All of our claims are paid except G. C. B. and we are now about raising that. We owe about $400.00 on that, but it will be paid. Yes, and the one per cent for Superannuates is to be paid. I have been away assisting in evangelistic meetings most all summer. But the work for the fall and winter is going forward in a most heartening manner.
G. H. HENDRY.

Porter Church.—Our work has been moving along finely all the summer.

We have recently painted our church inside and out and everything is looking real nice.

Our pastor has filled all his appointments and has brought us real good messages each time. We always look forward to preaching day as we enjoy having him and his wife with us.

Mr. Solomon Simpson and wife united with our church yesterday, October 9th. We are very glad indeed to have these good people with us.

Our fourth quarterly conference will be held next Saturday afternoon at 1 o'clock. We hope every member that possibly can will attend.

Brother Hill will preach for us again the fifth Sunday in this month which will be his last appointment before conference, but we are hoping he will return to us after conference, for we have all learned to love him and his good wife very much.

Best wishes to the Herald and its readers.
REPORTER.

West End, Greensboro.—We are closing a very successful year's work at the church. The two revival meetings that we have held this year have been very helpful to the church and there were many professions and reclamations. We have received fifty-one members this year and others will join soon.

West End church has been handicapped for some time because there has not been room sufficient to take care at our growing Sunday school, but now the long-hoped for is about to be realized.

Work will begin in a few days on the lot preparing for the erection of large and adequate rooms that will accommodate all who may come for many years.

There is a great future for West End if all will pray and work together, for it is located in one of the growing sections of the city.

This has been a very pleasant year for the pastor, for the people have been exceedingly kind and thoughtful of our interest. They have made us feel that our services were appreciated. The ladies of the two missionary societies remembered the pastor on his birthday with cash and other valuable presents. The Junior Christian Endeavor remembered us also with a very valuable book.

Just after the closing of our last revival the pastor was presented with a handsome suit of clothes and hat as a token of appreciation from the church and friends of the pastor.

We will have a good report to take to conference this year. All claims will be paid.

May the Lord abundantly bless all who have in any way contributed to the success of this church this year in the sincere desire of the pastor. J. D. WILLIAMS.

Fountain Place.—Our Sunday School is still growing in number and interest. We had a very good attendance yesterday for Sunday school and our pastor brought us two fine sermons. At the 11 o'clock service he preached on "Christian Education." And the evening subject was "Judge not, that ye be not judged."

The Christian Endeavor is doing very good work in the Senior and Junior Societies. We are looking forward when they will wake up and be bigger and better Endeavorers. The Ladies' Aid Society and the missionary society held a joint meeting at the church Monday evening at 7:30 o'clock. Both of these societies are doing some very fine work. The officers for the next year will be elected next Sunday morning at the 11:00 o'clock hour. REPORTER.

Halifax.—The fourth quarterly conference of Halifax charge will meet with Bethesda church on Friday, October 21st, 1927, at two p.m. We want all the officials to be present and any others who can come.
C. L. SPENCER, Pastor.

Cid, Denton Charge.—It is with sad thoughts we think that our conference year will soon be to a close. But feel thankful to say that we like our minister, Rev. M. C. Henderson, better every time he comes, and we are truly hoping that the conference will see fit to return him to this work. Brother Henderson delivered a forcible sermon on the first Sunday. Also he gave us a very excellent discourse on last night. He preached with great power.

The members and a few others on last night nearly paid out his salary. We expected to come out victorious.

The fourth quarterly conference will be at Denton on the 21st at seven o'clock. President Dixon is expected with us.

Mrs. J. D. Wright, one of our members, has been sick for over two weeks, but is now convalescing.

The cottage prayer meetings are still in progress. Some of our members have taken more interest in church work this year and paid more than in several years. We are expecting to get another member. Our Sunday school is doing very well, but could be lots better. We have not had as large attendance this year as before because an other Sunday school was organized last spring. We wish them well in their new work. We still have a faithful number at work in His vineyard.
MRS. N. W. LANIER, Reporter.

Bethel, Alamance Charge.—The church work has been progressing very nicely. Our pastor, Rev. J. A. Burgess, always preaches instructive and edifying sermons. He was ably assisted in the special meeting by Rev. S. W. Taylor. His preaching was fine and greatly enjoyed. Weather conditions were unfavorable, yet we trust great good was accomplished.

The attendance at Sunday school has not been up to the average during the summer months, but we are expecting it to increase. We observed last Sunday as Rally Day. Judge Walker of Burlington, delivered a fine address using as his subject, "The Watchman." Rev. G. W. Holmes spoke on the "Model Scholar." We are having a contest between the classes for best attendance. The winning class will receive a reward.

Officers of the Sunday school were elected for the coming year as follows: Lou McPherson, superintendent; Herbert Foust, assistant superintendent; McKinley Bailey, secretary; Geo. Robertson, choir leader; Bessie Holmes, organist.

The officers of the church were elected for next year, Mrs. J. M. Foust was elected reporter for the Methodist Protestant Herald.

On the fifth Sunday of this month the missionary societies will hold their Thankoffering meeting. Besides the regular business Rev. J. E. Carroll of High Point College will speak. Every one is invited to attend. In the afternoon a meeting will be held to organize a memorial association.

BESSIE HOLMES, Reporter.

High Point.—The members of the First church congregation have been greatly refreshed and awakened spiritually under the appealing and forceful sermons of Dr. Leonard B. Smith, which they have enjoyed for the past two weeks. He was compelled to return to his home and work Friday evening, after delivering his farewell sermon on "Why I am a Christian and What it Costs." He endeared himself in no small degree to our people while in the city, and every one parted with him with much reluctance. As a result of this evangelistic campaign, we were delighted to receive on Sunday morning thirty accessions to our membership. Mr. and Mrs. Ross H. Davis, Mrs. Fred W. McPherson, Mr. C. E. Bulla, Mrs. Elizabeth Gibson, Prof. N. P. Yarborough of the College faculty, and Mr. D. D. Broome were received by certificate, Mr. Shuford Hilton on confession of faith, and the following children from the Junior church united with us: Robert M. Andrews, Jr., Etta Lee Bencini, Robert Bondurant, Julia Elizabeth Coe, Charles Craven, R. G. Bondurant, C. D. Dickinson, Lane Craven, Howard Garmon, Joseph Gray, Virgil Hinkle, Leonard Koonce, Roy Guest, W. C. Koonce, Kenneth Lamar, Clyde Markland, Milton Vuncannon, Aileen Vance, Martha Moffitt, Vera York, Clyde Bass Jr., and Richmond Guice. A unique feature of this service was the baptism by Rev. E. Lester Ballard of a number of these children, who had not received the rite before, with water from the Jordan river, which he brought home with him from his tour through the Holy Land nearly two years ago. Mr. Ballard is a great lover of children, and has been a faithful, effective worker with them in the Junior church, and it was a joy to him to baptize so large a number and receive them into the fellowship of the church. It is always an impressive and inspiring scene when adults and children surround the altar, confess faith in Jesus, and pledge their allegiance to Him and His cause by uniting themselves with His earthly church. We felt that God was present and smiled approval on this beautiful and sacred service.

At this Sunday morning service Rev. P. E. Lindley delivered an earnest and forceful sermon on "Walking the Path of Life," which was very appropriate to the occasion. The choir rendered a beautiful anthem with Prof. Dan W. Smith at the organ, and Mrs. J. Hobart Allred sang a beautiful solo, "In My Father's House Are Many Mansions," in her usual charming manner. At the evening service Rev. Mr. Ballard brought a timely message on "Rejection of God," the anthem by the choir was "The King of Love," always beautiful and appropriate and the men's quartet gave a lovely selection. There was a sentiment expressed by many members that the meeting should continue a few days longer, but it was decided that Sunday evening's service would close the series.

The Ladies' Aid Society held its monthly session in the church Monday afternoon at three o'clock with the following hostesses: Mrs. J. C. Welch, Sr., Mrs. J. G. Snipes, Mrs. H. T. Hancock, and Miss Blanche Burgess. There was a large attendance, and three new members were gladly welcomed into the society. After the business session, delicious refreshments were served.

Capt. A. M. Rankin continues to improve, we are glad to announce. The many friends of Messrs. J. W. Hinkle and D. A. Neese rejoice to see them out again after being ill.

FORSYTH TIDINGS

On next Sunday, October 16, a full and great day is being planned for Forsyth charge. At the morning service the new Mt. Carmel church is to be dedicated. Dinner will be served on the grounds and in the afternoon service the corner stone will be placed with appropriate services. At six o'clock in the evening the corner stone service of the remodeled Maple Springs church will take place and just following the corner stone service the Maple Springs church will be formally reopened. President Dixon will preach the sermon in both churches and others have been invited to take parts. All pastors who have ever served either of these churches or who have conducted revivals at either place are invited to be present. We trust old Forsyth will be remembered by all our friends on this good day and that the day might be one long to be remembered.

GEO. L. CURRY, Pastor.

A True Story.—Some years ago when Rev. T. M. Johnson lived in Asheboro as pastor of the M. P. Church two boys borrowed his buggy to drive to a swimming hole some miles out of town. After they had satisfied themselves with swimming they noticed a dog comfortably asleep in the back part of the buggy and decided they would make him the victim of a practical joke. They laid hold of the shafts of the buggy to back the vehicle down into the water deep enough to awake the sleeping dog. But the hole was deeper and the bank steeper than they thought and the buggy in spite of their efforts to stop it continued to roll back and sink until the top of the buggy was only an inch or two above the surface of the water. The dog of course took care of himself, promptly waking up and swimming out to land. But the dog had the laugh on the boys as they struggled in vain to pull the buggy out. It seemed for a time that they would have to leave it in the water and return to Asheboro and report the facts, but at last by tying the lines to the buggy they succeeded in drawing it out. Those two boys are now young men, both living in Greensboro, one of them a distinguished printer and the other a successful physician.

—Vance Garrett, son of Rev. J. N. Garrett, is afflicted with some internal trouble which may require a surgical operation. His friends are anxious.

—Greensboro Furniture Company has in the personnel of its management three members of Calvary Church; W. F. Medearis, L. W. Jobe, and John W. Dixon.

WHICH ROAD ARE YOU TRAVELING?

It seems today that people are neglecting the church more than anything else. The roads are full of people all the time, going and coming, but where to and where from? we don't know. They are that way six days to the week, seeking pleasure, I guess. And on the Sabbath it is still the same. When we get to church there is hardly more than enough there to take an ordinary bee hive. But say, if some one should ask the question, Where are all the people? what could our answer be, for we don't know; they are every where except where they should be on the Sabbath. The Sunday schools are quite small everywhere I go, and there are people enough in the surrounding communities to have large attendance every Sunday, if they would make an effort to go. God has given us six days to the week for our work and pleasure and it seems that we might give part of our time on the Sabbath in the service of God. But there are lots of people that I know, they don't spend thirty minutes in the Sunday schools and seldom do they come for church services. Some of those people that I am speaking of live in sight of the church, and others are close enough to attend each service, and yet they stay at home or elsewhere and neglect their duty. Matt. 5:16—Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. It is right to have pleasure and visit our people and friends on the Sabbath, but let's give God part of our time and not neglect him for ever. Let us all stop and think which road are we on, the one that leads upward or the one that leads downward to everlasting ruin. But by God's help, let's try to be followers of Christ. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus the Author and Finisher of our faith.

—Rev. Ronald J. Tamblyn, for the last three and a half years pastor of the Bellevue Methodist Protestant Church, Pittsburgh, has been called to Grace Methodist Protestant Church, Greensboro, North Carolina. Rev. Mr. Tamblyn is a graduate of Adrian College, class of 1919; and, after one year in the Westminster Theological Seminary, he entered Yale Divinity School, from which institution he graduated in 1924. And Yale has recognized Rev. Mr. Tamblyn in a signal manner by selecting him to represent the Divinity School, November 15, at the Centennial Celebration of the Western Theological Seminary in Pittsburgh. He has accepted the call to Greensboro, and leaves Pittsburgh November 16 to enter his new field of service. The Bellevue Church has prospered under the excellent preaching and the wise and faithful ministry of Brother Tamblyn among the people; and we predict for him a very happy and successful career as pastor of our splendid church at Greensboro.—Methodist Recorder.

—Rev. J. D. Williams is regretting the loss of a good family from West End Church—that of W. A. Smith. They move to Philadelphia for business reasons, Mr. Smith being in the employ of Vick Chemical Company.

WOMAN'S MISSIONARY DEPARTMENT

Miss Esther Ross, *Editor*
Miss Mary C. McCulloch, *Assistant*

Address matter for immediate publication in this department to Miss Mary C. McCulloch, 1705 Asheboro Street, Greensboro, N. C.

NOTICE TO TREASURERS W. H. M. S.

The following is the per cent of your apportionment that should go to each interest:

Children's Home	33 %
High Point College Student Loan Fund	13 %
Bethel Home	14 %
Pine Ridge	30 %
Pittsburgh Mission	02½%
Baltimore Home	01½%
Ohio Work	02½%
General Fund	03½%

October is Pine Ridge month.

Please make all money orders payable on the Burlington, N. C. post office and address all mail to Burlington, N. C., Route 7, Box 60.

All money to be counted on the Conference Budget should be sent me in time to be reported in Herald before Conference as Mr. V. M. Idol, Conference Treasurer, will accept the report signed by the Missionary Treasurer as receipt.

MRS. H. A. GARRETT, Treasurer.

EXECUTIVE COMMITTEE MEETING, W. F. M. S.

In response to the kind invitation of Mrs. C. L. Whitaker to meet in her home for the second Executive Committee meeting of the Woman's Foreign Missionary Society and the Woman's Home Missionary Society, a goodly number met in due session on Tuesday, October 4, at 10:00 a.m.

The meeting opened with Mrs. George R. Brown, President, in the chair. Mrs. A. G. Dixon, in a very effective manner, led the devotions, reading the 17th chapter of John. This was followed by sentence prayers.

The Corresponding Secretary, Mrs. M. P. Harrell, made her report which showed good work done in the societies reporting, but a great many did not send in reports. Mrs. Harrell asked for suggestions as to the best method of getting the corresponding secretaries of the auxiliaries to give reports in full each quarter. The report blanks are sent out regularly each quarter, but Mrs. Harrell's work is greatly handicapped if these blanks are not filled out and mailed to her. She has no other way of knowing what the auxiliaries are doing.

The secretary read a letter from Rev. J. Clyde Auman, in which he thanked all the auxiliaries and individuals for their very generous gifts. Mr. Auman said in part, "Please express our gratitude to all those who had a parf in the splendid gifts."

The matter of Dr. Roberta Fleagle's visit to North Carolina for Annual Conference was discussed, and Mrs. George R. Brown, Mrs. W. C. Hammer and Mrs. C. W. Bates were elected a committee to arrange for engagements for Dr. Fleagle during her stay in the state. This will be a good opportunity for District Chairmen to secure her services, and they are asked to communicate with some member of this committee if they can use Dr. Fleagle in their District meetings.

A committee appointed at the Weaverville meeting in July to confer with Mr. V. W. Idol, Treasurer of Annual Conference, as to the best method of getting receipts for the money raised by the various auxiliaries into his hands, reported that Mr. Idol said if Mrs. S. W. Taylor and Mrs. H. A. Garrett, treasurers of the respective Missionary societies, would sign the last report of Dr. Dixon published in the Herald before Annual Conference, he would accept this as a receipt. The signatures of Mrs. Taylor and Mrs. Garrett indicate that they have checked the published amounts with their books and found them correct.

A committee appointed to decide whether or not a secretary should be elected for the joint session of the Woman's Home Missionary Society and the Woman's Foreign Missionary Society recommended that such officer be elected, and Mrs. D. S. Coltrane was chosen.

An invitation from the Reidsville auxiliary to hold the February meeting there was accepted.

The meeting adjourned for lunch in the College dining hall, after which the Home Missionary Society held its business session.

MRS. E. LESTER BALLARD,
Recording Secretary.

THE ATTIRING OF WOMEN

I will therefore that men pray everywhere lifting up holy hands without wrath and doubting; in like manner also that women adorn themselves in modest apparel with shamefacedness and sobriety not with braided hair or gold or pearls or costly array but which becometh women professing godliness, with good works. Then again, 1 Cor. 11:15, But if a woman have long hair it is a glory to her, for her hair is given her for a covering. The attiring of women, a subject entirely too large for us to attempt to speak of but at the same time we feel and know that some one is out of line, very badly out of the Christian line, and in getting out they have led many weak ones astray and led them away from God. Would to God we could picture the sadness of this particular going away from right to wrong. Dear people, where are we and where are we going? This is not the Christian land the heathen countries have been hearing about, surely not. Let me say if time goes on as it is today it is only a matter of time when we will have to have missionaries come and teach us about God, for many have already forgotten God. Now we do not think that some of us are so strong but still some of us have kept presence of mind sufficient to want to be attired with that which becometh women professing godliness, with good works. What real Christian women do you all think set a fashion that would cause us to give up all of our modesty? What has become of the refined women? We know most assuredly that it was not a real godly woman that set the fashion for the length of the dresses. Will a Christian mother follow the world and suffer her precious daughter to disgrace her self going out dressed in a way that will cause her to have slighty expressions said about her? No, a thousand times no, but where are the Christian mothers? We may fool lots of people but we never can fool God. But some one says, there's an other old fogy. Yes, when Noah built the Ark how foolish he seemed to be and such an old fogy, but he saved himself while the smart aleck was lost. So it will be again; the ones that know so much find out when too late they were the most foolish of all. We ask when and how this awful condition of the attiring of women is to be corrected. Some one is to lead out in this and seems it will surely fall on the Christian mothers of our land; but where are they? will they arouse to a sense of their duty and set the attiring of Christian women by making their own girls' dresses as Christians should wear. If the church of God will come back and be Christians we shall have a heaven on earth and the nearer you get to God the more sinful you will see your self to be. My heart is pained to see the going away from God and it is not any wonder we have so much crime committed in the land when we as Christians have followed the fashions of the world as we have. Return unto me, saith the Lord, and I will receive you and heal all your back-slidings. Who will come to the rescue of this fallen condition and help correct the attiring of our dear girls? We can not afford to follow in this wicked fashion that is leading us downward day by day. There is nothing uplifting about the fashions of the world we want to be elevated and then we must draw the line. Will we Christians do that or will we go on careless and at last come up condemned? We certainly will if we do not correct our own ways and our own household. Deuteronomy 6 5-7: And thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might and these words which I command thee this day shall be in thine heart and thou shalt teach them diligently to thy children and shalt talk of them when thou sittest in thine house, and when thou walkest by the way and when thou liest down and when thou risest up.

MARTHA PARSONS.

CARD OF THANKS

We take this means of expressing our heartfelt thanks and appreciation of the kind helpful service rendered us by the good people of Greenville Circuit, neighbors, friends, from Lawrenceville, Emporia, Roanoke Rapids, who so kindly and sympathetically assisted us in every way possible; no greater kindness could be rendered by any people, during the days of our sore bereavement and distress and the interment of our little daughter Francis Elizabeth. A large funeral procession accompanied us from the parsonage door 72 miles to cemetery at Flat Rock, Vance circuit. Our most sincere appreciation to those who presented so many beautiful costly flowers that literally covered the grave in which her little body rests.

May God abundantly bless each and every one.

REV. AND MRS. H. L. POWELL.

—It is claimed that the present custom of bobbing women's hair originated among the nihilist women of Russia, who adopted this practice in order to disguise themselves and deceive the police.

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J. F. McCULLOCH, Editor and Publisher

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Union Grove, Orange, $3.10; Bethel, Alamance, $2.50; Kistler, Cleveland, $6.65; Fairfield, Guilford, $5; Charlotte, Richland, $2.83; Rehoboth, Granville, $8.70; Antioch, Mecklinburg, $1.75; Stallings, Mecklinburg, $1.35; Mrs. G. W. Pearson, Fitzhugh, Va., Annual Gift, $1; Mrs. B. M. Terrell, Greensboro, Chain Letter, .50; Efland Sunday Egg Club, $4.20.

Sunday School Offerings

Pleasant Grove Station, $11; Welch Memorial, High Point, $13.89; Reidsville, September and October, $23.44; Union Chapel, Granville, $10.50; Moriah, Tabernacle, $3.34; Mt. Carmel, Forsyth, $3.26; South Lexington, Lexington, $4.82; Ray Bible Class, Graham, $4.25; Glenn Raven, $5; Friendship, North Davidson, $2.50; Mizpah, Haw River, $10; Roberta Station, $5; Roberta, Mens Bible Class, Support of Child, $5; Mt. Pleasant, Mt. Pleasant, $6.50; Asheboro, $56.50; Ashe- September and October, $10; Asheville, Mrs. McNeil, Junior Class, $2; West Thomasville, W. Thomasville, $3.52; Spring Hill, W. Thomasville, $4.30; English Street, High Point, $6.01; Winston?Salem, First M. P., $10.27; Denton, Denton Circuit, $4.25; Friendship Station, $5.11; St. Paul, Greensboro, $7.-90; Hebron, Orage, $5.50; Graham, $6; Bethel, Randolph, $1.75; Bethel, Mocksville, $2.71; State Street, Lexington, $3.89; Porter, Stanley, $2; Calvary, Greensboro, $15.68; Midway, Guilford, $3.50; Lebanon, Spring Church, $1.-65; First Church, High Point, $25.94; New Hope, Why Not, $4.87.

Again we wish to express our gratitude for the good report we are able to make, which is encouraging to us with the many obligations we have to meet.

We have been kindly remembered by the "William Nicholson Mission Band," of Mebane, with some beautiful pillow cases, which we were very much in need of, also some very useful garments from Asheville Ladies' Aid Society; for all these we are very appreciative.

E. F. ALLMAN, Superintendent.

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WANTED—The printers *of* THE HERALD use quantities of old cotton rags. If you have any on hand don't throw them away or burn them. Bring them to THE HERALD office and cash in on them. Asheboro St., at Trinity, Greensboro, N. C.

—Rev. W. F. Kennett is to fill the pulpit of Calvary Church next Sunday morning and evening. Pastor Gerringer is taking his vacation, though we believe he is resting by preaching to another congregation.

—Community church, Thomasville, has an equipment for presenting moving pictures. Dr. Maier, the pastor, say they use this in the evening service about one third of the evenings and that the use of it increases the attendance. He is not willing to use it unless they have films that are quite suitable for a Sunday service. He feels that it hurts rather than helps to present pictures that do not carry a worth while message. This equipment cost about $750. Brother Finch has spared no expense in his effort to equip this great church plant for service.

—Many German towns have levied a special tax on women who have bobbed hair. The object is to discourage the practice.

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XXXIII. GREENSBORO, N. C., OCTOBER 20, 1927 NUMBER 49

Pres Elderdice 5dec7
Westminster MD

The Asheboro Conference of 1894

Thirty-three years ago the Annual Conference met in Asheboro. Many changes have taken place since then, both in the Annual Conference and in the Asheboro church. The church was then young and small and was worshiping in a building that has been removed to give place to the present commodious and handsome structure. The membership of that first Asheboro church has of course greatly changed in the third of a century that has elapsed, though quite a number of the members of that time are still members. Some have moved away to other communities or departed on that journey from which no traveler returns.

The roll of Conference ministers of that day differs greatly from the roll of the present. In 1894 there were 55 ministers enrolled. Only 15 of these are now members of the Conference, and of these 15 three are listed among the superannuates, leaving only 12 in active work. Only six of the 12 have had pastoral charges the present years.

Dr. T. T. Ferree was elected president of the Conference in 1894 for his second year, he having been first elected in 1893 at LaGrange, N. C.

In his report the president stated that Rev. H. L. Powell had been assigned to Albemarle circuit immediately after the last Conference. Also that Rev. J. R. Betts, of the M. E. Church, South, had been assigned to Buncombe circuit.

The number of church members in the district reported that year was 16,300. The largest salary paid any pastor that year was $642, paid by Henderson church. The next largest was $638, paid by Flat Rock circuit. Rev. T. M. Johnson was pastor at Henderson and Rev. T. J. Ogburn was pastor on Flat Rock. Greensboro and Winston each paid $500 to pastor that year. Rev. J. S. Williams was pastor at Greensboro and Rev. L. L. Albright at Winston. The total amount paid on salaries was reported to be $12,903.22. The president received as salary $964.67; collected for home missions, $248.30; for church extension (then called N. C. Missions), $332.04.

The subjects engaging the attention of the Conference that year were for the most part such as still engage attention every year. There were two special subjects, however, that year. One of these was a proposition to form a union with the Christian churches and the other was the proposition to establish a Conference paper. The proposition regarding union came through Rev. J. W. Wellons (who died in Greensboro this year at the age of more than 100 years), and Dr. W. S. Long, former president of Elon College. The Conference responded by appointing or authorizing the president to appoint a commission to meet with a like commission from the Christian church to formulate terms of union. This joint commission afterwards had a meeting, but could not agree upon any practical basis of union.

The proposition to establish a Conference paper was made by the present editor of the Methodist Protestant Herald. The Conference heartily approved this proposition, and the Methodist Protestant Herald started on its career, then and for some years bearing the name of *Our Church Record*.

In the third of a century since that Asheboro Conference, under the blessings of our Heavenly Father, our church in North Carolina has made great progress in many ways. This should hearten us, but there is so much yet to be done that none of us should feel like resting on our oars. We have a mission peculiarly our own. Nobody else can do our work for us. The fields are white unto the harvest for us. We should hear and heed the divine call that is ever coming to us Methodist Protestants in North Carolina. When we hear this year in the Asheboro Conference reports that are better than the corresponding ones of 1894, let us thank God and take new courage.

A Man From Maine

When I was a boy my father was engaged in interstate commerce and had to have a license from the Federal Government. I recall one time when in Bennettsville, S. C., an officer from Maine came to my father's camp and asked to see my father's license. I also recall something of the feeling aroused in my breast by the incident. My father manifested no sentiment and perhaps felt none; but to me the thought of having to submit to a man from Maine was very humiliating. The man was a good-looking man, even a kind-looking man, and showed no signs of haughtiness, gave no evidence of a domineering spirit, but to me he was "a man from Maine," and I rebelled against the necessity of having to deal with him. It would not have been near so bad if he had been from Virginia or Tennessee. It would not have been quite so bad if he had been from New York or Massachusetts, but he was "from Maine," and that seemed too much to bear.

I now see how foolish and wrong was my judgment. Instead of disliking that man as an intruder or interloper, I should have considered how good he was to leave his home and people in far-away Maine and come to South Carolina to help serve the people of the South. He was not an enemy, but a friend. He was making sacrifice of his own comfort that he might help us to a better state.

That prejudice of my boyhood was perhaps natural, though it was foolish. It is so with all prejudices against strangers. It is contrary to the scriptural injunction which bids us be not forgetful to entertain strangers, and encourages us to do so by the consideration that some have thereby entertained angels unawares. Yes, the stranger may be an angel, a messenger from God. He may come with important messages from God, messages upon which our success and well-being depend. How suicidal it would be to reject the Lord's messengers and refuse to receive the Lord's messages. Maine is not far away as it was in my boyhood days. The American people has become one people, and there is so much in common between us and the "man from Maine," that we can entertain him gladly and find with him good-fellowship.

It is not spatial separation that should alarm us, but moral distance. Good and bad are as far part as ever and can never be brought together.

—Men who go to law must expect to eat their 'taters without salt.—*Detroit Free Press.*

METHODS OF EVANGELISM

We hear quite an amount about "Methods of Evangelism." Appoint Committees on Evangelism &c., &c. We did not use to hear anything about "methods of evangelism," but sinners were converted just the same, and a larger percentage than today, it seems. The whole thing, to our mind, is proof of a loss of faith in the real, and only "method of evangelism" that has ever been effective, or ever can be, that announced by Jesus himself, in Matt. 28:19, 20, and in Mark 16:15, to "Go ye into all the world, and preach the gospel to every creature."

What other method do we want? Can we improve on Jesus' method? The method he practiced himself? The whole thing smacks of "modernism" and a weakening of faith in God and his method. Or course preaching does not preclude personal touch and personal appeal. It never has and never can. Neither can personal appeal take the place of the public proclamation of the word. Paul in his last epistle, in expectation of martyrdom, said, "I charge thee therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; *preach the word.*" II Tim. 4:1, 2. This has all the pathos and solemnity of a dying request and an oath. He was "ready to be offered and the time of his departure was at hand," and recognizing the fact that he was in the presence of "God and the Lord Jesus Christ" he makes this earnest, solemn, and last appeal to his son in the gospel. And then for uninspired and often unspiritual men, to be talking about methods of evangelism! The method that the church has used all down the ages is being belittled. The method of Christ and Paul, and all the apostles. Of Luther and Wesley and Spurgeon and all the host of great reformers, evangelists and soul-winners of the present and the past. As a certain member of Congress said, more than 50 years ago, in reference to the resumption of specie payment, that the way to "resume is to resume." So the only way to evangelize is to evangelize. Man has been playing the fool all down the ages in thinking to improve on God's Word and God's methods. As man loses spirituality he loses faith, and as he loses faith he begins to employ all kinds of trivial humanisms to try to save himself and save the world. And the thing is always an egregious failure. The Inter-Church Movement was a great big failure. A great big human "programme" with God left out, or practically so. These things have always failed and always will fail. It requires men and women "full of faith and the Holy Ghost" to bring men to Christ. It requires something more than *intellectual* conviction to bring persons to repentance and salvation. Nearly everybody is intellectually convinced that he is a sinner. The devils know this. But over and above all intellectual conviction there must be that added spiritual conviction by the Holy Spirit that causes persons to *feel* that they are in danger of eternal perdition. Often causing persons to quake and tremble and even fall. But all this modern, nice, dry-eyed, decision-day, "programme" business never causes this deep conviction, because there is little or none of God in it. Just read in the Acts of the apostles—and what was their method? In Jerusalem, in Samaria, and "all the region round about?" Just the simple, plain, unadulterated gospel, *preached*.. That is, announced, "cried out," publicly proclaimed. So of Paul in all his missionary, evangelizing journeys. He was "not ashamed of the gospel" in its inadulterated simplicity at Atheus, Ephesus, nor any other city or place he visited, not even at Rome. And he established churches everywhere he went, so far as we know. The point we make is that Paul succeeded by the method announced in the Great Commission. And he formed new churches by this method, and this method alone, that were able to stand and continue after he departed. And it is so still. The real missionary—not the medical missionary, nor mere school teachers—but the real preacher of the gospel, that goes among the most debased in South America, Africa, India, China, and the most "out-of-way" places, succeeds in bringing hundreds and thousands to Christ by the "foolishness of preaching" the pure, simple word of God in faith and in the power of the Holy Spirit. This is the only effective method. It is God's method. He's given us no other method, and we as his professed followers have no right to depart from this method. And when we do, it only shows that we have departed from the "simplicity that is in Christ," "having a form of godliness, but denying the power thereof." Paul foresaw and spoke of these days.

Of course when persons lose their spirituality, if they ever had any, of course their faith declines, and they lose the power to preach sermons having the unction of the Holy Spirit, having the power to "convict of sin, righteousness, and judgment," and in their desperation they begin to resort to "methods," like Saul, in his desperation, resorted to the witch of En-Dor. The whole thing is pitiable. What is needed is fasting and praying, and not seeking new methods. In memory of this scribe this used to be done, and there were *results*. There would be results still if this were done. Occasionaliy there is a preacher of this kind left. We have one man in mind now who would spend the forenoon in his room in prayer and study of the word. He did not spend his time out of the pulpit in a "social" way, and on the street in talk not relevant to a revival. We heard this man more than three weeks, and the result was more than 400 conversions of the old type. Went to the altar and got on their knees and prayed through in the old-fashioned way. We attended this meeting and studied it, and it was the only meeting of the real old-time Methodist type that we've seen in many years. No sensationalism. No undue "excitement," but occasionally a real old-time shout. What was the "method?" Nothing spectacular. No waving of handkerchiefs, nor concerted hand-clapping and slapping of books while singing &c. But simple, plain, orthodox sermons of "ye old time kind," singing and prayer. But not waltzes and jiggs, but real gospel hymns and songs, led by a real Holy Spirit filled organist, that made no attempt at display. God's method was followed, and the result glorious. The preacher preached four or five days before an altar call was made. And during this time the preacher did not "wear the people out" with all kinds of little hand-raisings, and standings-up and sittings down. But just let the people take in the word and *think*. And when the first call was made about a dozen deliberately arose and came to the altar and knelt down and prayed, and were saved. And this was just the beginning: For about three weeks this was repeated at every service save one, only it was twenty, thirty, forty, and even fifty at the altar, of all ages, but mostly adults. Middle-aged men and women—old men, hardened men, all kinds of men—and, were converted. This the result of using God's simple method of evangelism—preaching the word and prayer, without any human additions. No time was used in having persons to raise hands, stand up, sit down, &c., &c., *ad infinitum*, as is often done, until the people do not know what to do, for fear they will be misunderstood or tell a lie.

Another notable illustration of God's method of evangelism, was Rev. R. A. Pearson, the Cumberland Presbyterian evangelist. He *preached*. He preached the word, an hour at a time, and the people listened spell-bound. He was not oratorical—no attempt at oratory—but the people forgot the preacher, being absorbed in his message. No light jesting and joking, attempting to be funny and entertaining. Results: Hundreds were saved, wherever he went. This was before jazz had captured the church, and of course the singing was of a high order, spiritually. His sermons were orthodox and evangelical, wholly free from any cheap, sensationalism.

Like the first named preacher he spent much time in his room in prayer. He did not "go from house to house" in a succession of social rounds. In the beginning of his meetings he told the people publicly that he could not accept miscellaneous invitations to dine and take tea &c., that he appreciated their kindness, but had learned that whenever a preacher attempted to do this, the result was that the "preacher went to the pulpit with a full stomach, an empty head, and a cold heart," and, of course, there was little, or no success. When will preachers ever learn, that in order for the word to carry conviction, it must be accompanied with that mysterious something called *unction*. It cannot be seen, but it can be felt. It is not intellectual, but spiritual. The most able, profound sermons in the world fall flat without this. We repeat, when will the great mass of preachers ever learn this? The church's faith in this age is too much "in the wisdom of men rather than in the power of God." That is the reason that there is so much "sending off" for some "big" preacher, rather than using "home talent." And it is generally a failure, so far as any great awakening is concerned—few, or none, saved. And the sum of the report of the meeting usually is, "the results were not what we hoped for, but we believe great good was done." We always feel in reading such reports that there is a feeling of disappointment running through the whole, and well there may be, and why? The preacher was capable and intellectual, but lacked *unction;* his sermons, for this reason, did not affect the *heart* and carry *conviction*. If the intellectual is all, or the principal thing needed in preaching, why not just buy a volume of sermons, as Wesley's, Whitefield's, Stockton's, or Spurgeon's, and read them? As to the tricks of the stage, and the jester, and all clownishness, they are all utterly unworthy of a minister of the gospel of Jesus Christ.

Well within the memory of this writer, up to about 25 or 30 years ago, our revivals were conducted by the pastors, with another pastor to help, with local preachers and supernumeraries and superannuates even. It would be a method of exchange—you help me and I help you—and the meetings were far more spiritual than today. There was no such a thing as getting one man to do all the preaching as today, and all other preachers who might chance to attend, ignored and kept silent. There was a freedom, a brotherliness, existing in the church, and among the preachers, that does not exist today, and the result of all this modern, straight-laced program method is, that the Holy Spirit is grieved, and the meeting is cold and ineffective. Often a burning message is laid on the heart of some local minister, preacher, or visiting one, but he has no opportunity to deliver it. He's often saddened and depressed, and the Spirit is grieved, and the meeting suffers because of it, but those who are under the delusion of this modern, nice, "cut and dried" plan never suspect the trouble. The younger preachers have never seen but one plan at work—the one preacher plan—and are innocently of the opinion that it is the only plan, perhaps; but some of us who have been attending "big meetings" for 60 years have seen both plans at work, and are sure that the old plan was more effective. God does not call some men to preach, and then call some other preachers to put a gag on them.

In the 14th chapter of I Cor., verse 31, is a statement of Paul that covers the whole ground, to which the church should give heed: "For ye may all prophesy one by one, that all may learn, and all may be comforted." Prophesying in the sense of the above verse, and in this 14th chapter, is the equivalent of preaching: "He that prophesieth speaketh unto man to edification, and exhortation, and comfort. " (Verse 3). We would not infer that all meetings should be conducted just precisely like the apostle's injunction for Corinth; but the same *principle* should be observed, "all" should have a chance, or "showing," not just a few.

At the funeral of an aged minister last year, we heard this: The minister who was past four score, had spent the most of his days in the town where the funeral was held. Part of his life had been devoted to the pastorate, and part not. During one of the intervals in which he was local, though not a "local preacher," a meeting was in progress in his home town, had been in progress about a week, and not a "grunt" as one old brother used to say. And this minister met the pastor and his help on the street, and he inquired about the success of the meeting, and was told—no success—and he seemed much moved, tears came in his eyes, and he said "something must be done." Perhaps he said that he had a message he wanted to deliver; any way, he was asked to preach at the next service, and he did, and the fire fell, and there was a glorious outpouring of the Spirit, and the meeting was a success from that time on. Who knows how many meetings fail because some man who is not in the pastorate, to whom God has given a message, is ignored, overlooked, treated with indifference as a minister of Jesus Christ? This does mean that just anybody and everybody is to be put up to preach; but that men in good standing and of at least fair gifts and qualifications should be given some recognition as a minister of Jesus Christ. These proper courtesies used to be extended, not only to our own ministers and preachers, but to those of sister denominations also, when orthodox and evangelical. And there was a brotherliness, a richness, a graciousness pervading our meetings in those days that is sadly lacking today. But now too often our meetings are nice little affairs, cut out by pattern—not methodistic, however—made up of little sentence prayers, jazz songs, raising of hands, shaking hands, and some times other little performances "too tedious to mention," that get nowhere. Some of these may be all right in a way, but they sustain about the same relation to a real revival that three inch guns would be on a battle-ship, when 8, 10, 12, and 16 inch guns are needed.

Instead of seeking "new methods" of evangelism we need to get back to "the simplicity that is in Christ," and give his own simple method of preaching the word—all the word, fearlessly, uncompromisingly, in faith and in the power of the Spirit—a fair trial, as in others days, accompanied by earnest, importunate prayer and supplication in the Spirit, and earnest, wise personal appeal. These are the only effective means in bringing real revivals. And we'll never have any other.

When God's method fails it's folly to resort to any other. Everybody is not going to repent and be saved, it matters not who preaches. It never has been so and it never will be so. There were some persons who heard Christ and the apostles who never repented. It's been so all down the ages and it will continue so until Jesus comes. Some persons "do always resist the Holy Ghost," and, of course, will be eternally damned. But it's by God's method—the "foolishness of preaching"—that people are saved, if saved at all, and when this fails there is no hope. Saves those that "believe," and no others. (Of course this does not preclude personal appeal, as has already been stated. Christ used this in addition to preaching.)

So when preaching fails, the only remedy is for preacher and people to fast and pray as in other days, that the power of the Holy Spirit may be present, the power of Pentecost. This never fails to "save some," and usually many. There needs to be humiliation, confession, and prayer, as with Israel after the defeat at Ai, many times. A "golden wedge or a Babylonish garment" sometimes needs to be brought to light, and it requires earnest, agonizing prayer to do this.

The simple preaching of the word has been belittled until we need not be surprised if the young people "do not stay for preaching." For the last forty years we've been hearing on the Conference floor, by both preachers and laymen,

statements like this: "O, we don't care so much about preaching, just so a preacher is a good visitor. So he gets out among the people &c., &c." We've talked this kind of thing in Conference and out of Conference, both publicly and privately, until it had its *effect*. We're reaping what we've been sowing. We've spoken depreciatingly of preaching—giving it a secondary place, until our young people, in many places, it seems, are "taking us at our word," and are absenting themselves from preaching. Need we be surprised? If visiting, and the social touch, and all kinds of entertainments are emphasized more than the preaching of the word, need we be surprised at the situation today? And this is precisely what we've been doing for a third of a century and more; and it will require another third of a century to undo it, if it is ever undone. Heart aches and tears will not undo it. There must be a radical change of attitude and teaching. Preaching must be given its God-given place—first place. And in order that the preacher "preach the preaching" that God would have him preach, "with the Holy Ghost send down from heaven," he must have time to *pray*—"tarry until he's endued with power from on high." This is an absolute necessity. Of course the unspiritual do not see, know, or understand this. But they are not to be listened to. We've done that too much already which has gotten us where we are. This is a case in which it is "blessed is he that walketh not in the counsel of the ungodly."

There are other things, such as personal touch, personal appeal, and teaching that have their place, but they are all secondary to "preaching the gospel with the Holy Ghost sent down from heaven." We are not talking of mere intellectual dissertations and disquisitions and essays minus the unction of the Holy Spirit, but the real Spirit-accompanied word of God that melts and burns and pierces the conscience, enlightening the understanding, bringing Divine conviction as at Pentecost, and at thousands of other times and places. This is the preaching that God would have preached. This is the "method of evangelism" that is to bring the world to Christ if it is ever done. Tarry, tarry—"until," you are endued. Don't go without it. But few heed this Divine injunction, and, of course, fail; and then liable to become a prey to every kind of will-o-the-whips of the world, modernism, and the devil.

J. F. Dosier.

WHY I SHALL NOT VOTE FOR UNION

If I could see how the cause of missions, or any other activity of the church would be benefited; if I could see how the union of the two foreign Boards, or of all four Mission Boards, would result in larger sums of money for use in the spreading of the Gospel and in the work of the Kingdom; if I could see how the union could arouse interest in those now indifferent, or educate those now ignorant of the general benevolences of our Church, then I would vote for union. But so far I have been unable to see how any of these much-desired results will be brought about by the union. While much has been said and written lately about the wonderful advantages that will come to the Church from such union, nothing definite has been told as to what those advantages will be. Nor are the sponsors of the union any more clear about the benefits that have come about from the tentative union under which we have been working since last General Conference. More than a year ago I asked the Recording Secretary of the Union Board what some of these benefits were, and her reply was that if I could not see them for myself no one could tell me. Well, I have not seen them, and no one has told me what they are.

On March 15th, 1927, I wrote Dr. Broomfield, President of the Union Board, as follows:

"For the annual meeting of the W. F. M. S. this coming May I want to strike a sort of balance sheet, with arguments pro and con, in regard to the Union. When you have time, will you write out the arguments you would like to have presented in favor of the union of the two missionary boards? I want to be perfectly fair to both sides."

He did not answer, though I know he received the letter, for he replied to other items contained in it. If the advantages of the union are so apparent, why are they never enumerated?

In the churches which have united their mission boards, it has *not* been an unqualified success. I have talked with a number of women in the Congregational, Christian, and Presbyterian Churches, and they all agree that their women have lost interest since they work just for a certain budget, and no longer have the definite personal touch with the missionaries and the work which they formerly had. The money does not come in so freely since they no longer know where it is going. Some stations have had to be closed and some missionaries brought home because of lack of funds; the union has not increased the income of the united boards.

It is often said that "Union is in the air," but if so, it has not "taken" on all who have been exposed. The great M. E. Church still has its four mission boards, and the leaders do not want a union. In the annual report of the M. E. Church for 1925 we read: "The Woman's Foreign Missionary Society spent more than $2,250,000 in 1925 in missionary work; it has 700 missionaries in service in all parts of the world; it has a membership of 600,000 in the United States." If the M. E. Church feels that a society with a membership of 600,000 women, spending a million and a quarter dollars a year, can do better work alone, can not our ten thousand women be trusted to do as well?

The United Presbyterians, a small denomination with a membership about the same as our own, has but one Woman's Board. They publish the following in their last report: "The Woman's Board was given the highest recommendation by the Assembly." (A body like our General Conference). "In the report it was noted that the women had no deficit, and that a thank-offering of $170,000 had been received." The headquarters of the woman's board are in Pittsburgh, and the women meet every week and spend a whole day in prayer and in plans for the work! is it any wonder they have missions in every continent, and can raise a thank-offering of almost three times as much as our women are allowed to raise for all their work? These women have a State charter much like our own; their money does *not* count on the church budget, and they are responsible to no other Board for their spending of it. They use their thank-offering to help out whatever branch of the church work is most in need.

It has long been a dream of mine that in our own church we might have a larger society of church women, broader in its scope than just a missionary society, which would include *all* the women of the church, perhaps automatically by virtue of their church membership. In every church we find some women who do not believe in missions and who never give anything toward either home or foreign missions. Latest statistics give the membership of the Methodist Protestant Church, in round numbers, at 188,000. Presumably one-half of these are women; ministers agree that this is a conservative estimate; yet counting both missionary societies there are only 18,000 members, less than one-fifth of the women church members. In what are the other four-fifths interested? Some perhaps hold dear in their memories some old loved pastor, under whose preaching they were converted; they would probably be interested in and work for and give toward the Fund for Superannuated Ministers. Others with little children in their homes would likely see the need of adding to the fund for the Children's Home at High Point, and still others might be more generous in giving toward the funds for the Old Folks' Home at West Lafayette. There are a number of these General Conference interests, totalling 11 per cent of

the budget, which have no Boards to work for them. Instead of taking away from the few missionary women the work they have done so well, why not try forming a larger Woman's Society which would include *all* the women of the church, and give them added responsibility and a bigger task? If each of the 94,000 women church members would pay ten cents a month dues, they would have $112,800 a year. How much good they could do with that.

The present division of the "Budget Dollar" is:

Board of Foreign Missions	25 cents
Board of Home Missions	23 cents
Board of Education	23 cents
	71 cents

Give to the women of the Church the task of raising the other 29 cents. I believe they would do it, gladly and willingly; let's try it. FLORA B. STURGEON.

THE DENOMINATIONAL OUTLOOK

Alabama—The Chestnut Grove church, Pike Circuit, has had a good revival with thirty-four accessions.. One of the results of the meeting is that the day following the close of the meeting, the members of the church began tearing down the old building to replace with a new one.—There were twenty-three accessions to the Union church on Macon charge.

Arkansas—Thirteen members were added to the Mineral Springs church, Junction Circuit.—Shongaloo church has received twenty-one new members following the special meeting.—Mt. Carmel church, Hot Springs circuit, had a good revival with twelve accessions.

Eastern—Through the generousity of one of the members of the Vineland, N. J. church, the parsonage property has been painted without cost to the membership.—After six and and a half years at Lynbrook, the pastor, Rev. H. R. Blackwood, has resigned. The ministers of the other denominations in the town gave a farewell dinner to Brother and Mrs. Blackwood.

Georgia.—The President of the Conference, Rev. W. M. Hunton, has purchased a home in Atlanta. The women of the churches throughout the district are furnishing it.—The annual Camp Meeting is said to have been the best in the history of the Conference.

Illinois.—Rev. Frank Church, pastor of the Avalon Park church, Chicago, lectured in the Redpath Chautauqua for eleven weeks this past summer. The church has had a large increase in membership during the year just closed.

Maryland.—The Holly Run church observed its ninety-ninth anniversary on September 18. This is perhaps the oldest church building in the denomination.—A new hardwood floor has been laid in the Drinkhouse Memorial room in the Baltimore Book Concern building, the gift of Mr. Daniel McLea, a member of St. John's church.—The church at Pittsville has been greatly improved by the addition of two Sunday school rooms and the installation of an Estey pipe organ.—A new church building is being erected at Sunshine, Md.—The Congress Street church, Washington, D. C., has been improved at a cost of $4.000.—About the same amount has been spent in renovating the Rhode Island Avenue church.—The Sunday school classes of Raum's Chapel have been busy raising money; one class getting enough to paint the church; three others enough to buy fifty copies of the Church Hymnal.

Michigan.—The church at Lapeer, Rev. F. S. Hemmingway, pastor, probably has the only broadcasting station in the denomination. The Sunday evening services are broadcasted from this station. Tune in, folks.

Mississippi.—The church at Spring Hill has been reorganized, starting out with thirty-six members.—A church has been organized at another place not named.—The pastor of the Divide church reports the greatest revival in the history of that church.—There were twenty-four accessions to the church at Moselle following the special services.

Ohio.—The Methodist Recorder of September 10 carries an account of the dedication of the new church at Cambridge. The church cost $164.000. —The Ladies' Aid of Grace church, Columbus, had a stand at the State Fair this year and realized a nice sum for the new church.—Rev. R. I. Farmer is without appointment this year, and is now at Yale University, taking a post-graduate course.

Oklahoma.—The revival season in the Conference has been very successful resulting in the following accessions: At Rock Hill, 16 new members; at Katoe, 27 members; in three other meetings a total of 45.—A cousin of Jesse James is a member of one of the churches of the Oklahoma Confeernce.

Pittsburgh.—The membership of the Pittsburgh Conference as reported to the annual session has gone beyond the 15,000 mark.—A new church has been organized at Laurel Garden, Pittsburgh.—Rev. A. J. Green, pastor of the Sheraden Church, delivered the address at the memorial service of the Eightieth Divison.

West Virginia.—More than $1,000 has been spent in repairs to the churches on the Rockport charge this year.—A union church on the West Milford Charge in which the M. E. Church had half interest, has been abandoned by them and takein over as a full Methodist Protestant church. Since then about $850 has been spent in improvements, and the Sunday school attendance is twice as large as formerly.—Members of the Reedsville charge have given the pastor, Rev. J. . Gibson, a roadster.—Sunday, August 28, was Home-Coming Day in the Clarksburg Church, and was made the occasion for a $12.000 mortgage-burning.

Virginia.—The new church at Slant was dedicated on September 25. Dr. T. H. Lewis, President of the General Conference, preached the sermon.

No Scripture of Private Interpretation

Peter wrote in his second epistle that no prophecy of scripture is of private interpretation. What did he mean? The meaning is by no means clear.

The Concordant Version renders it—"No prophecy of scripture is becoming its own explanation." This throws little light, if any, upon the meaning of the apostle. Referring to the original of the word *interpretation,* the word *explanation* may be regarded as a fair equivalent in our language. We believe the meaning hinges on the meaning of the word translated *private.* Considering this word in the original language of the New Testament, we believe that it could be rendered *arbitrary.* Then the statement would be, No prophecy of scripture is of arbitrary interpretation. Peter goes on to tell how the prophecies of scripture came into being. They were written by men under the influence of the Holy Spirit. They therefore bear a meaning given to them by God. It is the reader's duty to seek for the meaning of God and not arbitrarily read into the prophecies a meaning of his own. It is in our power to do this. We may wrest the scriptures to our own destruction. We may transform the Bible entirely by this process of injecting our own thought instead of accepting under the guidance of the Holy Spirit. Many of the schisms in the church have been due to arbitrary and false interpretations of the scriptures. Men have made the passage mean what they wished it to mean rather than seek honestly to know what it does really mean. How outrageously wrong it is to meet God's attempt to reveal to us the truth with an attitude that would replace God's will with our own—arbitrarily bend the revelation to suit our preferences.

Denominational Enterprises

FOREIGN MISSIONS—THE NEW CHINESE CHURCH

Much is being said and written today about the new Chinese Church that is to be. Reports from our own missionaries are to the effect that a new day is dawning for the Church in China; that a great change in Church administration and Church organization is both apparent and imminent. minent.

In the August 1927 number of *The Chinese Recorder* is an article entitled "When We Go Back." In the very beginning of this article the author writes "Before ever we (shall we say) 'silver star missionaries' left our stations, we felt the change in the air and knew that when we went back things could not be the same." And, I think, most missionaries and those who have first hand knowledge of the situation believe that Church conditions in China after the war will not be the same as they were before the war.

Again, the Chinese, especially the younger and more aggressive group fully believe that there will be a change in ecclesiatical life. They are expecting it. They are clamoring for it. They are demanding it. They want a Christian Chinese Church. Their desire for independent nationalism in the political realm has entered likewise into the ecclesiastical realm.

But do they want what they think they want? Will they be satisfied with what they think they want after they have it? If they get what they think they want will it abide? Will it endure?

The Chinese, in general, seem to have a very inferior conception of what the Church ought to and must be in order to survive. For instance, in the Chinese Year Book for 1926, one of the ablest and most trusted young Chinese leaders speaks of the Church quite plainly as the contribution which the religious genius of China is to make to our conception of the Christian Church. These are his words: "Religion should be left to individual initiative and achievement without organized propaganda and public worship of any kind or sort." In this same Year Book the editor also writes: "In spite of the comparative lack of cohesion in the Christian movement as a whole there is a slowly growing desire and effort to promote Christian fellowship as distinct from and above the claims and efforts of ecclesiastical, denominational or theo logical unity. It is felt by some that this higher and freer Christian fellowship is possible even though intellectual and ecclesiastical unity is hardly a practical question at the present time."

Well does Dr. Robert E. Speer, Secretary of the Board of Foreign Missions of the Presbyterian Church, U. S. A. and one of the best informed missionary secretaries of our day, reply by saying, "There is a measure of truth in this, but the danger is the broadcast conception of the Church in China, that it can dispense altogether with local congrega tional organization, that it need be nothing but a tendency pouring through national life, content to express itself in this and the other form of national movement and without any definite, coherent, congregational unit, such as we know is absolutely, biologically essential to the Christian Church. We cannot have Christianity in the world unless it is built on a great cellular organization of definite and vital and living congregational units scattered through mankind, visible and gathering together Christians of this, that and the other community in a tangible, actual local Christian society. If Christianity has no corporate expression, if it is to be left to pure individual initiative without any organized propagation and without any public worship of any sort, why, you know how soon it will evaporate and disappear as a force even in the life of individuals. The kind of a Christian Church that it is our business as missionary agencies to establish in China must be an embodied organization. It can't be just a vague influence floating out across the land. The doubt of this is one of the difficulties in the Church in China today."

S. W. Rosenberger, *Executive Secretary.*

(To Be Continued.)

EDUCATIONAL NEWS ITEMS

Dickenson College, Carlisle, Pa., has for years limited its enrollment to approximately 500 students, although accepting at the opening of the school year 550 or 560, expecting that a number would drop out.

Wittenberg College, Springfield, Ohio, places the limit at 1,000, admitting not over 400 to the freshman class. Her facilities are sufficient so that the maximum class is kept at 30 and the average is much below this.

Antioch College, Yellow Springs, Ohio, has set their enrollment limit to 325. Due to the plan followed of a student studying five weeks and then working five weeks they serve around 750 students each year.

In the great universities much of the teaching is done by young and inexperienced instructors. In the smaller church college this is very seldom done so that the student has immediate contact with older, more nature and experienced teachers.

Dr. Lucious C. Clark, chancellor of American University, in his address to the student body at the opening of the school declared there is a tendency for students to get a "smattering" of many subjects without mastering any. Proficiency alone will enable one to do something practical with the knowledge gained.

Dr. F. C. Eiseln, president of Garrett Biblical Institute, on the other hand points out the dangers of specialization and technical training. "The aim of education," he asys, "is to fit men and women for an active part in practical life but the emphasis on practical has some dangers. There is a danger in the modern emphasis of creating a lot of machines and forgetting that first emphasis should be placed upon making a real man who can enter into the complex of life and because of a well-rounded personality can make worthwhile contributions." He also declared that physical and social training as well as spiritual reliance was necessary.

"Freshman Week" was observed by more colleges this year than ever. The purpose is to accustom the first year students to the routine and customs of the institution before the return of the upper classmen. The experiment seems to be wholly beneficial.

Cornell College, Mt. Vernon, Iowa, has established a new variety of "savings clubs." The new or prospective student deposits some of his weekly earnings with the college. No matter what the amount it draws interest at six percent payable on the day the student enters the college. This money may be withdrawn at any time but no interest will be paid unless the holder enters Cornell.

A sum of $25,500,000 was earned last year by students in 408 colleges and universities in the United States, and of the entire enrollment in these institutions, 39 percent were partially or wholly self-supporting, according to a recent study made by the Bureau of Education. Interior Department, of students in co-educational institutions, 44 percent are working their way.

The will of Elbert H. Gary, former chairman of the United States Steel Corporation, includes eight trust funds of $50,000 for the establishment of "Elbert H. Gary Scholarships" in small colleges and universities. These scholarships are to provide for the education of students who in the opinion of the various Boards of Trustees, are morally, men-

tally and physically worthy and competent, and least able to pay their tuition.

Cigarette smoking by women students at Ohio Wesleyan University will be followed by their expulsion from the University, President J. W. Hoffman has announced in a letter he sent to parents of all students who expected to enroll last September. A ban on automobiles and on student marriages is also announced to the parents. Students who do not approve of the school's rules are invited to begin their higher education elsewhere. Co-eds will be permitted to dance if they file a written request from their parents. No student is permitted to attend out of town dances. While smoking by women students has never been a serious problem the more drastic statement has been issued to insure that the practice will be entirely eliminated.

The Board of Education of the Methodist Protestant Church is considering the advisability of recommending to its colleges the placing of a limit of 500 on the enrollment of each. This would apply to the number of fully accredited literary students only. This step is contemplated because the resources of our schools or of the Board of Education are not sufficient to warrant increasing the responsibility of our institutions until they are fully equipped to give adequate instruction to the number suggested. Adrian College has officially set 350 as the limit at which her enrollment will be paid.

FRANK W. STEPHENSON.

CONFERENCE COMMITTEES

Credentials: C. W. Bates, F. W. Paschall, W. L. Ward.

Fraternal Relations: George L. Curry, N. M. Harrison, G. H. Hendry, C. E. Phillips, F. R. Love, F. V. Ferguson, J. R. Powers, D. B. Elridge, Lewis Mabry, L. C. McCollum, Taft White, Delegate from Bethesda.

Group Insurance, continued from last year: J. E. Pritchard, L. W. Gerringer, F. R. Stout.

Literature and Education: R. M. Andrews, J. A. Burgess, F. L. Gibbs, George L. Reynolds, G. W. Andrew, R. N. Hauser, J. M. Cutchin, W. M. Keaton, R. C. Millikan, J. W. Cartner, J. C. Coe, L. R. Blackwelder.

METHODIST PROTESTANT HERALD: T. M. Johnson, J. B. O'Briant, R. L. Hethcox, J. T. Sisk, R. L. Leonard, G. W. Stegall, H. E. Oaks, J. B. Pleasants, C. L. Hedrick, Henry Doub, Delegate from Haw River Mission.

Missions: L. W. Gerringer, H. F. Fogleman, J. Clyde Auman, N. G. Bethea, N. Brittain, W. T. Totten, T. G. Madison, D. R. Connell, W. A. Davies, F. A. Boyles, Mrs. W. R. Neville, Mrs. H. C. Nicholson, G. D. Pugh, J. D. Carter, Delegate from Bessemer City.

Moral Character: J. D. Morris, C. L. Spencer, G. F. Millaway, E. G. Lowdermilk, A. D. Shelton, C. C. Garrison, J. R. Apple, O. F. Stafford, W. E. Carter, H. V. Crews, Delegate from Lincolnton.

Obituaries: For Mrs. D. A. Braswell, W. F. Ashburn, A. O. Lindley, Edwin Suits, Mrs. W. C. Hammer, Mrs. A. G. Dixon, Mrs. D. A. McLaurin; for Mrs. J. H. Bowman, R. C. Causey, Mrs. A. G. Dixon, G. F. Millaway, J. E. Pritchard, J. A. Burgess; for Mrs. D. I. Garner, George L. Curry, S. W. Taylor, O. B. Williams, T. S. Coble, Miss Espa Bullard; for Rev. D. A. Highfill, W. F. Ashburn, W. M. Pike, J. D. Williams, W. M. Hanner, L. L. Wrenn; for Rev. J. H. Stowe, J. F. McCulloch, T. M. Johnson, G. F. Millaway, J. S. Williams, J. A. Auman, W. F. Redding, P. W. Mock.

Official Character: B. M. Williams, R. A. Hunter, C. W. Saunders, C. B. Way, M. P. Chambliss, G. M. Foster, B. A. McClimon, John Lenhart, J. B. Huff, J. D. Payne, Delegate from Melton's Grove.

Ordinances: W. F. Kennett, W. D. Reed, W. L. Carson, O. B. Williams, T. E. Pierce, J. F. Dosier, S. R. Thompson, R. R. Bremer, W. V. Hatley, W. J. Ward, R. C. Crew, Delegate from Richland.

Parsonages: Edwin Suits, J. B. Trogdon, C. G. Isley, M. C. Henderson, Robert Short, W. V. Coble, Seth Ivester, D. V. Furr, Arlo McFarland, E. M. Hipp.

Pastoral Work: H. W. Maier, R. S. Troxler, A. O. Lindley, L. S. Helms, T. F. McCulloch, J. S. Riddle, C. R. Ephland, T. F. Newton, J. F. Evans, R. C. Causey, F. H. Clark, H. L. Miller.

President's Message: George R. Brown, J. D. Williams, C. H. Whitaker, T. A. Williams, C. M. Compher, J. D. Hardy, J. D. Cranford, J. R. Anderson, J. W. Boyles, J. B. Hicks, J. R. Davenport, J. L. Amick, H. B. Furr, H. G. Paris, J. W. Redding, G. A. Berrier.

Pulpit Service: J. E. Pritchard, W. H. Neese, W. L. Ward, S. S. Cox.

Rural Church Life: E. A. Bingham, R. C. Stubbins, M. I. Crutchfield, J. M. Morgan, H. C. Carmichael, A. L. Hunter, W. P. Garrett, J. A. Allen, Len E. Setzer, F. L. Proctor, D. P. Lemons, J. L. Cachatt, Henry Morse.

Social Reform: J. R. Hutton, H. L. Powell, C. H. Hill, D. R. Williams, Paul S. Kennett, D. I. Garner, P. L. Walker, Willis Booth, H. A. Moffitt, Mrs. C. P. Mabry, Mrs. Mollie Garrett.

Superannuates: S. W. Taylor, J. H. Moton, J. W. Hulin, J. H. Trollinger, W. D. Short, John Ward, W. T. Kennedy, W. A. Wood, C. R. Field.

Young People's Work: E. L. Ballard, P. E. Lindley, C. E. Ridge, O. C. Loy, J. Elwood Carroll, H. L. Isley, E. G. Cowan, Mrs. B. W. Little, R. P. Butler, H. S. Lanier, H. B. Reitzel, C. B. Baskett, Protus Koontz.

To Distribute and Collect for Conference Map: J. L. Trollinger, W. M. Loy, R. L. Gardner.

It is to be hoped that, in so far as possible, the chairmen of committees will have reports drafted before going to conference. If the other members of committees have suggestions, and will immediately write to the chairmen and give those suggestions, that will help.

If any names have been omitted from the list of committees it certainly has not been intentional, and if my attention is called to it by return mail I can yet remedy the matter before going to Conference.

Faithfully yours,

A. G. DIXON.

SPECIAL NOTICE

We are meeting this year in the one hundredth annual session of the North Carolina Annual Conference of the Methodist Protestant Church. On Thursday evening, November 3rd, at 7:30 we will hold a special service in the Conference church in Asheboro celebrating that fact.

Rev. J. E. Pritchard, Conference historian, will read a brief history of the Conference, and Rev. Roby F. Day, D. D., president of the Eastern Conference, will preach the sermon, bringing to us fraternal and congratulatory expressions.

Plan to attend the services that evening and participate in this golden anniversary.

Faithfully,

A. G. DIXON.

—God is good whether we believe it or not, but it does us great good to believe it.

—There is no zeal so intemperate and cruel as that which is backed by ignorance.—*Stilson Hutchins.*

The WORK *and the* WORKERS

Tabernacle

On Thursday afternoon, October 13th, I drove with Rev. W. F. Ashburn to Tabernacle for his fourth quarterly conference. This splendid charge is making good progress under the new plan caused by the division of the old Tabernacle charge, at last Conference, into two charges.

The Tabernacle end is paying the same salary this year that the entire charge was paying, and the promise is that the salary will be paid in full. They have already made substantial payments on the budgets, and will pay more yet. They paid their college assessment early in the year. Brother Ashburn has done a splendid year's work.

Kernersville

On Saturday afternoon I was with Rev. E. G. Lowdermilk and his people in their fourth quarterly conference at Sandy Ridge. These good people are considerably behind with both pastor's salary and budgets, and they seemed a bit discouraged about it. However, they have done a good year's work, and both pastor and people have reasons to be encouraged when they compare results with those of the last two or three years. The people seem to appreciate the work of Brother Lowdermilk, and we are hoping their reports for Conference will be considerably bettered during the next two weeks.

Forsythe

On Saturday evening I met with Rev. George L. Curry and his people in an adjourned quarterly conference at Maple Springs. Their financial reports for the year are good, and will be better by the time two more weeks roll around.

Brother Curry and his people had a great day Sunday. We had the pleasure of participating with them in the corner-stone-laying at Mount Carmel, and also of preaching the dedicatory sermon and then dedicating this splendid new church plant. It is one of the most splendid country church plants in the Conference. A new church has been built to the end of the old church, with a basement under the entire new part, and with the old church converted into Sunday school rooms.

Then in the evening I preached at Maple Springs, and took part in the corner-stone-laying for this reconstructed plant. This church has been moved and placed over a splendid basement for Sunday school purposes. It was so elevated that the basement is a good day-light basement. Great improvements have been made here. Brother Curry and his people have done a very fine year's work. Rev. N. M. Modlin, of Lincolnton, was present at both churches and took part in the services.

Fourth Quarterly Reports

Blanks are going out this week to all pastors for fourth quarter reports. Pastors will be anxious to have important facts from their fields mentioned in the president's report to Conference. This will be done provided the facts reach me not later than Monday, October 31st.

Pray for Conference

The Annual Conference is to meet so soon. November 2nd, at 9:30 a. m., we meet for the opening session of Conference in the Methodist Protestant church in Asheboro.

The Conference has never in its history met when there were problems more grave confronting it than this time. We will need all the patience and all the grace possible, and we will need very clear divine guidance. So once more I am asking every praying person, who reads this, to join us in most earnest prayer that God Himself may have right of way in all Conference actions. And that His guidance in it all may be so clear that we will all be happy in the results, knowing that His will has been done. Pray that His will may prevail.

Appointments

October 21, Davidson, quarterly conference.
October 21, Denton, at night, quarterly conference.
October 22, Randleman, quarterly conference.
October 23, at night, High Point College chapel.
October 27, meet Commission on Methodist Co-operation.
October 27, Moriah, at night, quarterly conference.
October 30, 11 a. m., Hickory Grove, Chatham, Sunday School Convention.
October 30, 2:30 p. m., Liberty-Siler City, quarterly conference.
November 1, Faculty meeting, Asheboro.
November 2, 9:30 a. m., Opening session of Conference, Asheboro, N. C.

Faithfully yours in His service,

A. G. Dixon.

LOOKING AHEAD FOR HIGH POINT COLLEGE

Dr. R. M. Andrews, president of High Point College, favors a co-operative plan of education similar to that at the present time being used by the University of Cincinnati, according to an interview given by him for a recent number of the *Hi-Po,* the college weekly newspaper. "Such a system," he declares, "gives the student an opportunity for alternate study and practical training. For instance, he may attend classes for a period of two weeks and then work for a like period in some industrial plant."

President Andrews believes that High Point offers a great opportunity for such a system of education to be worked out here. With its many industrial plants the city of High Point alone could in all probability employ a large number of students to work in alternate shifts. Half of the group would work for two weeks while the other half attended classes. Then the two groups would exchange places. Close proximity to Winston-Salem and Greensboro, both large industrial towns, would make it possible for many more students to find employment. Such a plan would of course mean a longer school session and at least five years for graduation, but it would at the same time mean that after graduation those students, having had the advantages of practical experience in industry, would be better fitted to meet the competition of industrial and professional life.

While favoring such a plan for High Point College, Dr. Andrews says that it cannot be put into effect at an early date because of the fact that it would call for more equipment and a larger faculty than the present financial resources of the college can take care of. He further stattes that the present plans of the administration of the college call for the enlargement of Roberts Hall, the administration building, the duplication of dormitories, and the erection of a library and gymnasium. When these things have been accomplished and the endowment of the college has been raised, the college president will favor the adoption of the co-operative plan for those students who find it necessary to earn their college expenses while in college. Other students will of course continue the regular college work.

X. Y. Z.

If we abide by the principles taught in the Bible, our country will go on and prosper; but if we and our posterity neglect its instruction and authority, no man can tell how suddenly a catastrophe may overwhelm us and bury all our glory in profound obscurity.—*Daniel Webster.*

THE PRIZE

Jean and Marion were quite excited, and they could scarcely wait until they got home from school to tell their mothers about the prize.

"There is to be just one, and I hope I'll get that," exclaimed Marion eagerly. "Of course, if there were two, I'd like Jean to have the other one. The prize is to be given by our teacher, Miss Ferris, to the one in our school room who is the most polite, and the most thoughtful of others for a whole week. Of course, she must be there every single day, and not miss one of her recitations."

"That's fine," approved Marion's mother, stroking the yellow curls of her little daughter, and tying the loosened bows on her shoulders a little more snugly. "If you should get the prize, we will all be very happy, although if your little cousin Jean gets it, we shall be almost as glad."

Marion looked thoughtful a minute.

"I'd rather have it myself," she insisted, "but if Jean gets it, I'll be gladder than if anybody else does."

At that very moment, Jean was telling her mother all about the wonderful prize.

"I hope I'll get it," bubbled Jean, "for I'd like so much to write to my grammy and to say, 'I am the politest and the thoughtfulest child in our school room.' But Mummy, you'd have to tell me how to spell those big words."

Jean's mother nodded.

"I'd be glad to do that," she said, "but don't set your heart too much on the prize, dearie. Do the very best you can, but if Marion should get it, you'd be pleased, wouldn't you?"

Jean frowned and hung her head.

"I'm 'fraid," she returned with a half pout, "that Grammy and my daddy 'neverbody would like Marion better than me then."

"Oh, no they wouldn't," protested her mother. "You mustn't get any such idea as that into your head, for that is what we call jealousy, and jealously isn't a nice thing to have in our mind. Just to be jealous alone is enough to make people dislike us, or at least wish we were different. Naturally you'd like to win this gift, Jean, but after all it isn't the gift which counts. It's being courteous and kind and getting your lessons well and doing the very best you can—and you can do all that anyway. But if someone else does a little better than you do, you must be generous enough to give that boy or girl credit."

"I see," said Jean soberly, "and Mummy, if somebody else does better than I do, I'll just try and try and try to learn to do as well as he does."

"That's the right idea," beamed Jean's mother. "Always do the best you can, my dear, and we shall be very proud of you, and people will love you always."

Jean and Marion had much to say to each other about what they would do to please Miss Ferris, for they were fond of her.

"I shall say 'Good morning' and smile just as nice as ever I can when I go into the school room," said Marion.

"I'll do that too," declared Jean, "and perhaps I'll take her a pretty flower, or some of Mother's nice fudge, or ask her if she wouldn't like me to mail a letter for her."

"I made Kitty Dean laugh in school yesterday," said Marion, "and I'll not do that again."

"And I think I'll help Sammy Brown with his number work," decided Jean. "He never gets it right, and it would be polite I think, to help him with some of his 'zamples."

Of course, there was a good deal of talk about what the prize would be. Sammy Brown said he hoped he'd get it and that it would be a gun. Kitty Dean wanted a plum cake. Marion said probably it would be a book. And Jean said if she got it she hoped it would be a canary bird.

Miss Ferris sometimes overheard the talk, and although the children didn't know it, she made a list of all the things they mentioned wanting in a little book.

"I don't see how Teacher is ever going to know which one to give that prize to, because we have all been so good," mourned Sammy Brown. "And we have just today and tomorrow to go. Then next week we needn't be polite any more."

"There was a chorus of "Oh, the very idea!" And "Why, Sammy Brown!" Then the bell rang and the children slipped into their seats.

Jean was writing very carefully in her exercise book, and every letter was beautifully even and well made, when suddenly something gave her elbow a shove. Her pen went flying off to one side, and there was an ugly blot besides! Then a soft little tongue was trust against her cheek, and Jean heard suppressed giggles all around her.

She knew even before she looked, that Taxi, her pet puppy, had followed her, sneaking in and found her. He was all wet too, for it was raining outside.

"He may stay until recess," Miss Ferris decided, "then Jean must take him home."

When the spelling class was called to the recitation benches in front, Taxi trotted right at Jean's heels, and when Sammy forgot himself and whispered, "Taxi! Taxi!" Jean scowled him angrily.

Once when Miss Ferris asked a question and held up her hand as though she had something in it, Taxi hopped right up in front, sat up on his hind legs, and begged, at the same time giving a sharp "Yip!" The children were convulsed with mirth, so it was a good thing that recess was very near.

But it was raining harder than ever, and so Jean couldn't go out. Miss Ferris said that the children could play games in the big school room, and have the school house doll, Lady Susie, to play with.

Then Taxi was right in his glory. He ran and jumped and caught hold of skirts and pulled, and he tore Sammy Brown's new coat, and he nipped at heels and stockings, all in fun, but some of the children were afraid and cried.

The rain was stopping, so the teacher told Jean to put on her slicker and take the puppy home. When she got there, the house was locked. There was nothing to do but to take Taxi over to her Aunt Barbara's, and that was still farther. The tears came into Jean's eyes, for she knew she couldn't possibly get back for her geography class. She was back at the school house at last, and as she came out of the cloak room, a strange odor greeted her. She listened and heard a dull roar and a crackling. Surely something was burning.

The basement door was open and she went and looked down. The heat came up in a great rush from the direction in which there was a big bin of waste paper.

Jean was off like a flash! Miss Ferris was writing something on the blackboard. Jean pulled her over and whispered something in her ear. Then Miss Ferris laid down her chalk quietly, stepped to the door a minute, came back, and gave quick, crisp orders. It was none too soon!

There was no more school that day, but the next everything was all right again, for the fire laddies had got there so quickly that the fire had been put out without much damage.

And when it came time to award the prize, Miss Ferris said that they were to vote on the one who deserved it most.

Jean took her pencil and wrote the word "Marion," but every other child in the school room wrote the name "Jean." And when Miss Ferris came forward with a lovely canary bird in a golden cage, everybody clapped and clapped and clapped, and who should come running in at the door but Taxi who joined the applause by barking just as though he knew that he had a part in it all!—*Selected.*

Our Task and Our Privilege

Paid All Budgets in Full

Spencer.
Haw River Mission.
State Street.
Charlotte, First.
Yadkin College.

Paid A. C. B. in Full

Mocksville.
Porter.
Liberty-Siler City.
English Street.
Forsyth.
Concord.
Albemarle.
Mt. Pleasant.
Winston-Salem.
Davidson.
Mebane.

Churches:

Palestine, on Flat Rock.
Speights Chapel, on Whitakers.
Glen Raven on Fairview-Glen Raven.
Hickory Grove on Forsyth

Paid on A. C. B.

Burlington	250.00
Grace	175.00
Anderson	140.00
Flat Rock	134.24
Mebane	125.00
Fairview Glen Raven	123.50
West End	119.79
Why Not	108.55
Pleasant Grove	100.25
Reidsville	100.00
Friendship	82.69
Whitakers	77.25
Randolph	74.00
Mt. Hermon	57.01
Granville	55.00
Orange	55.00
Weaverville	52.69
West Forsythe	52.37
Asheboro	51.20
Fountain Place	50.00
Tabernacle	50.00
Bess Chapel	49.81
Rockingham	48.75
Asheville	47.00
Welch	40.00
Saxapahaw	39.90
Randleman	36.50
Fallston	32.00
Littleton	31.50
Spring Church	30.95
Halifax	28.00
Cleveland	26.65
Pinnacle	25.25
Lexington, South	25.00
Gibsonville	25.00
St. Paul	25.00
Vance	24.00
Denton	23.60
Chatham	22.81
Alamance	22.00
Mecklenburg	21.46
Democrat	20.31
Haw River Circuit	20.00
Union Grove	15.36
South Winston	15.00
Richland	12.29
Midland	11.20
Thomasville, West	10.10
Lincolnton	9.55
Kernersville	8.04
Lebanon	6.41
Yarborough	5.00
Melton's Grove	5.00
Chase City	4.12
Pageland	3.06
Bethesda	1.00

Paid G. C. B. in Full

Asheboro.

Paid on	G.C.B.	W.H.M.S.	W.F.M.S.
W-Salem	$302.47	$239.57	$181.60
Liberty-S. City	$228.05	$10.13	$2.00
Grace	202.48	380.00	952.63
Orange	202.18	131.80	43.35
High Point, 1st	184.21	424.75	666.05
Concord	184.01	44.40	44.40
Granville	176.32	343.39	241.67
Th'ville, Com.	175.00	94.00	132.25
Mt. Pleasant	139.00	69.41	109.66
Spring Church	134.93	.....	.....
Asheville	133.16	45.10	101.40
Forsyth	130.15	67.25	66.39
West End	109.00	140.45	125.96
Henderson	106.00	246.91	338.30
Whitakers	104.53	.....	115.35
Mt. Hermon	98.69	65.70	1.20
Randolph	89.25	16.92	29.84
Tabernacle	83.71	62.49	95.15
N. Davidson	75.49	.....	132.07
Alamance	72.22	26.00	127.33
Vance	71.89	111.75	10.63
Pleasant Grove	63.10	.....	.....
Saxapahaw	62.35	10.45	74.10
Calvary	61.43	55.00	150.50
Albemarle	58.21	.....	.....
Davidson	57.56	.....	.....
Littleton	57.50	.....	.....
Moriah	57.20	45.80	57.97
Graham	56.69	.....	57.52
Friendship	54.16	.....	.....
Burlington, 1st.	52.68	365.00	506.41
Halifax	51.00	36.00	44.50
Kernersville	49.09	.....	.....
F't'n Place	48.78	44.00	.....
Gibsonville	46.73	.....	.....
Yarborough	46.50	.....	21.50
Mocksville	43.06	.....	.....
W. Forsyth	42.84	25.60	65.70
Reidsville	42.00	84.18	104.75
Mebane	41.90	142.63	148.92
W. Thom'ville	40.39	.....	.....
Fallston	40.06	.....	.....
Randleman	38.77	76.52	14.78
H. River Ct.	36.50	.....	100.80
Pinnacle	35.42	25.00	14.05
F'view-G. R.	35.31	.....	.....
Why Not	35.00	5.70	8.20
S. Winston	35.00	....	....
Denton	34.41	....	....
Lexington, S.	34.00	....	....
Flat Rock	33.99	....	....
Midland	33.23	.....	.....
Lebanon	32.43	25.00	72.20
Guilford	31.76	.....	.....
Chatham	27.43	.....	.....
Anderson	26.51	2.70	4.00
Mecklenburg	25.45	.....	.....
Enfield	25.00	39.73	.....
Richland	24.80	.....	.....
St. Paul	24.56	.....	.....
English St.	24.20	.....	.....
Bess Chapel	19.45	34.85	.....
Rockingham	18.77	.....	.....
Weaverville	13.22	31.01	.....
Lincolnton	12.10	.....	.....
Chase City	11.25	.....	.....
Porter	11.25	.....	.....
Cleveland	6.25	.....	.....
Connelly Spgs.	5.00	.....	.....
Roberta	5.00	.....	.....
Shelby	4.00	.....	.....
Bethesda	2.40	.....	.....
Pageland	2.00	.....	.....
Melton's Gr.	1.50	.....	.....
Th'ville 1st	.....	.....	30.00
Creswell	.....	5.45	.....
Welch	.....	14.50	.....

Paid College Assessment in Full

Tabernacle.
Liberty-Siler City.
Grace.
Asheboro.
Burlington.
Concord.
Henderson.
High Point 1st.
Gibsonville.
Reidsville.
Fountain Place.
Albemarle.
Haw River Mission.
Mt. Hermon.
Winston-Salem.
South Winston.
Yadkin College.
Connelly Springs.
Chatham.
Union Grove.
Friendship.
Jerusalem.
Lebanon.
Mount Pleasant.
Spring Church.
West End.
Bethesda.
Orange.

Churches:

Bethel, Alamance Charge.
Glen Raven on Fairview-Glen Raven.
Hickory Ridge on Forsythe.
Bethel on Randolph.
Orange Chapel Saxapahaw Circuit.
Saxapahaw Church, Saxapahaw

Paid on Coilege Assessment

Granville	$80.50
Saxapahaw	53.83
Alamance	43.25
Lincolnton	43.05
Halifax	40.00
Mebane	40.00
Cleveland	38.00
Flat Rock	37.38
Davidson	36.98
Fairview G-Raven	36.50
West Forsyth	36.00
Guilford	29.50
Forsythe	27.00
Welch Memorial	25.00
Asheville	23.00
Randolph	22.00
Littleton	21.00
Calvary	20.00
Bess Chapel	17.39
Mecklenburg	13.27
Pleasant Grove	13.00
Weaverville	12.00
St. Paul	10.00
Whitakers	10.00
Enfield	7.00

English St.	6.75
Lexington, South	6.25
Randleman	5.50
Rockingham	4.00

Paid 1 Per Cent on Budgets for Superanuates in Full

Orange.
State Street.
Yadkin College.

Churches

Hickory Ridge on Forsyth.

Pastors

B. M. Williams 1 per cent paid on Superanuates Special.

1 Per Cent on Budgets For Superannuates

Mebane	$22.25
Fairview, Glen Rave	19.00
Forsyth	11.48
English St.	.50

The W. H. M. S. report did not reach us in time to be included this week.

Notice, pastors and people, this is very special. Please report when you have paid in full on the "Special 1 percent fund for Superannuates." No one will be able to tell when that is paid in full unless so reported. We are making a separate column of this fund and trying to report it accurate, and will in so far as it is reported either to the Treasurer, Mr. V. W. Idol, or myself.

One thing please specially note. The treasurer, Mr. V. W. Idol, has stated that he will take the last report of the W. H. M. S. and the W. F. M. S. published in the Herald for his final report for these Societies. Please get all the money into the treasurers of these Societies in time for their treasurers to report to me for the Herald that comes out next week. As the one that comes out during the Conference will be too late for him to make his report from.

Yadkin College charge goes over the top on all budgets, and special 1 percent.

Mebane goes over the top on the A. C. B. while Asheboro goes over on the G. C. B. On this Asheboro at present stands alone, as the others who have paid out have gone over the top on all. Fine, Asheboro, Yadkin, and Mebane.

Winston-Salem moves up and takes the honor of standing first on the G. C. B. from Liberty-Siler City. Now Siler City, race them for over the top on everything. Several other good gains were made this week. We are glad but are hoping for great gains in these last two weeks. A. G. DIXON.

NOTICE, NOTICE!

There will be all day services at Bethel Methodist Protestant Church, Alamance charge, on Sunday, October 30. A Thankoffering meeting will be held in the morning and a meeting to organize a Memorial Association in the afternoon. All people who have relatives or friends buried at that place are urgently requested to be present and take part in the organization.

BESSIE HOLMES, Reporter.

—Australia's population is now more than six million, according to figures just made public by the Australian government. That is an increase of more than half a million over the census of 1921.

—The two Carolinas spin almost half of the cotton that is spun in the United States.

Woman's Missionary Department

Miss Esther Ross, *Editor*
Miss Mary C. McCulloch, *Assistant*

Address matter for immediate publication in this department to Miss Mary C. McCulloch, 1705 Asheboro Street, Greensboro, N. C.

DISTRICT MISSIONARY RALLY

Thursday, October 13, was a red letter day for District No. 2, as well as Flat Rock church (Vance), being the date and place of the Missionary Rally.

The meeting was called to order at 10:30 o'clock a.m. by District chairman. After singing, "The Morning Light is Breaking," Rev. J. L. Nichols conducted the devotional service, which he made very impressive.

Roll call showed ten societies of the eleven in our district represented, six home, and four foreign.

The reports were very encouraging financially, each society having paid about half of yearly apportionment. Few societies reported any young people's work. This was somewhat stressed by chairman and each society urged to elect a secretary of Young People's Work and try to get our young people lined up.

All were delighted to have with us six such splendid leaders and teachers as Rev. Clyde Auman recently returned missionary from Japan; Rev. J. R. Nichols of Cressville, Md.; Rev. L. W. Gerringer of Greensboro; Rev. H. L. Fogleman, Rev. R. A. Hunter, Rev. M. P. Chambliss, all of this district.

Rev. J. Clyde Auman gave an address at 11:15 on his work in Japan as well as interesting facts about that country, also explaining conditions of the terrible earthquake. He sang for us "Nearer My God to Thee" in the Japanese language.

After lunch Rev. R. A. Hunter conducted devotionals.

Rev. L. W. Gerringer delivered an address on The Three Reasons For Missions. It was filled with information and inspiration.

Rev. H. L. Fogleman spoke on The Necessity of Organizing Our Young People. He made it very plain and am sure it will result in a great effort being put forth to organize the young people of our district.

We were glad to have Mrs. Auman and little son with us also. Wish they could have remained longer.

Members of the district gave the ministers a rising vote of thanks for making our program so much worthwhile. The ministers in return gave the ladies a vote of thanks for the bounteous lunch that was served.

Miss Mary V. White will serve as district chairman again. The district was very reluctant to give up Mrs. Clarence Finch, our able secretary, who has served since this organization was formed, but she thought some one else should be elected, so it resulted in the election of Mrs. R. W. Harris from Rehoboth church, as secretary. Am sure she will make a splendid one as she is very interested in all missionary work. Miss Katie Cooke of Henderson church is assistant secretary.

Next district rally of missionary workers will meet with Mt. Carmel societies early in the new branch year. REPORTER.

NOTICE, AUXILIARY TREASURERS, W. F. M. S.

All money to be counted on the budget of the local church should reach me not later than October 31. This is necessary in order that my report to the conference treasurer, Mr. V. W. Idol may not be delayed. This is very important, and it is hoped that all auxiliary treasurers will co-operate with this plan.

No money received after October 31 can be counted on the 1927 budget of the local church

MRS. S. W. TAYLOR, TREASURER.

MARRIED

Crutchfield-Thompson

On Saturday afternoon, October 1, Mr. Dewlon Thompson and Miss Byrdie Crutchfield motored to the home of the writer and were happily married. The ceremony was performed in the presence of several relatives and friends.

Mrs. Thompson is the attractive daughter of Mr. and Mrs. Graham Crutchfield of Burlington, and is a member of Orange Chapel M. P. Church.

Mr. Thompson is the son of Mr. and Mrs. John Thompson of Saxapahaw, and is a member of Saxapahaw M. E. Church.

Immediately after the ceremony Mr. and Mrs. Thompson left for a bridal tour in the eastern part of the state.

H. L. ISLEY.

Paris-Crutchfield

Miss Ola Paris and Mr. John Crutchfield, both loyal members of Salem church, were happily married Saturday night, October 8, the writer performing the ceremony. Only the necessary witnesses were present.

Mrs. Crutchfield is the popular daughter of Mr. and Mrs. H. G. Paris. She is a graduate of Eli Whitney High School.

Mr. Crutchfield is the son of Mr. J. M. Crutchfield, of near Saxapahaw, and is a young man of sterling character.

H. L. ISLEY.

Why One Report Is Late.—It was written for last week but appears this week. It was mailed last week without a postage stamp on the envelope and with nothing to indicate who mailed it. The postmaster wrote to us about it, asking us to send two cents for it. We sent the two cents, not knowing whether it was worth two cents or not. The post master then forwarded it to us, but by the time it was received last week's paper was printed. It is a good report, well worth the postage, but it would have been more satisfactory in last week's paper. The moral is that you should see before you mail a letter that it has a stamp on it of sufficient strength to carry it where you want it to go.

—Washington, the capital city of the United States and the seat of the Federal Government, has an area of sixty-nine square miles. The District of Columbia is co-extensive with the City of Washington.

FROM PASTORS *and* PEOPLE

High Point.—At the Executive Board meeting of the two Missionary societies held October 4th, with Mrs. C. L. Whitaker at her home on Circle Drive, the name of Scholarship Loan Fund in High Point College was changed to High Point College Student Loan Fund, which is more definite as to meaning. This is a very worthwhile project of the Woman's Home Missionary Society and each auxiliary is apportioned 13 percent of its budgets for this purpose. Since we have a College, the women of our denomination can engage in no more worthy work than this means of helping our worthy boys and girls to help themselves to obtain an education. October is Pine Ridge month, and November with its fine opportunity for contributing to the happiness and welfare of our children in the Home by the annual Thanksgiving offering will soon be here. And let us not forget Bethel Home and its inmates, who so much deserve our support and appeal to all strong, robust men and women, who have been blest with the most desirable of earthly possessions, good health. 14 percent of our budget is apportioned for this cause and it is earnestly hoped that the auxiliaries will busy themselves, and arouse more interest in this beautiful benevolence.

At the Sunday school hour on Sunday morning Mr. Carey Davis' Orchestra, which was recently organized, delighted the members with some beautiful selections. At 11 o'clock Rev. P. E. Lindley delivered an impressive sermon on "The Choice of a Master." He told his hearers to choose a master and guide for life, one to whom can be entrusted our allegiance and leadership, and one that will cause us to outlive ourselves. The choir rendered a lovely anthem, "Angel Voices Ever Singing," by Shelley, and Mr. Clarence Schultheiss sang in his usual splendid voice "Great Peace Have They." Mrs. J. C. Whitsell is a recent valuable addition to the choir, and her lovely mezzo-soprano voice is a delight to the audience. The flowers in the church at this service, gorgeous yellow chrysanthemums, were placed there in memory of the only son of Mr. and Mrs. Rufus H. Bodenheimer, who lost his life in the World War. This was a lovely tribute by these devoted parents to a worthy son. At the evening service the message on "Seeing Things Differently" was presented by Rev. E. L. Ballard, the Anthem was "In Thee Will I Put My Trust," and a mixed quartet sang "Some Blessed Day" with fine effect.

The members of the C. E. Society motored to the convict camp Sunday afternoon, and conducted services, a very commendable undertaking on the part of these splendid young people.

The Foreign Missionary Circles met Monday afternoon as follows: Circle no. 1 Mrs. L. J. Diffee chairman, at Mrs. J. A. Gray's on Lindsay street; Circle no. 2, Mrs. J. H. Walker, Jr., chairman, with Mrs. D. E. White on Lindsay street; and Circle no. 3, Mrs. H. A. Moffitt chairman, with Mrs. C. L. Whitaker, Circle Drive.

The Fourth and last quarterly conference will convene next Wednesday evening at 7:30 o'clock at the church. At this time written reports from the Sunday school, the different societies and organizations of the church will be expected, and the presence of every member of the conference is urgently requested, as it is imperative that the year's work in all phases may be reported in full to annual conference at Asheboro, November 2. Mr. H. A. Moffitt is the delegate from this church.

Rally Day will be observed by the Sabbath school next Sunday, October 23rd. The objective is two-fold; to have 100 percent attendance of members, and to raise an offering of $100 for the Board of Education, of which High Point College will receive its proportionate share.

The A. M. Idol Philathea class will hold a meeting Wednesday evening with Miss Lucille Pickens on W. Broad street. Miss Frances Montgomery is the associate hostess.

We are much gratified to see Mrs. W. P. Pickett out again after an illness of a few weeks.

Randleman Charge.—The Home-Coming service at Mt. Lebanon last Sunday was largely attended and was enjoyed by those present. The principal features of the day's program were several vocal selections by a Lexington quartet, two selections by the Worthville M. P. choir and an inspiring address by Prof. P. E. Lindley of High Point College. While everybody was asked to bring a light lunch, a feast fit for royalty was spread.

Next Saturday at 2:30 at Mt. Lebanon the fourth quarterly conference will be held. Dr. A. G. Dixon will preside. All officials are urged to be present promptly.

A great treat is in store for us at Mt. Lebanon Sunday , 11 a.m., Rev. J. Clyde Auman will preach. Everyone is invited to worship with us.

The pastor will fill his regular appointment at Level Cross at 3 p.m. Sunday and at Worthville 7 p.m. WM. H. NEESE.

Hollister, Halifax Charge.—Our Sunday school is improving in attendance and interest. We have had several new members to join us recently. Officers for the Sunday school were elected yesterday as follows: E. T. Ellington, superintendent; W. J. Gallaway, assistant superintendent; Mr. Olli Knight, secretary; Mrs. W. E. Knight, pianist. All of the teachers of the Sunday school were re-elected. We will elect officers for the church next Sunday morning at the eleven o'clock service.

Our pastor has but one more appointment with us before he leaves for conference. We are hoping that conference will send him back to us, for we have all learned to love him and his wife and we feel like we can't let them leave us. We are behind on pastor's salary, but we hope before conference it will be paid in full.

The Woman's Missionary societies met in the home of Mrs. Alfred Gardener on Tuesday p.m., October 11, whith the president, Mrs. C. L. Spencer, presiding. Mrs. W. A. Ellington led the devotional after which the roll was called by the secretary. We were glad to have visitors with us. We were very sorry our pastor could not be with us owing to the illness of his son. We are using the programs prepared by the Board in our societies and we find that they are very helpful to us. We are going to have a bazaar at the home of Mrs. W. A. Ellington on Friday night, October 28, for the benefit of our missionary society. We are hoping to have a large crowd present for this occasion. May God bless the conference and may His will be done in all things. REPORTER.

Spencer Church.—Pastor Madison filled his last appointment for this conference year Sunday. But the fourth quarterly conference unanimously ask for his return next year. Our delegate to annual conference, Mr. J. W. Redding. We feel this has been a good year for us. And we are hoping for a better year next. We have taken in 12 new members, paid all claims in full and elected officers for coming year.

And I do hope we can have a church of our own soon. Our Sunday school doubled in numbers and we need more room. We hope to have our good pastor with us again soon.

MRS. CLYDE MAYES, Reporter.

Mebane.—Last Sunday morning we had a good attendance for Sunday school and Rally Day service. The program in charge of Mrs. H. C. Nicholson, Mrs. Hyfill Jobe and Mrs. George Wyatte was very interesting and instructive, and all who had parts in the program rendered them well. Reports as to the progress of the different departments of Sunday school and church work were given, aside from the children's program; these were indeed encouraging and helpful. We have some live organizations in our church and it should be encouraging to our membership to know what they as organizations are doing for the advancement of the Kingdom. At the evening hour a pageant, "Jehovah-Jireh," was presented to a large congregation; this too was an impressive service. Total collection for the day, $37.48.

The October meeting of the Ladies' Aid Society was held at the home of Mrs. W. R. Jobe with splendid attendance. During the social hour Mrs. Jobe served ice cream, cake and lemonade. Mrs. Frank Jobe will be hostess to the November meeting.

Monday evening of last week at 7:30 the Home and Foreign Missionary societies met in joint session with Mrs. Hyfill Jobe. All members and honorary members were urged to be present. The Home society had charge of the program and asked everybody to bring a penny for every year old they were. When the birthday money was counted it was found we had $12.51. The regular collection amounted to $6.35 for the Home society and $6.55 for the Foreign. During the social hour sandwiches and hot coffee were served.

Monday afternoon the William Nicholson Mission Band met with Lois Wilkerson, with nine members present and 25 cents collection.

REPORTER.

Rockingham.—On the fourth Sunday in September Dr. and Mrs. Dixon were with us throughout the day. We had three services that day. In the morning at 11 o'clock Dr. Dixon delivered a very touching and inspiring sermon. At the close of his sermon our church was dedicated by Dr. Dixon. At 2:30 on this day Mrs. Dixon gave a very interesting and helpful talk on her work as a missionary in Japan. Mrs. Dixon's talk pictured to us a striking contrast between our own American conditions and those over in Japan. At night at 7:30 Dr. Dixon again preached to

the full interest of the people. We were so glad to have these dear folks back with us again. We always appreciate their visits.

On the first Sunday, October 2, our pastor, Rev. J. H. Trollinger, filled his appointment. His sermon was very inspiring.

On Wednesday night, October 5, Rev. C. E. Phillips was back with us again. Brother Phillips delivered a very touching sermon. We had one reclamation. At the end of the sermon Brother Phillips and his dear wife sang the song we all rejoice to hear them sing, the song "Forty Years Ago." We appreciate their visits and wish it possible for them to come more than they do. We are at any time glad to have them with us.

Our Sunday school is doing very well. The collections are good. Our Sunday school was off some on Sunday, October 9, due to the condition of the weather; but we hope for an increase on next Sunday.

The Phillips Evangelistic Club is still doing good work. They hold a meeting with the people in Honeytown every week. We feel that if this organization continues to work as it has, great good will be accomplished. We are pleased with such an organization.

Our fourth quarterly conference will be held on Wednesday night, October 19. We hope to have all debts and church business straight by this time.

We are going to install a furnace in our church this fall. We are preparing to do this now. The Sunday school gave $5.00 on it yesterday, Sunday, October 9. The cash collection for the furnace on this day was $22.25, and we had several pledges. There were but a few there to pay on it at this time. We are sure when the weather clears up and our people get back to church, we can raise enough to pay for it at once. We are sure that almost every one of our members will want to take part in this event.

With best wishes to the Herald and its readers,

(Miss) BIRDIE CONNELL, Reporter.

Henderson.—Our Sunday school is making splendid progress since our Rally Day services, and October 2nd was Promotion Day in the lower departments. October 9th will be election day for the officers of the Sunday school. A nominating committee was appointed by Mr. Hunter, and we hope that after their installation our work will continue with increasing interest and service for the coming year. We feel very fortunate now in having Mrs. Blaine Hight as Sunday school pianist and Miss Maxine Taylor assisting as leader of the singing.

A special collection was taken at the Sunday school October 2nd for the purpose of purchasing 50 more song books. We are also delighted to report that the much-needed piano for the junior department has been bought, and only a small sum still due on it.

The W. H. and F. M. societies held their regular monthly meeting at the home of Mrs. C. F. Tanksley, Sr., September 19th. Mrs. L. R. Gooch, the president, called the meeting to order, and Mrs. J. J. Taylor conducted the devotionals.

The business session was as follows: Roll call, reading of the minutes, collection of dues, reports from various circle leaders, and reports from Sun Shine Circle, Mission Band, and Young Ladies' League. The program was on home missionary work, which was very interesting. Mrs. S. R. Harris read an account of the origin of our Children's Home and the splendid progress it has made. Mrs. S. R. Watson finished this by relating a self-experienced visit to our present Home. How favorably impressed she was by the true home-like atmosphere and pleasant conditions existing there! Mrs. Henry T. Powell then read an article on the work at the Pittsburgh Mission, showing the need of the true mission workers there among the poor immigrants. A very interesting account was then given by Mrs. F. R. Harris of the work being done at Pine Ridge, Ky. This was followed by the Question Box, conducted by Mrs. Clyde L. Finch. The meeting was then dismissed by prayer. Delicious refrshments were served by the hostess.

September 27th at 7:30 p.m. the officers and teachers of the Sunday school met at the home of Rev. and Mrs. R. A. Hunter for the purpose of solving some of the problems which might help to increase interest in that work. Owing to the illness of Mrs. Baity, our superintendent, Mr. J. M. Baity feels that it will be best for a new superintendent to be elected at once. We regret so much the sickness of Mrs. Baity and trust that she will have a speedy recovery. We also regret the loss of Mr. Baity as our Sunday school superintendent, as he has been most faithful in that office. Other matters of importance were discussed and plans made for cottage prayer meetings to be held the week preceding our revival meeting. Tuesday night, October 4, a prayer meeting will be held at the home of Mrs. Clyde Finch. Wednesday night the regular prayer meeting service will be held at the church. Thursday night a prayer service will be held at the home of Mrs. L. R. Gooch. Sunday, October 9, our revival services will begin and continue for ten days.

The Philathea class held a very interesting business meeting in their class room on Thursday night, September 29th. Mrs. Anne Mae McIntosh, Mrs. Howard Thorne and Miss Gracie Greenway as hostesses. The president, Mrs. A. B. Young, presided. Reports from all outstanding committees were given. There being no program for the evening, the meeting was closed by the class platform. The hostess then served refreshments.

MRS. C. FINCH, Reporter.

Calvary—As our reporter did not find time to report our services on Rally Day, I will make a brief report.

In spite of the rain a fair-sized congregation assembled for the children's part of the Rally Day program which was given at the Sunday school hour. The little folks did well, and the committee that had the program in charge is due the thanks of the church and congregation.

At the 11 o'clock hour we had the regular preaching service. A good sized congregation was also present for this service, perhaps the second largest congregation we have had this year. The Sunday before was the largest congregation for the year.

It was at the evening hour that we had the largest congregation and a very fine program. The main auditorium of the church was comfortably filled and quite a goodly number were seated in the gallery. The pageant, written by Miss Dorothy Elderdice, "Jehovah-Jireh," was well rendered by some of the adult people of our church, mostly young people. This was the finest thing, I think, that we have ever put on at Calvary church. Not only is it a very splendid pageant, but it was also presented well by those who took part. All those who took part and worked so faithfully in preparing for the service have the hearty thanks of the pastor.

I do not know just what the offering will amount to. The total brought in during the day was much larger than last year, but some expenses are to be paid out of that. However, I am quite sure we will be able to turn into the General Conference budget a considerable increase over that of last year..

This will possibly be the last time I will write to the Herald during this conference year, so I want to say that we have had a splendid year at Calvary. The work is in good shape, I think. We have received into membership a larger number this year than in either of the two previous years I have served the church. All finances will be paid, I think, so that we are expecting to turn in a 100 per cent report at conference time. All the different organizations of the church have done good work. In this public way I want to express my appreciation of the fine spirit of co-operation that has made possible the good work of the year.

L. W. GERRINGER, Pastor.

Oak Grove.—Everything seems to be moving along very nicely. The attendance in Sunday school has been good, from time to time. We now have over a hundred on roll who attend very regularly, and we are hoping to reach the goal of 150 before long.

The first Sunday in October there was an old-time singing at Moriah. There was a large crowd present, all of whom seemed to enjoy the day. Brother George Gold from Virginia was present to do the leading of the singing.

On the second Sunday of October was our annual singing at Oak Grove. There was a large crowd present to take part in the singing.

We were glad to have with us at our singing one of our good members, Mrs. E. O. Peeler, from High Point, to hear the good singing. Everybody seemed to enjoy it.

Our Christian Endeavor society is still progressing nicely. We have a good attendance every Sunday evening. REPORTER.

Mt. Hermon, Mt. Hermon Charge.—Yesterday was the last regular service of the conference year. The class roll was revised. Officers were elected and installed. The financial condition could be improved; the pastor's salary is nearly paid, but the budgets are behind. Owing to the business the pastor did not preach, and many people were disappointed; they look forward to his sermons. Many are now anxiously awaiting the actions of the annual conference to know if he is to return to us next year. They were glad to learn that the last quarterly conference instructed the delegate, Mr. J. D. Payne, to bring him back.

The Junior C. E. has put on a membership campaign; they had on their badges yesterday and seemed quite busy.

The fifth Sunday at 3 o'clock the pastor will preach at Mt. Hermon at the request of some of the people. The doors of the church will be opened. Communion will be observed.

REPORTER.

Mt. Zion, Pinnacle Charge.—Sunday, 16th, was a most beautiful day. It being the third Sunday, Brother Hunter was with us to fill his regular appointment. His message was a very inspiring and helpful sermon, which was enjoyed by all present.

Sunday school attendance is encouraging and some good work is being done in school. Sunday was the regular day for election of officers of the Sunday school. C. W. Allen was elected superintendent, S. T. Lane assistant superintendent, W. E. Jones secretary. Teachers will be elected later.

Owing to the fact that most of our children are in day school and don't get time to practice, our Rally Day exercise is postponed till the fifth Sunday night in October at 7 o'clock.

Our fourth quarterly conference was held at Pilot church Saturday, October 15; it was well attended.

Conference unanimously voted to have our delegate, J. A. Allen, ask for Brother Hunter's return to this charge next year.

We feel very hopeful of a great year since conference voted for Brother Hunter's return after hearing him present a program to conference which he hoped and aimed to carry out should he be on this work next year. The program was as follows: Pinnacle to build four Sunday school rooms; Pilot to build or curtain off Sunday school rooms; Shoals church to be newly covered and four new Sunday school rooms added, and Mt. Zion to build a new church out-and-out with sufficient Sunday school rooms and heating plant built in. We certainly hope that the stationing committee of our annual conference may see fit to send Brother Hunter back to us; we need all these improvements and we also have the utmost confidence in Brother Hunter's ability to put over work of this kind. He is known throughout the North Carolina conference as a church and church choir builder.

Brother I. O. Hauser, circuit steward, talked to Mt. Zion folks Sunday in regard to financing general interests of our church; he insisted that all members and especially stewards put more persistence in getting finances for general interests.

Mrs. E. S. Stone is still confined to her home, but it also still improving and we are eager for the day to come when she may be able to fill her place in church.

Mr. and Mrs. Thomas Allen of Forsyth county came and worshipped with us Sunday.

Brother Floyd Culler has moved his family to Rural Hall for the school term this winter. We miss them very much in Sunday school and church work. C. W. ALLEN, Reporter.

Henderson.—As the conference year is drawing to a close there arise many duties which must be completed. We have elected our new Sunday school officers for the coming year, and we have also promoted all Sunday school pupils eligible. Mr. Jasper Hicks was elected superintendent, Mr. Baity resigning, due to the continued illness of his wife. Mrs. W. Blanie Hight was elected pianist, with Miss Maxine Taylor leader for the Sunday school music. The other officers elected are as follows: Assistant superintendent, Mr. W. R. Trogden; secretary and treasurer, Mr. T. J. Evans; assistant, Eugene Rodgers; librarian, Mr. Roy Dickerson. The superintendents of the lower departments were not elected at this time.

The meeting of the fourth quarterly conference will be held October 26 at the church. This is a very important meeting and all members of the official board are requested to be present.

We are now enjoying one of the most spiritual blessings possible in the wonderful series of meetings at our local church. Rev. L. W. Gerringer came to us last Monday evening and has been conducting both morning and night services with splendid results. The revival seems to have gripped the people of the church and community as well, and many have been brought into the saving grace of their Master. By his simple, yet forceful and truly gospel sermons, Mr. Gerringer shows the sinner the great need of a Saviour. His morning services are especially interesting and of great help to the confessing Christians. Sunday morning we felt the most powerful evidence of the Spirit, when sixteen boys and girls of our Sunday school made their decision for Christ. Also at the 11 o'clock services five persons came forward to accept their Lord and Master. We are so thankful for this splendid work and Mr. Gerringer, but to God we give the praise. We are hoping that before the meeting comes to its final close others may come into the saving fulness of their Lord.

The missionary societies will hold their business meeting with Mrs. Bowling and Miss Katie Cook tomorrow afternoon. A full report of the meeting will be given later.

MRS. CLYDE L. FINCH, Reporter.

Reidsville.—We had all regular services today, and our pastor preached splendid sermons at both morning and evening services. We had a good attendance at Sunday school.

Our special meeting was held in September. Our pastor preached earnest, forceful sermons for two weeks. The congregations were composed largely of Christian people, therefore the unsaved were hard to reach, but we hope and feel that good was accomplished anyway.

This is a busy time with our churches, for we are getting ready for our Annual Conference, which is so nearby. We hope to have all claims paid in full at that time and be able to go up with a clean record.

MRS. H. S. DIXON, Reporter.

Bessemer City.—We are still on the map, although there hasn't been a report from here in some time. Our Sunday school is still growing in number and interest. We have reached the goal of 150. Our C. E. society is still good. We enjoyed a fine talk from our president, Mr. F. B. Lutz, Sunday night. We elected or re-elected officers and teachers Sunday, October 2, and are hoping for a good year's work next year by the Master's help.

LUCY BLANTON, Reporter.

Liberty, Davison Circuit.—Our pastor, Rev. C. E. Ridge, preached for us the past Sunday; there was a very good attendance. He gave us an interesting sermon as he always does. It seems that he preaches better every sermon he preaches. He is also planning to be with us again the fifth Sunday night.

Our revival meeting was held in August; there was not the good done that we had hoped for, though there were some few conversions. The meeting also did the church members much good. We were very glad to have with us again Rev. B. M. Williams, of Efland charge, for the pulpit help. He did some good preaching for us. We hope to have Rev. C. E. Ridge with us another year.

Our Sunday school will be at 2 p.m. Everybody is welcome to come.

ANNIE HILL.

Second Church, Charlotte.—Our meeting came to a close after 15 days' success. We were glad to have with us the last week Brother Phillips; he brought us some good sermons. Our pastor, Brother Furr, preached for us on Sunday the closing sermon. We had 44 conversions and nine new members were added to our church list; four of those were baptized. We are glad to announce that we have raised enough money to cover the expenses of our tent, which amounted to at least $200, and we are also glad to say we have raised our payment on our new lot, which was $130. We have our new lot in shape so we can start to building on it soon. We would like to sell our first lot and Tabernacle so we could apply it to our new church. If any reader of the Herald would be interested in this property we would be glad to sell it at cost. The old lot and tabernacle is located on 31st street, North Charlotte, lot 50 x 185 feet, with building 20 x 30 feet; lights already in; price $700 with terms. For any information, see Mr. S. W. Yandles, just out behind the tabernacle.

We held our fourth quarterly conference October 5th with good reports; 27 present. Some new officers were elected and some old officers were re-elected. We are looking forward to a much better year for 1928 than we had in 1927, but we thank God for what he has done this year. We wish to thank everybody that has helped in any way for the upbuilding of the Second M. P. church, Charlotte. We greatly appreciate anything you may do yet. We were glad to have in our midst Sunday, August 25th, at the 11 o'clock service, Rev. D. A. Braswell. He made a short talk which was like old times to us. May God bless him.

We were fortunate to have with us Tuesday night, August 27th, Dr. A. G. Dixon, of Greensboro, N. C.; he gave us lots of good advice, which was greatly appreciated.

Friends and readers of the Herald, we ask an interest in your prayers. REPORTER.

Denton Church.—Our pastor filled his appointment here yesterday morning and last night.

Our Sunday school has had a good year's work this year. Last year on roll, 152; this year, 169; average attendance last year, 70; this year, 94; total collection last year, $120.45; this year, $163.58; paid out to M. P. Sunday school for literature last year, $69.12; this year, $103.77; paid out to Children's Home last year, $36.33; this year, $50.15; in treasury last year, $7.40; also due on literature last year, $12.40; in treasury this year, $9.40, with all claims paid.

The election of officers for the coming year resulted as follows: Superintendent, R. C. Powell; assistant superintendent, W. E. Hill; secretary and treasurer, Robert Loftin; assistant secretary and treasurer, Sallie Maie Frank.

This being my last report to the paper, I wish all a happy year.

CALLIE BAILEY, Reporter.

IMPORTANT NOTICE!

The contents of this short notice should be of deepest concern to the youth and the leaders of youth in our conference, especially those within a fifty mile radius of Asheboro, N. C. The committees who arranged the program for the One Hundredth Annual Session of the North Carolina Conference, Methodist Protestant church, designated Saturday night, November 5th, as young people's night. As president of the Board of Young People's Work, I am sure that I speak the sentiment of the heart of every youth in our Conference, when I say that we appreciate this fact. We are grateful to have one night of this one-hundredth session as "Our Very Own." Of course, we are welcome to attend every session, but this is our own.

Now, young people, and leaders of young people, I am asking this request of you: Please be present on that night. We are exceedingly fortunate in having Rev. P. E. Lindley of High Point College, High Point, N. C., as the speaker of the evening. He is a friend of youth. He understands youth! He loves youth! Don't fail to hear him! All Christian Endeavor societies, members of Sunday schools, all youth and leaders of youth within fifty miles of Asheboro should hear him.

Remember the time and place: 7:45 Saturday, November 5th, Asheboro, N. C., and please be present.

FRED. W. PASCHALL.

CONFERENCE TRANSPORTATION NOTICE

This is to say that we want to do everything possible for the convenience of the Conference, not only while in Asheboro but on the way both coming and going. Therefore, those coming by automobile from the East had better follow Highway No. 10 from Durham to Graham and take No. 62 at Graham, coming by way of Liberty as the Highway between Chapel Hill and Pittsboro is under construction.

Those coming from the West are advised to come to High Point and take No. 77 as the short line from Lexington to Asheboro is under construction. Those coming by train to High Point can take bus at 8:00 a.m., 10:30 a.m., 2:00 p.m., 4:00 p.m., and 6:30 p.m. Those coming by train to Greensboro can take bus at 8:15 a.m., 10:30 a.m., 2:00 p.m. and 5:45 p.m. It takes approximately an hour to make the trip either from High Point or Greensboro by bus.

Through the courtesy of Brother Bates, the Conference secretary, we have the names of all the delegates except three. We also have the names of the ministers as found in the last Journal. If there are others who are coming they should notify Mr. L. F. Ross, chairman of the Entertainment Committee, or the pastor.

Yours for the best yet Conference,
J. E. PRITCHARD.

HERALD SUBSCRIPTION RECEIPTS

Rev. J. D. Morris, $1.50; Rev. R. A. Hunter, $1.50; Rev. H. F. Fogleman, $7.50; Rev. J. A. Burgess, $3; Rev. B. M. Williams, $3; Rev. J. R. Hutton, $3; Rev. T. G. Madison, $1.50; Rev. W. T. Totten, $1.50; Rev. W. D. Reed, $2.

—Don't you feel Conference drawing nearer?

A QUESTION

We wonder how many families in the N. C. Conference of the M. P. Church own an M. P. Constitution and Discipline? We further wonder how many persons owning a Discipline ever read it? And further, among those reading it, how many regard it as the real law of the church? We wonder how many know that in Article 10, section 7, of the Constitution is the following prohibitive statement: "No rule shall be passed to abolish an efficient itinerancy." This being the fundamental law of the church as to the method of pastoral supply, where is the legality of some churches "calling" their pastors? How can such procedure harmonize with the above statement of the Constitution? Also, can it be made to harmonize with the following item in section 11 of Elementary Principles: "She has no right to create any distinct or independent sovereignties?"

A QUESTIONER.

LOCAL MINISTER ENDS PASTORATE NEXT SUNDAY

Rev. C. B. Way, of this city, will finish his year's work as pastor of Jerusalem Methodist Protestant congregation with the services at New Jerusalem church next Sunday morning. That will be the last appointment for the charge before the meeting of the Annual conference which will be held at Asheboro beginning Wednesday, November 2.

At the service next Sunday morning the pastor will preach and following the sermon the Lord's Supper will be administered. Immediately after the service ends a business session of the church known as a quarterly conference will be held. An alternate delegate to the Annual Conference will be elected and also the regular church officers will be elected for the coming year.

It is not known whether Rev. Mr. Way will be assigned to the Jerusalem church for another year, as appointments are made for one year by the Annual Conference and the conference year will end with the services next Sunday. The local pastor has conducted services at Jerusalem church twice each month during the past year and his service with the church has been very satisfactory, it is said. —Lexington Dispatch.

SUNDAY SCHOOL

Lesson for October 23.—The Call of the Prophet. 1 Kings 19:19, 20; Amos 7:10-15; Isa. 6:1-8.

Lesson for October 30.—Amos Denounces Sin. Amos 2:4-12.

CHRISTIAN ENDEAVOR

Topic for October 23.—Christian Endeavor in All Lands. Rom. 10:18; Col. 1:3-6.

Topic for October 30.—What Does Protestantism Stand for? Rom. 4:1-5; Gal 3:23-29.

—Thousands saw Lindbergh in Greensboro last Friday. He made a brief speech which the report of his visit did not quote, possibly because he asked not to be so honored.

—The many friends of Mrs. Lillie Robbins will be interested to know that on Saturday, September 24, she was married to Mr. J. Walter Rich at the M. P. Parsonage, Concord, by the pastor, Rev. G. H. Hendry. Both Mr. and Mrs. Rich are popular with a large circle of friend's, and are valuable members of Concord church.

IN HONOR OF THE DEAD

Mabry

On Friday night at 3 o'clock, a. m., the spirit of Mrs. S. D. Mabry was released from a body of pain and carried to that home beyond the sky where the weary find rest and suffering is no more. She was 62 years of age. She is survived by her husband and five children. She was a patient sufferer for many years. She had a host of friends and was loved by all. We extend our deepest sympathy to the husband and children and ask God's blessings on them.

She is gone, our precious mother,
To her home beyond the sky,
But we know if we are faithful
We shall see her by and and by.

She has gone to live with Jesus
In that home there is no pain,
Though we miss our darling mother
Yet our loss is heaven's gain.

She has gone to that far city
Where the weary can find rest.
Help us, Lord, to e'er remember
Jesus doeth all things best.

We would not recall our mother
To this world of sin and woe.
Though we loved our mother dearly,
Thou, O Lord, didst love her more,

Thou didst give Thy life a ransom,
Thou hast shed Thy precious blood
That the poor and heavy-laden
Migh find peace and rest above.

Farewell, mother, we may never
See thy face on earth again,
Yet we have the Master's promise.
Up there sometime we'll understand.

L. B. D.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our Heavenly Father to call unto her long home our friend and beloved co-worker, Mrs. J. E. Vaughan, therefore, be it resolved:

First, That we, the Ladies' Aid Society of Welch Memorial Church, do feel a deep sense of loss, both to ourselves and to our church, in the removal of this faithful Christian, who served so loyally;

Second, That, humbly submitting ourselves to Him who doeth all things well, we would remember always her sweet and gracious disposition, her gentleness and willingness to serve, and we would follow her example, as she followed Christ.

Third, That we would extend to her family our tenderest sympathy and commend them to Christ, who alone can comfort.

Fourth, That a copy of these resolutions be spread upon the minutes of our Society, a copy sent to her loved ones and a copy to the Methodist Protestant Herald.

CATHERINE GILL,
MRS. J. W. MITCHELL,
MRS. D. G. HIATT,
Committee.

Methodist Protestant Herald
J. F. McCULLOCH, Editor and Publisher

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OUR CHILDREN'S HOME

Offerings by Churches and Individuals

Shoals, Pinnacle, $2.06; Loves Grove, Midland, $3.45; Union Grove Station, $3.05; Rose Hill, Pageland, $3.74; New Hope, Vance, $3.50; F. W. Grabs, $1; Miss Mamie Johnston, Sunday Eggs, $2.20; Mrs. John T. Warlick, Cleveland, $5; Mrs. Henry Billings, Mitchell's Grove, Recital, $2.50; North Carolina Branch, W. H. M. S. $334.81.

Offerings by Sunday Schools

Friendship, Mt. Hermon, $4.80; Siler City, Siler City, $4.51; Cross Anchor, S. C., $2.18; Whitakers Chapel, Enfield, $17.24; Mt. Lebanon, Randleman, $6.50; Haw River Mission, $3; Hickory Ridge, Forsyth, $6.70; Lebanon, High Point, $5.75; Shiloh, Randolph, $1.46; Efland, Orange, $7.41; Whitakers, $9.

We wish to thank all who had part in the above contributions, to the support of the Children's Home, and may we have as good a report each week as this one, or if possible make it better.

The W. H. M. S. founded this Institution, and by the fine contribution received this week they are still pushing forward with their finances as well as with their prayers, and may this splendid organization have the cooperation of all who are in any way interested in the Home. We most heartily thank them.

The Mission Club of the Efland M. P. church has remembered our Little Sam Coble with $1.00, for which we thank them very kindly.

E. F. ALLMAN, Superintendent.

—One member of a fishing party was a man who disagreed very badly with the sea.

"It's all right old man," said another member of the party, "you're not dead yet."

"True," moaned the sufferer, "but it's only the hope of dying keeps me alive."—Exchange.

A Southern Negro preacher, who drew great congregations, was approached by a younger man, who desired to know "how it was done." "Well," said the older man, "first of all I tell 'em what I am goin' to tell 'em, then I tell 'em; and then I tell 'em what I've told them."

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R. M. ANDREWS, *President*

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REGARDING REV. D. A. BRASWELL

Rev. D. A. Braswell requests that I write an article for him explaining his financial condition. He says a wrong impression is current. That he owns some property here in Concord is true, but for a long time he has had it on the market for sale, and is now trying hard to sell. When it is sold and the indebtedness paid off there will be nothing left. He tells me that he is in need, and being a personal friend of his I happen to know something as to the approximate truth of this statement.

His physical condition is such that he can earn no part of a living and I am sure that any help you can give him will be appreciated.

MRS. D. A. McLAURIN.

—Report of the United States department of commerce for the month of August shows North Carolina leading the nation in cotton spinning with 1,979 million active spindle hours, while South Carolina was second with 1,946 million.

—Germany has been a republic since November 9, 1918. The Germany of today (Deutsches Reich) is made up of eighteen federated states or republics.

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—Poland has recently been visited by floods, destroying over 300 lives. It has been a year of many floods over a wide area.

Pres Elderdice 5dec7
Westminster MD

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XXXIII. GREENSBORO, N. C., OCTOBER 27, 1927 NUMBER 50

Rights and Wrongs of Church Finances

Prior to the General Conference of 1896 it was the law of the Methodist Protestant Church that the pastor's salary should be fixed by the First Quarterly Conference. This seemed to involve a wrong to the pastor and it was changed, making it incumbent on the Fourth Quarterly Conference to fix the salary for the following year. Under the old law the pastor went to a charge not knowing what support he would receive, and at a disadvantage because he had scarcely any alternative but to accept what was offered him. The new law seems better, and we are not ashamed of the fact that we advocated the change before the Committee on Revision in the Kansas City General Conference of 1896.

But we have seen other inequalities in church finances.

Since the budget system was adopted and apportionments made to the Annual Conferences and the churches, we have seen men who should have done a large part for foreign missions do nothing at all because the quota for the church had already been paid by the Woman's Foreign Missionary Society. This is clearly wrong. Whose wrong it is? Certainly it is the wrong of the man who fails to contribute. The fact that the quota has been made up does not excuse him from making a contribution. It is the duty of all who can to aid in sending the Gospel to the heathen. When a man fails because others have met a man-made goal, he is recreant to his duty to a God-made goal. "Apportionments" made by Conference committees must not be set up above the law of Christ.

It is also a question whether the wrong is not partly in the system which leads to such a result in the conduct of the man who fails to contribute. Instead of leading a man to do nothing, should not the finances of the church be so managed as to encourage every man to do his best? Who has any right to say to a group of Christians, When you have done so much, you need do no more—you have done your full duty. It is true that there are men in the church who wish to have a goal set for them by the Conference—quarterly, annual, or general. They wish somebody else to do their thinking for them along religious lines, or they believe that a man-made goal will be easier for them to reach than the goal set by Christ. We know there are some arguments in favor of the budget system imposed by a conference, but when this system serves to substitute a lower human standard for the divine standard, it is evidently doing moral injury. There needs to be some close and clear thinking done on this question as to the manner of determining what churches are to pay.

In the past thirty years we have heard a number of discussions in our Annual Conference as to how to apportion to the charges the budgets of the Annual and General Conferences. It is a difficult problem to solve with equity and impossible to know when it has been equitably solved because of a lack of information. Sometimes there have been those who have advocated an apportionment pro rata with the pastor's salary. But this rule, while easily applied, may work great injustice to some charges. A small church has great difficulty in supporting a pastor but strains itself up to the point of paying a living support. It is manifestly unfair to such a charge to apply the rule referred to in making out its apportionment. Another rule proposed and we believe adopted by one Annual Conference bases the apportionment partly on ability and partly on willingness to pay. Both of these factors are difficult to measure. The difficulty of arriving at any result of which you can say, This is at least approximately correct, raises the question whether the problem is not simply unsolvable in the way undertaken. Is there not some other mode of approach that would be better and more satisfactory and more productive of revenue?

Why not try the honor system here as we try it in our individual churches? We believe a church will pay more and pay more cheerfully when the members are left to their honor as to how much they shall pay. Why is not the same thing true of a group of churches in an annual conference district? We believe it is true. At any rate the plan would put the responsibility where it belongs—upon the individual member. And the individual member would become more intelligent as to the objects of his giving if he had to consider and decide how much he should give. When a man gives simply to a "budget," he may not know what he is giving for, and there may be little love in his giving. He gives because he is asked, because he may excuse himself and be excused by others, rather than that he may accomplish some good in the lives of others. The budget system as administered tends to reduce our people to the rank of givers in the Roman Catholic Church. How much better it would be if our money were contributed out of a rational regard for the good it may do. Instead of the pressure of an arbitrary assessment, there would be the intelligent benevolence of Christian minds as a motive to action.

If the voluntary principle were universally adopted in our church, the Finance Committee of the Annual Conference would not have to wrestle with the problem of raising revenue, but would deal with the problem of disbursing money to the various causes for which it was contributed freely by the churches. How much more pleasant a task that committee would then have. The same thing is true of the Finance Committee of the General Conference.

Of course both General Conference and Annual Conference would have to inform the people of the churches as to the enterprises demanding their support, but that would be received more readily than appeals for money without information. Let us consider well our financial plans and try to make them conform to reason. We believe the right method, when found, will prove to be the most practical and fruitful method.

Another financial wrong that we have seen under the sun is that of a charge which agrees to pay its pastor so much and then stops short of what it agreed. You would not treat a man hired to work in your field or shop in that way. He might sue you and get judgment against you, but the pastor is too kind to do that; therefore you treat him so. Aren't you ashamed of it? Of course you are, and this is not done now as formerly. Let us be glad that there is a higher and truer sense of honor regarding this matter.

The Word of God will stand a thousand readings; and he who has gone over it most frequently is the surest of finding new wonders there.—*J. Hamilton.*

LISTEN TO THE MOCKING-BIRD

By Rev. Luther K. Long

The Creator certainly made a wonderful provision for us when he placed these three things in our cup of happiness—little children, flowers, and birds.

In order to get the most possible joy out of these gifts, intelligent appreciation and wise care and management are necessary; though it frequently happens that persons who are reckoned as shiftless concerning many other matters fall into the way of getting much pleasure out of these delightful gifts of nature.

I had greatly enjoyed the birds in several states—Illinois, Michigan, Georgia, and others east and west. That southern Maryland would have a considerable variety of desirable sorts I felt quite sure, and I have not been disappointed. The past summer has been a good season for birds here, and they have been thoroughly appreciated.

Fortunately for our location there are large trees about our house, with a good number of fruit trees and shrubs. Within a short distance are grown-up fence-rows and open fields, not far away in every direction forests may be seen, while the waters of the Patuxent river and of the Chesapeake bay are also within sight.

The first bird's nest I saw in the spring was that of a robin in the cedar at our front gate. Later there was another robin's nest in the white oak tree near the front porch. These birds are not so plentiful here as they are in Michigan, nor do they seem to be quite so vociferous in their singing, but they are always loyal to their young and constant in providing food for them.

The soft, penetrating call of the bluebird, with the happiness-suggesting color of its graceful body, is a most welcome harbinger of approaching spring. A pair of these cheery insect-eating birds examined two little houses that were designed for their convenience but, though they did considerable work on a nest in one of them, they finally decided to make their home in a big old cherry tree with hollow limbs, just beyond our grounds. They were excellent neighbors and made frequent visits to our garden and trees, sometimes bringing the whole family.

I cut two sections from a hollow ash fence-post and made them into wren houses—the openings being the size of a silver quarter. One of these I placed on the side of the hen house and the other on the south-east corner of our dwelling. Both were occupied, and the industrious parents fed their growing families on countless insects from the garden. Jennie Wren abounds in curiosity and is not always easy to live with. She peeks into every bird-house on the premises and wants to appropriate all of them for herself. She is fussy, at times, with her husband. He carries into the house perfectly good material for her nest, but for some unknown reason it does not meet her approval. I have seen her laboriously take out long sticks, slam them to one side, scold her man, and then bring in something else that, for some unexplained reason, better suited her taste.

The liquid notes of the wood thrush were frequently heard at some distance, but the less shy brown thrush lived with us. Cardinals and goldfinches flashed their brightness in our presence, and we heard the boyish whistle of the bob-white, occasionally catching sight of its clean-cut attractive form—but all these nested some distance away. An orchard oriole built an exquisitely beautiful nest in a pear tree at the south-east corner of our front yard. A pair of English starlings—my heart doesn't yet open much to them—were seen about our grounds but nested elsewhere. Bee martins, chipping sparrows, and numerous other birds made their nests in plum trees and bushes about the place. Catbirds—I wrote recently of the doings of a pair of them—were with us in considerable numbers and, as always, were a constant delight.

Humming-birds were numerous and active the past summer. They found my Glad Gardens and made full use of these attractive flowers. Friends often spoke of the many humming-birds seen plunging their long beaks into the well-filled nectar cups of the glad flowers. These tiny birds are some scrappers amongst themselves; and I have repeatedly seen one of them strike its sharp bill into a bumble-bee that happened to cross its path when both were out after nectar.

Many sorts of birds make such considerable contribution to the sum of my enjoyment that I never like to express a preference for any one bird above all others; but I am perfectly willing to speak of my great satisfaction in finding a fair number of mocking-birds here in southern Maryland—especially am I delighted to have a fine pair of them living and singing on my premises.

During my childhood days in south-central Illinois I occasionally saw a mocking-bird, and once in later years when visiting my old home in the spring-time I caught sight of one as it passed across a field. The years I spent in southern Georgia were made memorable by intimate association with these friendly and entertaining singers.

Last spring a pair of mocking-birds started a nest in a lilac bush at the back of our house. A pair of catbirds that had nested there the year before objected, making quite a fuss, but finally built their own nest in another lilac bush near by at the east side of the house. The mocking-birds completed their nest but never used it, evidently not liking the cattish ways of their neighbors; they spent much time, however, in the trees and on the ground about the house.

Now, in the latter part of October, robins, wrens, catbirds, thrushes, are gone; but the mocking-bird is still here, and evidently intends to remain with us all winter. His songs are a constant delight—clear, clean, varied, and highly musical. He will, in all probability, be silent during the coldest winter weather; but he will be on hand to greet the spring and to cheer us with a song as we start working in the garden.

SEEING THROUGH BLOOD

A father and his little son were looking through the window of a hotel and watching some soldiers marching along the street. The soldiers wore at that time bright red uniforms, and the band marched ahead of them playing a military air. When the father spoke to his little boy about the fine-looking, red-clad soldiers, the boy answered, "But, father, the soldiers are dressed in white and not red."

The father was quite concerned for his little son, thinking he must be color-blind, when he noticed that the boy was looking through red glass. He was not tall enough to reach up past the border glass on the window. When anyone looks at anything red through red glass, the object looks to be white. God views the sinner through the blood of Jesus. Thus the sinner's filthy rags become robes of righteousness, and scarlet sins become white as snow.—*William Miller.*

THE WORST DEFORMITY

We have seen a man crippled in both lower limbs drag himself down the aisle of God's house on the Lord's day, and the worshipers looked upon him as an object of abject pity. But I have seen more pathetic appearances in the same house and aisle. There was that fine-looking man, six feet two inches tall, tipping the scales at two hundred pounds, straight in body and handsome in face. But, alas! for his soul! I have seen *that*—bowed down, shriveled, diseased, dying! I tell you that it is better to be crippled in body than in soul.—*Selected.*

—God is good whether we believe it or not, but it does us great good to believe it.

The WORK *and the* WORKERS

This is my last repart of this kind for the HERALD as president of the Conference, having served in this capacity for the full limit of the constitution of the Methodist Protestant Church. My message through the HERALD for next week will be my fifth annual report to the Annual Conference.

The One-Hundredth Annual Session

We meet November 2nd, 1927, in Asheboro, N. C., in our one-hundredth annual session. We plan to celebrate that fact on Thursday evening, November 3rd, at 7:30 o'clock. Rev. Roby F. Day, D. D., of Inwood, Long Island, will bring us a congratulatory message at that hour. Come and hear him.

Davidson

Last Friday, in company with Rev. N. G. Bethea, I attended the fourth quarterly conference of the Davidson charge at Chapel Hill church. Brother Bethea preached at 11 a. m. and after dinner on the grounds we held the quarterly conference. It was a good conference, with good reports. And they showed a progressive spirit by increasing pastor's salary for next year by $250. This charge will bring the best report to Conference it has ever done.

Denton

At night we were in Denton with Rev. M. C. Henderson and his people for the quarterly conference of this charge. The reports were fairly good. Pastor's salary, it seems, will be paid in full, and they have made substantial payments on the budgets. There was a splendid attendance and the people are anxious for better developments on this splendid charge. Pastor's salary was fixed the same as last year.

Randleman

Saturday afternoon I was with Rev. W. H. Neese and his people in their quarterly conference, which was held at Mount Lebanon church. This was a good conference. Pastor's report was fine, and the finances will all come up fairly well.

High Point College

Sunday evening, October 23rd, I had the privilege of speaking to the college students and a few friends gathered in a Christian Endeavor meeting. It was a genuine pleasure to speak to these young people, who gave earnest heed to the message.

Fourth Quarterly Report Blanks

If you did not receive your blank, please let me know, and I will mail another. If you did receive it, then please return to me as quickly as you can get it filled out correctly. Your promptness will greatly help us in this office. Surely 100 per cent of pastors will report for the fourth quarter. Why should anyone fail?

Pray for the Conference

Every faithful Christian heart who reads this is asked to stop and offer an earnest prayer to the God of us all for His divine guidance in all Conference actions. Someone has well put it, "Let us labor and pray for a Conference that will greatly promote the work of our church everywhere and retard it nowhere."

There are problems to confront, but problems should add sharpness to our courage. They will if first we pray. Pray that in every move God's Spirit may have a right of way.

Appointments

I have engagements to meet some committee or board almost every day this week.

October 27, Moriah, 7:30 p. m., quarterly conference.

October 29, 11 a. m., Hickory Grove, Chatham, S. S. Convention.

October 29, 2:30 p. m., Liberty-Siler City, quarterly conference.

November 1, 11 a. m., Meeting of Budget Council, M. P. Church, Asheboro.

November 1, 3 p. m. Meeting of Board of Church Extension. If you wish your case considered please put your request in writing and mail at once to Mr. M. A. Coble, Burlington, N. C.

November 1, 7 p. .m, Boundary Committee meeting, M. P. Church, Asheboro.

If there are boundary changes you wish considered write fully at once, if you have not written.

November 2, 9:30 a. m., Opening session of the Annual Conference, M. P. Church, Asheboro, N. C.

Faithfully yours in His service,

A. G. DIXON.

SPECIAL NOTICE

We are meeting this year in the one hundredth annual session of the North Carolina Annual Conference of the Methodist Protestant Church. On Thursday evening, November 3rd, at 7:30 we will hold a special service in the Conference church in Asheboro celebrating that fact.

Rev. J. E. Pritchard, Conference historian, will read a brief history of the Conference, and Rev. Roby F. Day, D. D., president of the Eastern Conference, will preach the sermon, bringing to us fraternal and congratulatory expressions.

Plan to attend the services that evening and participate in this golden anniversary.

Faithfully,

A. G. DIXON.

WHAT YOU CAN DO

"I think a Christian can go anywhere," said a young woman who was defending her continued attendance at some very doubtful places of amusement.

"Certainly she can," rejoined her friend, "but I am reminded of a little incident that happened last summer when I went with a party of friends to explore a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her, she appealed to the old miner who was to act as guide to the party.

"Can't I wear a white dress down into the mine?" she asked, petulantly.

"Yes'm," returned the old man. "There's nothing to keep you from wearin' a white frock down there, but there'll be considerable to keep you from wearin' one back."

There is nothing to prevent the Christian from wearing his white garments when he seeks the fellowship of that which is unclean, but there is a good deal to prevent him from wearing white garments afterward.—*Selected.*

WHEN SHE PRAYED

A man had decided to leave his wife, although he had no just cause. He had a sister who knew how to lay hold upon God in prayer. After hearing what her brother was planning to do, she went to his office to see him. Fearing that he had given orders that she was not to be admitted, she did not ask to see him, but simply walked straight into his presence. She tried to persuade him not to do the thing he had planned, but in vain. As she left the office, troubled and sorrowful, he said to her: "Now, for goodness' sake don't go home and pray about it! If you do I may as well give up." She did go home and pray about it, and he did "give up."—*Selected.*

Denominational Enterprises

FOREIGN MISSIONS—THE NEW CHINESE CHURCH

(Continued from last week.)

There doubtless will be changes in the "Church to be" in China as well as in all the Church organizations of all other Foreign mission fields. Certainly all who are interested want such changes. Changes in administration, changes in personnel, changes in support, where each church organization will be just as distinctively Chinese, Japanese, African, etc, in the respective nations as the churches in America are distinctively American.

Now what will make them such? Dr. Robert E. Speer says, Two things, chiefly—Self-support and Self-propagation. And herein the Chinese have hitherto been wanting.

Take self-support, for instance. Dr. Speer terms it "economic self-dependence" and then goes on to say that this is not an imposition of missionary policy; it is not something laid on from outside. It is absolutely inherent in the nature of things. A man has to be economically self-dependent or he isn't free. A nation has to be economically self-dependent, i.e. can't occupy a servile relationship to any other nation and be free. Economic self-dependence is an inescapable necessity of the Christian Church in every land and there is no use of our evading it and there is no use of the Church in China or any other land trying to ignore it or go around it,—it can't be done. The fundamental issue is not as to whether missions are ready to turn over the administration of funds to the Churches on the field; they are more ready to do that than the Churches are able to take over the transfer. The fundamental issue is as to whether the Church itself will be a real Church or whether it will be a parasitical or nominal Church. It will never be a full and real Church until it is economically self-dependent."

Now this the Chinese Churches are not, as a rule. Take the Presbyteiran Church as an example. In all of China there are only 32 self-supporting Presbyterian churches, according to the very highest estimates, while in Japan there are 99 and in Korea 537. Then in the city of Peking at the maximum in all denominations, it is said that not more than four self-supporting Churches can be found, and one of those is questionable; and there are denominations that have been working there for fifty or sixty years that have not one bona fide self-supporting Church.

This is a very grave problem and one that must be overcome if a real Church is to survive in China, be that National or what not. And such condition does not yet prevail.

Again, take the self-propagating proposition. Certainly that is the very first essential of Christianity. The moment a man receives Christ into his own life it is his immediate business to share Him with some one else. How essentially true that was of the beginnings of the early Church, started on the day of Pentecost. And how the Church began to grow and spread immediately. Two very important factors in the extension of the Christian Church seem to be woefully lacking on the part of the Chinese in the past-initiative and aggressiveness. After careful investigation it has been discovered that in not more than one-twentieth of the villages in the field allocated to him has the native Chinese Christian preacher gone as often as once a year. If left alone to the native workers at such rate centuries upon centuries would it take to carry the gospel to the millions of China.

When, however, these conditions are met not only in China but in any and all nations, then will missionary effort among them cease only as it is carried on among themselves within their own borders and they, in turn, endeavor to carry it on to others, even to the "uttermost parts." Certainly for that glad day we are all praying, we are all working. But until that day China will still need foreign missionaries. And I am wondering when that glad day will come?

S. W. Rosenberger, *Executive Secretary.*

WHY SHOULD WE CELEBRATE OUR HUNDREDTH ANNIVERSARY WITH A GRATITUDE GIFT OF $100,000?

By Roby F. Day, *President of the Eastern Conference*

1. Because the history of our Church justifies it. Among the speakers at a Methodist Protestant pastor's reception recently was a young pastor of a Methodist Episcopal church. He said that while he was in the Seminary he became very much interested in church history, especially that of Methodism and the Methodist Protestant church. He said he had learned that every significant change that had been made in the government of his church during the last hundred years was a step towards the principles of democratic Methodism for which the Methodist Protestant church fathers stood. He added that history had justified the contention of those early reformers. Now I had heard such statements made by Methodist Protestants, but it was refreshing to hear this statement made by a Methodist Episcopal minister who had been reared in a Methodist Episcopal parsonage. Besides the good effect the Methodist Protestant church has had upon the government of the Methodist Episcopal Church the multitudes who have been saved at her altars, the thousands who have been educated in her schools, the throngs whose spiritual lives have been enriched by her ministry of the Word justify a Great Celebration and a Great Gratitude Gift at her Hundredth Anniversary.

2. Because the institutions of our church need it. After the World War and as a result of the Million Dollar Campaign our denominational institutions extended their work by laying broader foundations and beginning a bigger structure. During the closing years of our first centenary our church leaders planned for larger things than the rank and file of our membership furnished the funds to complete. A Gratitude Gift, such as is contemplated, as the consummation of a great Centenary Celebration will add strength and beauty and nobler proportions to the structures so splendidly begun by our denominational Boards, and will start them on the new century rejoicing that they have not laid their foundations in vain.

3. Because the members of our church desire it. I have found that Methodist Protestant people when they are instructed in the Word of God and in the history and polity of their church form a peculiar attachment for their own denomination and a pecular pride in her principles. When these people become acquainted with the fact that their church is in need of the financial assistance that the proposed Gratitude Gift will supply, and that she cannot accomplish the work that has been committed to her without such a Gift, I believe our people will gladly respond, and we shall be able to present to the General Conference at its next session in Baltimore $1,000 for every year of our denominational life. Anything less than that would be unworthy of the church of which we are all so justly proud. Let every pastor of every Conference see that his people are fully informed of the Celebration, the Gratitude Gift, and the needs of our Institutions that will thus be supplied.

—Whatever our private views about particular amusements, most of us agree that recreation is essential in healthy life, and that we work better if we have occasional play and pastime.—*Margaret E. Sangster.*

THE KANSAS CITY UNIVERSITY SETTLEMENT

By action of the Board of Education, the Methodist Protestant Church has sold its equity in Kansas City University to the Church of the United Brethren in Christ. For a dozen years these two Churches have conducted the school jointly, the United Brethren having been invited by Dr. D. S. Stephens to become a part of the enterprise. The hopes then entertained of larger support and a bigger and better school were not realized. In many ways the merger was a success and in some ways it was not. No serious friction resulted and yet the situation was such that no great success could be expected. Each Church did the best it could to make the school go, but for various reasons it would not.

Soon after becoming Executive Secretary of the Board of Education, it became apparent that the Methodist Protestant Church as a whole was not interested in the enterprise. A careful investigation revealed that the members of our church in that area were no longer interested, and even though they had been they do not have the means to make a college a success. Their resources alone are not sufficient to support a college. Furthermore, the income of the Board of Education was insufficient to give to six schools the financial assistance needed to maintain them.

It was recommended that we enter into negotiations with the United Brethren looking toward our withdrawal. These negotiations were consummated in due time. They resulted in an outright sale of the Methodist Protestant equity so that the United Brethren conferences in that area came into full possession of the names, equipment, buildings, campus and athletic field. They also assumed responsibility for certain debts, mortgages, etc., while the Methodist Protestant Church surrendered all rights and interests for certain considerations.

For their equity the Methodist Protestant Church receives title to Mount Hope Cemetery valued at $12,000; title to twenty-two lots lying near the University, valued at $5000; two mortgages on property in Colorado totaling $6300; and $36,700 in cash payable at the rate of $5,000 a year with interest at six percent, no interest charged the first year. The first $5,000 was paid ahead of time, the payments being due August 7 each year. The Board assumes responsibility for obligations totaling approximately $1700 besides certain annuities costing nearly $1200 each year.

In addition certain other properties come into our possession to which no value has been given such as mortuary notes, wills, and the interests in Riverside Park and Riverside Cemetery. These latter are so encumbered that they have little, if any, present value. The properties to which value is given approximate $60,000, of which $28,000 has been paid.

The question is sometimes asked as to what will be done with these funds. It is the belief of the Board of Education that their final disposition rests with the General Conference. It is probable the Board will make definite recommendations but the General Conference has final authority.

In almost every feature of our transactions with the friends of the United Brethren Church we have been treated with utmost courtesy. Good will and friendly relations have been the rule. It has seemed a pity that we could not go on hand in hand with this great work. Since it was not to be so we wish for our friends of the sister church the largest possible success. With their larger constituency and greater resources and the school entirely their own, the probabilities are much in their favor. It will be a pleasure to give whatever influence we can to that end that they may succeed in a large and splendid way.

FRANK W. STEPHENSON,
Executive Secretary, Board of Education.

The Bible is the most thought-suggesting book in the world. No other deals with such grand themes.—*Henrick Johnson.*

M. P. C. G. G.—ITS OPPORTUNENESS

REV. J. C. BROOMFIELD, D. D.

I have been requested to say a few words through the columns of the church press concerning the opportuneness of the proposed Methodist Protestant Centennial Gratitude Gift. Special occasions, marking divisions of time, such as birthdays, anniversaries, jubilees, etc., suggest doing special things.

It would be strange indeed to pass from one century to another as informally as we pass from one year to another. We have witnessed many times the coming of New Year's Day, but only ONCE can we witness the closing of the first, and the opening of the second, century of our denominational life. The coming of our first centennial provides a psychological situation that ought to be taken advantage of.

The proposed Gratitude Gift of $100,000.00 is opportune in that it meets the expectations of our people. Folks have been expecting something of this sort, and the announcement of the plan has been received enthusiastically on all sides. Their expectations have provided an atmosphere and an opportunity that fully justify the centennial campaign now in progress.

Again, the opportuneness of the proposed gift is set forth in the fact that it provides a common medium through which as a denomination we can express to Almighty God our deep gratitude for the privilege of living and serving for a century.

To know that we are doing things together on a nation-wide scale has an inspirational value peculiarly its own. Only as we succeed in such efforts will we develop the habit of co-operation, so essential to success.

In asking for $100,000.00 we are not over-estimating the ability of our people. We have individuals in our communion who could give that amount, and have lots left. Some gifts are ornamental, but not this one.

It will meet a great need and enable the Boards of the church to begin the new century to splendid advantage. I am looking forward to the presentation of the $100,000.00 in the great mass meeting in Baltimore as a time of great spiritual refreshing, and my appeal to all who read these lines is to believe in the Gratitude Gift whole-heartedly; adopt it enthusiastically as your own; and give yourself to the task of enlisting your church therein.

Be Perfect as God Is Perfect

This injunction of Jesus seems to demand an impossibility. What man can be perfect as God is perfect? Possibly we have been misunderstanding the meaning of Jesus. He cannot be charged with unreasonable teaching, though many of his utterances surprise us. Taking the context into view, together with the various meanings of the Greek word translated "perfect," we believe that another English word would better render the precise meaning of Jesus. That word is *impartial.* The passage would then read: Be ye therefore impartial as your Father in heaven is impartial. He sends rain upon the just and the unjust. He treats all alike without regard to their deserts. He shows no partiality. This, of course, does not imply that God does not pass moral judgment on men or that there will be no distinction between the good and the bad in the final judgment, but it means that in the sphere of God's providence in this world God treats all alike. Jesus calls on us to do likewise—to be as impartial as God is impartial.

If we abide by the principles taught in the Bible, our country will go on and prosper; but if we and our posterity neglect its instruction and authority, no man can tell how suddenly a catastrophe may overwhelm us and bury all our glory in profound obscurity.—*Daniel Webster.*

OUR STORY PAGE

THE LOST SWEATER

"Look here, sis," called Jack Barlow to his sister, Mary Ellen. Mary Ellen came out on the porch.

"See how well your doll's sweater fits Buster. Doesn't he look slick?"

"Oh, Jack," exclaimed his sister, "you oughtn't put it on him. He'll get it all dirty." But she smiled when she saw the pride and pleasure of the little dog, standing on his hind feet with his fore paws on his master's knee.

"Look at him! Buster is a good-looking dog, he is," replied Jack, slapping the dog gleefully. Buster reached up and licked Jack's face and then rushed over to Mary Ellen, jumped up and gave her cheek a dab with his tongue, circled around with an ecstatic bark, and then rose again to his hind feet and looked about importantly. The children laughed, and Buster seemed to grow more excited.

"Now, I'll take it off," said Jack, but as soon as the little garment was removed Buster caught it in his mouth, danced about and raced down the driveway with it.

"Here, here, come back, sir," called Jack; and Mary Ellen wrung her hands while the tears ran down her cheeks.

"He'll just ruin it," she exclaimed, "that lovely little sweater. Aunt Annie was so good to make it for me, and Alma looked so sweet in it. Oh, dear!"

Jack ran down the steps along the driveway and the little dog kept just ahead of him, looking back with one ear lifted roguishly.

"Come back here," called Jack impatiently, almost reaching him and putting out his hand to take the sweater from him; but the naughty little fellow gave a short bark and ran out into the field. He dropped the sweater and ran away in a circle while Jack followed. Just as he was almost to the sweater, Buster got it again and ran off, shaking it up and down, making the strings and tassels bob about. Mary Ellen joined in the chase, but Buster refused to come near, and ran far out into the field.

"Naughty dog," scolded Jack.

Clang! Clang! Clang!

"Oh, Jack, the school bell!" sobbed Mary Ellen.

"We'll have to run or we'll be late. Here, give me your hand. We'll have to leave the sweater now, but he'll just drop it out there and we'll get it at noon. Don't cry, sis."

The two children ran swiftly down the road and reached their places in the line just as the last bell rank.

Mary Ellen wiped her tears away, but it was a sad-faced little girl who read and wrote and spelled all that long morning.

When noon came Mary Ellen sped down the road into the field, but early as she was, Jack was there ahead of her. Up and down the field, behind every little bush or tuft of grass, down by the brook which babbled and sang through the meadow, the children went. But no little fawn-colored sweater trimmed with brown could be found; and no frisky little dog with expressive brown eyes came at their call.

Then mother called them in to dinner, and they told her of their loss.

"It is likely Buster will bring it to you by and by. You have been teaching him to fetch and carry, so now you will have a chance to see how well he has learned his lesson," she said.

The children went to school again and when they returned Buster lay curled in a round heap under a shrub on the lawn, but he did not bring it to them. Neither could they find it, though they looked long and earnestly in every place where a mischievous dog might stow the little garment; but all in vain.

"I'll buy you another with the money in my bank," promised Jack; but Mary Ellen shook her head sadly.

"It was so pretty, and Aunt Alice made it for Alma. Another would not be half so good," she said.

For several days the children continued to look for the little sweater, but without success.

"Mary Ellen," called mother, one evening after school, "Eva Lake is taking care of baby, so I am going to visit the new family who have come to live in the house by the mill. Daddy says that they have a dear little baby."

Mary Ellen ran for her hat and walked by her mother's side down the lane and across the field till they came to a small, low cottage near the stream.

As the day was warm their hostess, Mrs. Jenkins, seated them on the piazza and they talked pleasantly till a little cry was heard.

"Excuse me, please," said Mrs. Jenkins, "while I get my baby. She is just waking from her nap."

In a few moments she returned with a fair-haired baby in her arms.

"O-oh-h!" exclaimed Mary Ellen softly, and mother turned and smiled at her little girl, whose eyes sparkled with excitement.

Mrs. Barlow held out her arms for the baby, who nestled into them as if she had found a friend.

"What a tiny thing she is!" exclaimed Mrs. Barlow. "Mary Ellen came to play with her."

"Yes, she is very small," replied Mrs. Jenkins, "and just after we moved here she did not seem well and looked so blue all the time. It is colder here than where we used to live, and I believe she was not warm enough, but I thought she was ill and I felt so discouraged. I used to carry her out into the sunshine, as it seemed to make her feel better, but she fretted a great deal and I did not know what to do for her. And then we found this dear little sweater hanging on a bush. I put it on her, and it fits as if it was made for her. She's worn it ever since and has seemed to feel better. I will have to get her some all-wool flannels."

"Oh, and may I help make 'em?" asked Mary Ellen eagerly.

"I haven't any cloth to make them out of yet. I will have to send for some," said the baby's mother.

"I have some little pieces left from my baby's clothes, and I will cut them out and Mary Ellen will bring them over when they are finished," said Mrs. Barlow, knowing how much Mary Ellen would like to work for the baby.

"To think, mother," exulted Mary Ellen as they walked homeward, "that Buster carried Alma's sweater to that darling baby, a real, live baby. Isn't it precious?"

"She is a darling," agreed mother. "We will fit the clothes on Alma, only we must make them larger so that the baby can wear them for some time to come. After a while she will grow like a little weed."

And Mary Ellen ran home as fast as she could to tell Jack what Buster had done.—*Junior World.*

HEAVEN A REALITY

A great many persons imagine that anything that is said about heaven is only a matter of speculation. Now there would not have been so much in Scripture on this subject if God had wanted to leave the human race in darkness about it. What the Bible says about heaven is just as true as what it says about everything else. The Bible is inspired. What we are taught about heaven could not have come to us in any other way than by inspiration. No one knew anything about it but God; and so if we want to find out anything about it we have to turn to His Word.—*D. L. Moody.*

BLACK SHEEP VS. PERSISTENCE

Persis came straight to her aunt's room after the Thanksgiving recital in the high school auditorium.

"I must be a black sheep," she said, dropping wearily into a chair. "I don't seem to be of much use anywhere."

"You are tired. You worked pretty hard all day, didn't you, decorating for the recital?"

"Oh, I helped some, but it wasn't work that counted for anything; any of the grammar-grade children could have done what I did. I mean it, Aunt Lena, I'm an utter failure. What a big old stupid I looked like tonight at the recital. I just sat there. All the other girls in the junior class took part. Avis sang, Dolly played, Louise and the others were in the play, and I—well, I just sat. I am a black sheep, am I not?"

Mrs. Morton gave a quick glance of sympathy toward the girl's drooping figure. There was certainly nothing attractive about her sallow face and dull eyes. A lump swelled into her throat.

"They say everybody has some talent, Persis," she said brightly, after a moment's silence. "I think you just haven't discovered yours. Isn't there some one thing that you can do a little better than anything else? There must be. Think!"

Persis shook her head slowly, and her eyes filled with tears. "I can't do anything well," she said. "I'm a dub in my lessons. I just do manage to get through. And next year I'll be a senior, and after that they'll probably want me to go to college. What is the use? It seems to me that educating a mind like mine is like 'planing the under side of a barn floor,' as father would say."

Mrs. Morton's heart ached in sympathy, but she dared not show it too plainly. This, she felt, was not the kind of medicine Persis Ware needed. The sight of a vase of chrysanthemums on the table gave her sudden inspiration.

"I thought you told me you raised those flowers," she said with a little reproachful note in her voice. Persis lifted her head at once. "Why, of course I did, Aunt Lena," she said, "although they are not much to boast of. I can raise much, much finer chrysanthemums than those."

"Then you can't tell me that you haven't a talent," said her aunt, with finality. "As for me, I can't make anything grow, much less bloom."

Persis shook her head. "Making a pretty flower garden isn't anything," she said, "that is only doing something nice and pleasant. What sort of a future would there be in digging in a flower bed, for instance?"

"If you would just think a little I think you would see that it has unlimited possibilities," said her aunt. "If you learn to raise finer plants and flowers than anyone else, you have achieved a triumph. And it has a financial value, too. Now, if I had your talent, with all this land lying idle about this place, I don't think I'd sit moping in a corner and say I was a black sheep, with life not worth the living. I—why, I'd get out and dig."

Persis' face flushed and she bit her lip. Then she gave a long sigh. "You've at least given me something to think about," she said.

"Just a year later Mrs. Morton returned to the Ware home for her annual autumn visit. As she entered the front gate she gave an exclamation of pleasure. The bare spaces along the front of the house were now ablaze with scarlet sage. Petunias rioted along the front walk, sweet alyssum and nasturtiums trailed from trim boxes on the railing of the porch. To the left, one caught a glimpse of a gay flower garden. Could this be the staid and rather uninteresting Ware home? The new-comer fairly gasped.

"It's all Persis," said Kitty Ware, nodding her pretty head excitedly, "but you don't know half—here she is now."

"Why—why, child!" More gasps from Aunt Lena. Expecting a dull-eyed, drooping, pale-cheeked Persis, she was naturally not prepared for the sight that met her eyes. Here were glowing cheeks and sparkling eyes, a trim, straight young figure in a white middy suit—but this was not all. There was a change in the girl that could hardly be described. All through the glad exchange of greetings Mrs. Morton's glance kept wandering back to Persis—this wonderful Persis, this transformed Persis. Just before sunset the circle about the fire in the living room scattered, and it was then that Persis claimed her aunt. By common consent they went to the flower garden. Standing in the glory of autumn coloring of leaf and blossom, they faced each other, smiling. "Why didn't you write me of this?" asked her aunt, looking straight at Persis.

"I waited because I wanted you to see it. Isn't it pretty?"

"It is all wonderful, and you are the most wonderful part."

They sat down on a little sheltered seat under an arbor covered with clematis vines—the day was mild—and Persis clasped one of her aunt's hands in her strong, brown ones.

"What you said about my learning to do some one thing well simply stuck in my mind," she said. "I couldn't forget it. Then the idea came, little by little. I have always loved flowers, but I had simply planted and raised them blindly. Just at Christmas I got hold of some book on floriculture, and I subscribed to some magazines. I read every spare minute I had. I saved my allowance—oh, I cut out candy, I did—and as soon as possible I put that money into the land Dad gave me. He and mother just looked indulgent at first, and thought it was merely a whim, but soon they learned that I was in earnest. Oh, but I have worked! I had to give up morning naps, and lots of nice, lazy little habits that I was so fond of, for this business of raising flowers seriously is no baby job. I never dreamed that I could stand such hard work, such long hours of it. But then, the results began to come—sweet peas, oh, such beauties! Pansies, poppies, lilies, roses, and asters, Aunt Lena, and chrysanthemums! Those are not half. The garden has been full of flowers since early spring. And I have sold them again and again. Why, I made ten dollars on my asters alone. But that is not the best part." She paused suddenly.

"What is the best part, Persis?" asked her aunt.

"The way people look up to me now," she said; "they don't consider me a failure any longer."

"No, the best part is something deeper than that, my dear. It is not merely that you have found health and happiness and friends; you have found yourself. And you have done it by adding one syllable to your name, Persis-tence."—*Edith Taylor Earnshaw, in Kind Words.*

WHAT KIND DO YOU CHOOSE?

"About ten years from now you'll meet a man with whom you'll have to live all the rest of your life," said a thoughtful teacher to his class of boys. "He will wear your clothes, eat your food, and answer to your name. What kind of fellow will he be? That all depends on you. Whether you want to or not, each one of you is deciding every day the kind of man he is going to live with a few years from hence."

Furthermore, it is an arresting fact that if the fellow you are going to live with does not turn out to be the kind of man you like, you are going to have a hard job getting away from him. If you do not like your neighborhood, you can move. If you do not like the man across the street, you can let him alone. But if you find that you do not like yourself, what are you going to do about it? Right now is the time to decide whether you will live with a man who is pure or impure, truthful or dishonest, religious or irreligious, a man who is ashamed of himself or a man who holds his head high—*Selected.*

Our Task and Our Privilege

Paid All Budgets in Full

Spencer.
Haw River Mission.
State Street.
Charlotte, First.
Yadkin College.
Winston, First.

Paid A. C. B. in Full

Mocksville.
Porter.
Liberty-Siler City.
English Street.
Forsyth.
Concord.
Albemarle.
Mt. Pleasant.
Davidson.
Mebane.
Melton's Grove

Churches:

Palestine, on Flat Rock.
Speights Chapel, on Whitakers.
Glen Raven on Fairview-Glen Raven.
Hickory Grove on Forsyth
Lawndale on Fallston.

Paid on A. C. B.

Burlington	250.00
Grace	175.00
Anderson	140.00
Orange	135.00
Flat Rock	134.24
Mebane	125.00
Fairview Glen Raven	123.50
West End	119.79
Pleasant Grove	112.75
Why Not	108.55
Reidsville	100.00
Friendship	88.06
Whitakers	77.25
Randolph	74.00
Fallston	60.13
Mt. Hermon	57.01
Vance	55.25
Granville	55.00
Weaverville	52.69
West Forsythe	52.37
Asheboro	51.20
Fountain Place	50.00
Tabernacle	50.00
Bess Chapel	49.81
Rockingham	48.75
Asheville	47.00
Saxapahaw	40.90
Welch	40.00
Randleman	36.50
Spring Church	32.41
Littleton	31.50
Halifax	28.00
Cleveland	26.65
Pinnacle	25.25
Lexington, South	25.00
Gibsonville	25.00
St. Paul	25.00
Denton	23.60
Chatham	22.81
Union Grove	22.21
Alamance	22.00
Mecklenburg	21.46
Democrat	20.31
Haw River Circuit	20.00
South Winston	15.00
Richland	12.29
Midland	11.20
Thomasville, West	10.10
Lincolnton	9.55
Kernersville	8.04
Lebanon	6.41
Yarborough	5.00
Chase City	4.12
Pageland	3.06
Bethesda	1.00

Paid G. C. B. in Full

Asheboro.
Asheville.
Calvary.

	Paid on G.C.B.	W.H.M.S.	W.F.M.S.
Concord	$735.23	44.40	44.40
Liberty-S. City	228.05	24.13	2.00
Grace	202.48	380.00	952.63
Orange	202.18	156.80	43.35
High Point, 1st	184.21	424.75	666.05
Granville	176.32	363.14	255.07
Th'ville, Com.	175.00	94.00	132.25
Forsyth	167.11	67.25	68.59
Mt. Pleasant	139.00	76.87	123.16
Spring Church	134.93	.....	.....
Whitakers	124.52	.....	115.35
West End	109.00	140.45	125.96
Henderson	106.00	246.91	338.30
Mt. Hermon	98.69	65.70	1.20
Vance	93.34	128.95	10.63
Randolph	89.25	18.32	29.84
Tabernacle	83.71	110.00	95.15
Mebane	79.38	159.63	148.92
Pleasant Grove	79.20	.....	.....
Graham	77.94	.....	.....
N. Davidson	75.49	.....	135.67
Alamance	72.22	32.00	127.33
Saxapahaw	62.35	13.95	74.10
Albemarle	58.21	.....	.....
Davidson	57.56	.....	.....
Littleton	57.50	.....	.....
Moriah	57.20	103.83	110.00
Friendship	54.16	.....	.....
Burlington	52.68	415.00	531.91
Halifax	51.00	36.00	44.50
Midland	50.23	.....	.....
Kernersville	49.09	1.80	.....
F't'n Place	48.78	44.00	.....
Gibsonville	46.73	80.00	7.70
Yarborough	46.50	.....	21.50
Mocksville	43.06	.....	.....
W. Forsyth	42.84	52.55	65.70
Reidsville	42.00	114.62	129.75
W. Thom'ville	40.39	.....	.....
Fallston	40.06	.....	.....
Randleman	38.77	76.52	14.78
Enfield	37.00	39.75	.....
H. River Ct.	36.50	.....	100.80
Pinnacle	35.42	25.00	14.05
F'view-G. R.	35.31	.....	.....
Why Not	35.00	12.80	8.20
S. Winston	35.00	....	....
Denton	34.41	....	....
Lexington, S.	34.00	....	....
Flat Rock	33.99	....	....
Lebanon	32.43	40.60	132.62
Guilford	31.26	.....	.....
Bess Chapel	28.15	34.85	.....
Chatham	27.43	.....	.....
Anderson	26.51	2.70	4.00
Mecklenburg	25.45	.....	.....
Richland	24.80	.....	.....
St. Paul	24.56	.....	.....
English St.	24.20	.....	.....
Rockingham	18.77	.....	.....
Weaverville	13.22	50.26	.....
Lincolnton	12.10	.....	.....
Chase City	11.25	.....	.....
Cleveland	6.25	.....	.....
Connelly Spgs.	5.00	.....	.....
Roberta	5.00	.....	.....
Shelby	4.00	.....	.....
Bethesda	2.40	.....	.....
Pageland	2.00	.....	.....
Melton's Gr.	1.50	.....	.....
Th'ville 1st	.....	.....	30.00
Creswell	....	4.45	.....
Welch	....	21.20	5.80

Paid College Assessment in Full

Tabernacle.
Liberty-Siler City.
Grace.
Asheboro.
Burlington.
Concord.
Henderson.
High Point 1st.
Gibsonville.
Reidsville.
Fountain Place.
Albemarle.
Mt. Hermon.
South Winston.
Connelly Springs.
Chatham.
Union Grove.
Friendship.
Jerusalem.
Lebanon.
Mount Pleasant.
Spring Church.
West End.
Bethesda.
Orange.
Mebane.
Melton's Grove.
Granville.
Forsythe.
West Thomasville.
Enfield.
Saxapahaw.

Churches:

Bethel, Alamance Charge.
Glen Raven on Fairview-Glen Raven.
Bethel on Randolph.
Orange Chapel Saxapahaw Circuit.
Saxapahaw Church, Saxapahaw
Lawndale, on Fallston.

Paid on College Assessment

Davidson	51.81
Alamance	43.25
Lincolnton	43.05
Halifax	40.00
Cleveland	38.00
Flat Rock	37.38
Fairview G-Raven	36.50
West Forsyth	36.00
Guilford	29.50
Welch Memorial	25.00
Asheville	23.00
Randolph	22.00
Littleton	21.00
Calvary	20.00
Weaverville	20.00
Bess Chapel	17.29
Fallston	16.62
Mecklenburg	13.27
Pleasant Grove	13.00
Vance	12.00
St. Paul	10.00
Whitakers	10.00

English St.	6.75
Lexington, South	6.25
Randleman	5.50
Rockingham	4.00

Paid 1 Per Cent on Budgets for Superanuates in Full

Orange.
State Street.
Yadkin College.

Churches

Hickory Ridge on Forsyth.

Pastors

B. M. Williams 1 per cent paid on Superanuates Special.

1 Per Cent on Budgets For Superannuates

Mebane	$22.25
Fairview, Glen Raven	19.00
Forsyth	11.48
Davidson	10.00
Vance	2.00
English St.	.50

Porter and Winston, First, go over the top on all budgets this week making seven charges that have paid all the budgets. Melton's Grove goes over on the A. C. B. making seventeen charges that have paid the A. C. B. in full. Lawndale on Fallston goes over on the A. C. B. making five churches that are over besides those where the whole charge has gone over. What fine work it would have been for every church on every charge to have begun early in the year and have gone over. Then every charge would have been over by now. On the G. C. B. Asheville, and Calvary go over the top, while on the college we have a fine list of those who have paid up in full, Mebane, Melton's Grove, Granville, Forsyth, West Thomasville, and Enfield, Saxapahaw, making thirty-nine charges that have paid this budget in full. There are also six individual churches that have gone over. A goodly number of the other charges are near the top on this budget and we feel sure that everybody will make a special effort to raise this assessment in full. The need here is very urgent as my letter to pastors stated. To let anything stand in the way of raising this assessment will be exceedingly detrimental to the Kingdom in this Conference, and each charge and pastor so failing must accept their share in this great responsibility. The greatest gains made by any charge that did not go over the top, were made by Concord—the largest amount sent in was from this charge—going to the top on the G. C. B. while splendid gains were made by a number of others.

This report as it is completed at Conference will be the Honor Roll for the Conference Journal. The Honor Roll in the Journal means much but this Roll means infinitely more—it means our year's work as we have done it for the Lord.

Notice

We do not have the definite information about the Special Fund For Superanuates that would enable us to make out this Roll properly. Some pastors have been definite about it and some have just stated "All budgets in full," and have not stated whether that includes this special assessment or just the budgets. Please let me have definite information on this point.

Yours for full reports of what we have done,

A. G. DIXON.

Woman's Missionary Department

Miss Esther Ross, *Editor*

Miss Mary C. McCulloch, *Assistant*

Address matter for immediate publication in this department to Miss Mary C. McCulloch, 1705 Asheboro Street, Greensboro, N. C.

NOTICE TO CONTRIBUTORS

Please read the matter printed in small type under the heading of this department. Matter intended for this department should not be addressed to the editor of the Herald. The editor of this department was elected to handle all this matter and time will be saved and mistakes possibly eliminated if the rule is invariably followed to address all matter intended for immediate publication in this department to the assistant editor. All other matter for this department is to be sent to Miss Esther Ross, Asheboro, N. C.

NOTICE TO THE SEVENTH DISTRICT W. H. AND F. M. SOCIETIES

District meeting will be held at Mt. Pleasant church on next Sunday afternoon, October 30, at two o'clock. Every church in the District is asked to attend and respond to Roll Call, noting number present from each church. A chairman and secretary are to be elected, and place and time of next meeting to be decided on.

A good program has been prepared, Rev. J. Clyde Auman, a missionary to Japan is home on furlough and will be present to speak to us.

Mrs. H. W. Maier will speak and short talks by others will feature on the program. We want the pastors of this District and any one interested in Home and Foreign Missionary work to be present.

MRS. J. W. BOYLES, District Chairman.
Thomasville, N. C.

SUNDAY SCHOOL

Lesson for October 30.—Amos Denounces Sin. Amos 2:4-12.

Lesson for November 6.—Amos Pleads for Justice. Amos 5 and 7.

CHRISTIAN ENDEAVOR

Topic for October 30.—What Does Protestantism Stand for? Rom. 4:1-5; Gal 3:23-29.

Topic for November 6.—What Should Be the Christian's Attitude toward War? Matt. 5:9, 38-48.

—Plans for participation in the Eleventh Annual Roll Call of the American Red Cross, to be held from Armistice Day to Thanksgiving, will be mapped by State workers in cooperation with national officers at three regional conferences this week in North Carolina. North Carolina conferences are scheduled as follows: Wednesday, October 26, Hickory Hotel, Hickory; Friday, October 28, Memorial Community Building, Goldsboro; November 1, Baptist Church, Burlington. One hundred and twenty-five chapters in the state have been invited to send delegates, 44 to be represented at the Hickory Conference, 53 at Goldsboro and 28 at Burlington. Both national and state officers will speak.

Notes and Sundries

—Prospects that the apple crop this year will be the smallest since 1921, and, excepting that year, the smallest in twenty years, are reported by the Bureau of Agricultural Economics, United States Department of Agriculture, in a special summary of the situation.

—Don't wear silver dresses. A little chorus girl in France lost her life by wearing one and coming in contact with a live electric wire.

—Rev. T. F. McCulloch recently found stowed away in an attic of the Wesley Coe home what was once a splendid long sword. It is in a good state of preservation, being kept from rust by its scabbard. It was used in the recent pageant at Calvary church by the angel of Jehovah as a symbol of his terrible power. It is supposed that this sword belonged to an ancestor of the Coe daughters, perhaps Colonel Wood.

—Members of the Hastampatti Christian Endeavor Society, India, regularly visit the local jail and preach the gospel to the inmates. The women of this society held a week's evangelistic campaign during the summer holidays. They visited five villages, speaking to the women about Christ.

THE OTHER SIDE OF WINE DRINKING FRANCE

"A baby carriage containing two children of perhaps one and two years of age. The older one is crying softly and monotonously. The smaller one, at the foot of the carriage, is asleep; its neck, at an acute angle, hangs over the edge of the carriage swaying, and the hot sun beats upon its bare head. The woman pushing the carriage, a young slattern, makes desperate efforts to remain erect, using the carriage as a prop. She leads another child of perhaps four years, who can walk. But the mother, as she sways, keeps constantly upsetting and almost stepping on it, stopping and dragging it up before she staggers on. A few paces behind comes the father. After every dozen steps, he falls flat, then collects himself for another effort.

"Another picture: Two old people, perhaps each seventy years old, always together. During my years at X, I never saw them sober. Their home was across the river, and they would totter, arm in arm, across the bridge, carrying a package of clean clothes—the old woman is a laundress. Singing and laughing shrilly, they would stop at a cafe not far from our house, where the woman would stay while he went off to deliver the clothes and return triumphantly with a few francs. Then laden with several bottles, they would go back across the river, still tipsily singing and laughing shrilly.

"Still a third picture: Children, half a dozen, living with their parents in one room on the village street. The older children are constantly on the quay side, rolling on the grass, begging, or watching the eldest girl wash at the water's edge. The babies covered with grime and vermin, have, like the others, infinitely wise eyes in old faces. The father and mother are both usually dead drunk on the floor by noon. Neighbors help the children, and the eldest girl—twelve—'carries on.'"—Ladies' Home Journal.

FROM PASTORS *and* PEOPLE

Draper.—I am closing my third year at Draper, and God has wonderfully blessed our work here. We have witnessed about five hundred conversions since we have been at Draper, and have received into the church about seventy-five members; twenty-three of these joined the church this year. The church has been repaired and new Sunday school rooms added.

So as we look back to the three years in the service of this church, we can say with Paul, Our labor is not in vain in the Lord.

The church and Sunday school is getting along fine. We have a Young Men's Evangelistic Club here and they are doing fine work.

The church is behind some with the pastor's salary but are working hard to raise it.

As we are expecting to be sent to a new field next year, pray for me that the Lord will bless our work there.

Your brother in Christ,
J. S. RIDDLE.

North Davidson Charge.—We have been with these good people for three years. We have tried to serve them, we have not done all we had hoped to do. We have had to leave some things undone; but these three years have been pleasant, because they are all an appreciative people. It is a real joy to try to preach to these folk. I have tried to preach the gospel and they appreciate it.

We held our last quarterly conference last Saturday. Everything went off fine, and they unanimously instructed the delegate to ask for my return for another year, and I guess I will come back, for I have sowed my turnip patch; provided however, it meets with the approval of the stationing committee. Brother Protus Koontz is our delegate and I am going to take him with me. I guess you see the point.

In the main we have had a good year's work, wish we could have done more for these people; we see things that ought to be done, I guess when we come to the last mile of the way we will see some things we wish we could do, and regret that we did not do more. All the year these people have been good to us. Mr. and Mrs. Jeff Berrier have been exceptionally good to us, for as long as their pantry has anything in it the preacher and family will get their part, as long as the smokehouse has any meat, we will get a part. As long as the wheat holds out we will have flour, for they send us ham to fry, side to boil, and flour to make biscuits and $15.00 in cash.

Brother Ed. Waitman never forgets us, for he brings by a nice sack of flour when he thinks we need it, and tells us when that gives out just let him know, also five pounds of oats for chickens.

We want to thank the ladies of Shiloh church for filling up our empty cans, also Friendship for a real good pounding.

At the close of our revival meeting at Mt. Pleasant, we had a real surprise. Brother J. L. Trollinger was doing the preaching; at the close of the service he asked me to go into the Sunday school room, and there to my great surprise they had lots of good things to eat. We put all in our car; but we had a load, not much room for family; but we got home safe, and filled up the pantry. We thank all for what they have done and pray God's blessings upon them.

Not long until Annual Conference. Let us pray for a good Conference.

Yours in His service,
R. L. TROXLER.

Alleghany, Davidson Circuit.—On the fourth Sunday after holding a funeral service at Chapel Hill at ten o'clock Brother C. E. Ridge came to Alleghany at twelve and preached us another good sermon. New officers were elected as it was the last appointment before Conference. New officers: F. M. Cook, Sunday school superintendent; Paul Fine, class leader; the others were the old board. We still have some sickness in this community. Brother Bunch Lanier is very sick; we hope that he may soon be out again; he is a faithful hand and is missed badly at church. The writer has been sick but was able to be at church Sunday by the help of the Lord who is our help in time of need if we look to Him.

The appointments have been changed from morning to evening; they will have the morning and we the evening for a while. We are expecting Brother Ridge back another year if it is the Lord's will. Pray for us.

ABIGAIL COGGIN, Reporter.

Chapel Hill, Davidson Charge.—Brother Ridge preached for us the third Sunday; his message was a very inspiring and helpful sermon. We love to hear Brother Ridge preach and will be disappointed if we don't get him back another year. Our camp meeting began on Saturday night before the third Sunday in September with Brother Morgan as pulpit help. We had a very good meeting; there were 19 converts and people were made to praise God aloud. But there were sinners that would not yield to the good preaching.

There were large congregations on Sunday and at night. They will organize Sunday school next Sunday. Prayer meeting the first Sunday night. Quarterly meeting at Chapel the 21st. Brother Dixon was there and Brother Bethea and Brother Henderson. Brother Bethea preached at the 11 o'clock hour and quarterly meeting in the afternoon, held in brotherly love. LIZZIE CRANFORD.

Pleasant Hill, West Forsyth Circuit.—Our revival meeting which commenced Sunday, September 16th, came to a close Sunday night. Our pastor had for his pulpit help Mr. W. M. Pike. Brother Pike was at this place about forty years ago, and helped in a revival meeting. Several people remembered him. He delivered some very helpful and interesting sermons. I heard much compliment of his sermons. Although we did not see the results we had hoped for we feel that some good was accomplished.

A week preceding the meeting cottage prayer meetings were held. At different homes each night with very good attendance.

The last communion service of the year was held last Sunday, a large number participating. The attendance of our Sunday school is very good but is not what we would like to see. Four girls from the junior class gave a special selection yesterday morning at Sunday school. A few Sundays ago. Prof. W. B. Speas was elected superintendent of the Sunday school due to the fact our former superintendent, Mr. Elwood Hunter, is attending college at Chapel Hill.

The Christian Endeavor Society meets twice a month at the church. They have made plans for a social Thursday night to be held at the home of Mr. and Mrs. R. G. Holder.

The Woman's Home and Foreign Missionary societies will meet next Tuesday evening.

MRS. ARZIA DAVIS, Reporter.

Chestnut Ridge, Orange Circuit.—Our pastor filled his appointment fourth Sunday afternoon. The attendance was good and Brother Williams preached a good sermon. The text was: The harvest is past, the summer is ended, and we are not saved.

After the sermon the communion service was held. We were glad to see the large number of the congregation partake of the Lord's Supper.

After this new officers were elected for the coming year. They are as follows: Class leaders—J. S. Faucette, J. F. Holmes, W. A. Pender, W. S. Sykes, Mrs. C. A. Sykes; trustees—W. S. Dodson, S. N. Hayes, D. M. Pender, C. A. Sykes, D. M. Sykes, P. F. Tapp, J. E. Thompson; stewards—J. C. Dodson, S. E. Holmes, C. H. Jones, O. F. Jones, J. M. Minnis, W. A. Moore, D. A. Pender, Annie Bell Sykes, E. C. Sykes; Sunday school superintendent—John T. Hobbs; church secretary and treasurer,—C. H. Jones; assistant—Mrs. C. A. Sykes; Reporter—the writer.

We sincerely hope that conference will send our pastor back to us.

ANNIE SQUIRES, Reporter.

Efland, Orange Charge.—Our pastor preached his last sermons for this conference year the third Sunday. After the morning service we had a church conference. Officers were elected for the coming year or mostly re-elected; only a few changes were made. The fourth quarterly conference met last Saturday and unaniously voted for the return of our pastor. Brother Williams has served us faithfully for three years and we hope conference will be good enough to send him back again.

The Ladies' Aid and the W. H. M. S. met at the parsonage last Wednesday evening and quilted two quilts for the Children's Home. Every one present seemed to enjoy it very much.

The Christian Endeavor society has reorganized and taken on new life so to speak. We wish the society much success.

Our Sunday school is well attended and the regular members seem to be very interested in the work. May God add his blessings to all our efforts.

MRS. E. S. TAYLOR, Reporter.

Harris Chapel, Vance Charge.—We had Rev. M. P. Chambliss to preach his last sermon before the Annual Conference convenes this p.m. at three o'clock. He preached a good one as usual. Hope the Conference will see fit to return him to this work again next year as he is liked by 'most everybody. At the conclusion of his sermon we proceeded to elect church and Sunday school officers for next year as follows:

Trustees: E. S. Glover, H. G. Ellington, E. R. Boyd, C. S. Burroughs, L A Wells, S A. Greenway, J. A. Wells; Stewards: C. S. Bur-

roughs, E. R. Boyd, S. A. Burroughs, C. C. Nuckles, J. B. Glover, Jr.; Reporter: Mrs. C. S. Burroughs; Class Leader: H. G. Ellington; Secretary Treasurer: L. W. Burroughs; Pianist: Mrs. H. W. Glover.

Superintendent, E. S. Glover; assistant superintendent, M. S. Robertson; secretary treasurer, C. S. Burroughs; pianist, Miss Arline Harris. Teachers to be elected by each class next Sunday. REPORTER.

South Lexington.—One more Sunday and the faces of pastors and delegates will turn toward Asheboro for the 100th annual session of the North Carolina Methodist Protestant Conference. The months have swiftly passed and we are near another annual conference where we will review the year's work.

Services at South Lexington church last Sunday were well attended. There was an increase in the Sunday school attendance of nineteen over the previous Sunday, there being 165 persons present. At the annual election of church officers held on the third Sunday morning Brother H. C. Koonts was re-elected superintendent of the Sunday school. He has served four or five years as superintendent of the school and has been a good officer. Besides being a good superintendent he has maintained an almost perfect attendance during the four or five years, being present every Sunday except in cases of unusual circumstances.

The Lord's Supper was administered at the morning service last Sunday following a good sermon by Pastor Ridge. The sermon text was St. John 19:30, "It is finished." The sermon was a discourse on the seven sayings of Jesus on the cross and was an impressive message concerning the events just preceding the death of Christ. This writer was called on to assist in administering the Lord's Supper.

For forty-five minutes preceding the Sunday night service the church met in business session and revised the church register. The church service which followed was well attended and another good sermon by the pastor was heard.

At the annual election of church officers held at the morning service on the third Sunday the following were elected to serve during the coming year: Trustees—J. H. Yates, J. A. Easter and David Brooks; Stewards—A. F. Huneycutt, Chairman; Phons Bean, G. A. Barber, Frank Forshee and W. C. Gibson. W. C. Gibson was re-elected treasurer of the board of stewards. He has served in that capacity for many years and is an excellent treasurer.

The fourth quarterly conference for the South Lexington charge was held at Mount Carmel on Saturday, October 15, with twelve representatives from the Lexington church and seven representatives of Mount Carmel church present. The business of the conference was transacted in a spirit of harmony. The pastor presided as chairman and C. L. Hedrick the secretary, occupied his place in the conference. After the devotional part of the conference a motion prevailed that all persons present be made honorary members of the conference. Reports were made, first by the pastor. A summary of his report is as follows: preached 101 sermons on the charge, made 259 pastoral visits, received 19 new members into the two churches on the charge, baptized eight adults and one child. Stewards made reports which showed finances behind some but hope was expressed that all of the pastor's salary would be paid and some paid on the budgets.

One important action of the quarterly conference was to increase the pastor's salary for next year to $1,416.00. It is explained that the increase is to take care of parsonage rent which is to be paid by the pastor next year. A unanimous vote of the conference was to instruct the delegate, Brother C. L. Hedrick, to ask for the return of the present pastor for another year.

The services on the charge next Sunday, the last Sunday before the Annual Conference, will be as follows: Mount Carmel 11 a.m., South Lexington 7:30 p.m. Pastor Ridge will deliver his final sermons for this conference year. C. B. WAY, Reporter.

Jerusalem.—We held our last services for this conference year on the third Sunday morning in this month. The usual size congregation was present for the service. The pastor was afforded the rare privilege of having his mother, Mrs. Mary E. Way, of Burlington, worship with the congregation and lead the opening prayer. Perhaps not many pastors in the North Carolina Conference have had the same experience.

The ordinance of the Lord's Supper was observed at the last appointment and the usual number participated. After the close of the service the fourth quarterly conference convened for a brief meeting and the alternate delegate was elected. He is Brother H. L. Hedrick. Brother W. J. Ward is the delegate from Jerusalem charge to the Annual Conference.

It has been a pleasure for this pastor to serve the Jerusalem church the past year. The congregation is small but there are some faithful and devoted Methodist Protestants among the membership of the church and there are some others who are not so faithful and devoted as is the case in all churches. The pastor's salary was paid in full. The Annual Conference Budget and the College Assessment were also paid in full. Jerusalem lacked only $20 of paying all claims in full for the year. C. B. WAY, Pastor.

Orange Charge.—The fourth quarterly conference met at Chestnut Ridge Saturday, October 22nd. This conference was attended by 30 or more of the official members and several who were not official members. The business was transacted harmoniously. Brother M. P. Efland was elected alternate delegate. Pastor's salary was increased from $1,800 to $2,000 for next year. The delegate was instructed to ask for the return of the present pastor for another year. We appreciate this vote of confidence. May God direct in all that is done in our approaching Annual Conference.

Sincerely,
B. M. WILLIAMS.

Dulin's, Mocksville Charge.—As I have been away for five weeks and went back to my home church I will try make a short report. The Sunday school is moving along nicely. My assistant teacher seems to be handling my class nicely. I found practically all them at Sunday school. I was real glad to be back with them. But seemed as sadness filled the whole church. Our pastor, Rev. J. T. Sisk, is critically ill. His blood is clogging around his heart. The last time I heard he was able to sit up a little. But I fear he will not be able to attend the Annual Conference. I don't know how about financial business of the charge now. The fourth quarterly conference will be held at Dulin's next Saturday, October 29.

Just a few words in the behalf of Dulin's church. We have appreciated having Brother Sisk with us four years. He is a splendid preacher, singer, and worker. We all enjoyed working with him. I feel he has done some splendid work for the charge which will not be forgotten as soon as he turns his back. We are glad that conference sent him back to us each year. We'll be glad if conference sees fit to let him stay one more year with us.

Want you all to pray for him to be restored to health.

Best wishes to Herald and its readers.

LEONA HENDRIX, Reporter.

High Point.—A Christian Endeavor Institute, sponsored by the City Union, of which Arnold J. Koonce is president, in conjunction with the Northern District, composed of twelve counties, was held in the First church on Saturday and Sunday. Mr. Hoyt F. Cunningham, All-South Secretary, was prevented from attending by illness, but Rev. Lawrence Little of Concord, field secretary of the denomination, was present and delivered an address on Saturday evening. Another interesting feature of the program was an address on "Leadership," by Miss Creola Hall. Talks were made by Rev. E. Lester Ballard, associate pastor of the First church and Mr. Stokes S. Rawlins, State President of Christian Endeavor Union. Leaders of simultaneous conferences were Mr. Ballard, Mrs. L. W. McFarland, Miss Anna Mendenhall, Mr. Rawlins, and Miss Mary Sheppard. Prior to the session of Saturday evening, supper was served by our Ladies' Aid Society to fifty Endeavorers and their friends. Another session was held at 2:30 p.m. when Miss Hall spoke on "My Answer to the Missionary Challenge" and Mr. Paul Rawlins, President of Northern District, and Mr. Stokes S. Rawlins both delivered addresses. At seven o'clock a vesper service was conducted by Rev. P. E. Lindley, and at 7:30 Rev. J. Clyde Auman spoke on "The Young People's Attitude Toward Japan," which was quite interesting since Mr. Auman is fresh from the field and work.

A delightful communion services was held at the 11 o'clock hour Sunday morning, conducted by Rev. Messrs. Lindley and Ballard. A very large number, in fact almost the entire congregation, joined in this sweet and sacred celebration of the Lord's supper, and we were especially pleased to have so many members of the Junior church to commune with us, many of them for the first time.

The Junior Mission Circle is meeting this (Monday) afternoon at 3:45 o'clock at the church with Mrs. R. M. Andrews, Superintendent.

A very harmonious quarterly conference was held last Wednesday evening and interesting reports of the year's work were read by the acting pastor, Rev. P. E. Lindley, and the associate pastor, Rev. E. Lester Ballard. Fifty-four members have been received during the Conference year, but three have been claimed by death and five have been transferred elsewhere, making a net gain of forty-six. The membership now totals 677. Ladies' Aid Society reported that the debt on the car-

pet in auditorium has been reduced to $300. Woman's Foreign Missionary Societies made an excellent report through the president, Mrs. C. L. Whitaker. The total amount raised during the year was approximately $850, while the Home Missionary Society sent in $543 through Mrs. Pickens, Secretary-Treasurer. Mr. J. A. Gray, Chairman Committee on Beautifying the Grounds, gave a splendid report. Concrete drives have been laid, the lawn has been sown in grass, which made a fine stand, and shrubbery has been ordered from Hickory. The sum of $1160 has been contributed for this purpose by private contributions. Much praise is due Mr. Gray for his faithful work and attention extending over a long period of time, which has resulted in a great improvement in the appearance and attractiveness of the church and surroundings. Mr. Lindley reported that the general condition of the membership is good, and there has been a marked improvement in the solemnity of services and the attitude of worship of the congregation. The outstanding new feature is the organization of the Junior church by Rev. Mr. Ballard; its congregation now averages 80 or 90, which is quite remarkable. Another new organization is the Junior Christian Endeavor Society, which is doing excellent work under the leadership of Miss Myrtle Davis.

Sunday was observed as Rally Day by the Sabbath school; more than 400 were in attendance, and the offering amounted to $77.00.

The Senior Christian Endeavor Society will enjoy a masquerade Hallowe'en Social on Monday evening, and all in attendance are expected to wear costumes appropriate to the season of All Saints' Day.

Next Sunday morning church officers and a superintendent of the Sabbath school for the coming year will be elected. A committee has been appointed to select names for the various offices. A number of new members will be received into the church at this time.

Scout-master J. D. Hardy is very anxious to build up his troop of Boy Scouts, which meets every Friday evening from seven to nine p.m. The support and co-operation of all parents of intermediate boys is earnestly desired.

We are much pleased to note the improvement of Egbert Fogleman, little son of Mr. and Mrs. H. C. Fogleman, who has been seriously ill of diphtheria and membranous croup.

The numerous friends of Captain A. M. Rankin throughout the state will rejoice to know that he continues to improve, and hopes to be able to attend Conference at Asheboro.

Orange Charge, Hebron.—Yesterday was the last regular service of the conference year. Brother Williams preached a splendid sermon as he always does. The class roll was revised. New officers were elected, or the old ones re-elected, rather, with the exception of the Sunday school superintendent, Mr. W. B. Jones was elected superintendent.

Probably an installation service will be held later.

The last querterly conference was held Saturday p.m., all churches represented. Pastor's salary was raised to $2,000. The conference voted for the return of the present pastor and we hope the Annual Conference will see fit to send him and his family back to Orange.

Our Sunday school is moving along very well, but the attendance could be lots better. The Christian Endeavor is still progressing under the efficient leadership of Mr. W. B. Jones. We have a good Junior Christian Endeavor at Hebron. Mrs. J. A. Nicholson has charge of this department.

The ladies recently served supper to the Mebane Kiwians Club, and raised $35.00. This goes on the church, which we hope to complete in the near future.

A sign will be placed in front of the church soon. This gives the name of church and preaching hours etc.

Best wishes to the Herald and readers.

MRS. LELIA GILL, Reporter.

Enfield Charge.—Our Conference year's "sun is sinking fast, our race is nearly run," but there remain a few days for good work. Enfield charge, we believe, will do her best to meet all obligations. Our church at Enfield has long been burdened with debt for the new building, but the principal has now been paid and by taking care of all floating indebtedness through the Building and Loan Association of Enfield the church is now ready for dedication.

Our adjourned conference will be held next Monday at 10 a. m., and we hope to close up the best year possible under the conditions.

Hope this will be the best Conference we have ever had. Asheboro is a good place to go and we are "rearing to go" on the first caravan west.

R. C. STUBBINS.

Forsyth Tidings.—On Saturday night, October 15, the adjourned session of the quarterly conference of the Forsyth charge convened in the Maple Spring church. President Dixon, being present, presided over the meeting. Among other things, Mr. R. M. Cox was elected alternate delegate to the Annual Conference. It was found that finances were yet behind, but that more money had been raised by these churches this year than during any other year in their history. The Annual Conference budget is all paid, the college assessment will be paid, but the General Conference budget will not all be paid. But with the possible deficit on G. C. B. it was found that with some weeks yet to go on more money had been collected on budgets than ever before in any full year.

During the year six revivals have been conducted on the charge, one church having two revivals, while each of the others had one. There were accessions at every one of the churches. Bros. Gerringer, Taylor, Lindley, Millaway, and Troxler, were the evangelists in these revivals. Each of them did most excellent work and each of them has the thanks and appreciation of the pastor and people.

This is winding up a four-year sojourn of this pastor among this people. During this time much has taken place that has filled our souls with sadness, but in the midst of it all there has much taken place that has brought never-to-be-forgotten joy. During this time three churches have either been rebuilt or remodelled, the remodelled churches being made as good as rebuilt. Three new pianos have been bought, and electric lights have been extended to three churches. One hundred and thirty-seven members have been received. During the four years the pastor has traveled by automobile more than 40,000 miles, preached more than 600 times and administered the Lord's Supper 88 times. During the four years 24 revivals have been conducted and most of these revivals have been continued for at least ten days. The pastor does not take credit to himself for all the work done here during these four years. Much is the result of foundations laid by former pastors. And surely the work could not have been done without the co-operation and the willingness to follow on the part of the people and, above all, the help of God. These figures are not given to boast, but to express an appreciation and with the hope that these statements might make interesting reading for someone.

May God richly bless the Forsyth people and whoever might be their pastor in the future.

GEO. L. CURRY.

Henderson.—On last Wednesday night we closed our annual revival meeting, which was, according to statements by members, the best meeting in many years. There were thirty-five professions, including conversions and reclamations. Twenty members were received on profession and two by certificate. This makes the total number of members received during the Conference year twenty-five. Three members have died and one has transferred to another church during the year, making a net gain of twenty-one.

Rev. L. W. Gerringer, pastor of Calvary church, Greensboro, did the preaching throughout the ten days' campaign. His sermons were earnest and forceful, making a lasting impression upon the members of the congregation. We think that it would be hard to find a man anywhere in the denomination who could and would render better service in a revival.

The Conference year is closing up well for Henderson, and the pastor will go to Conference with a good report. This has been possible by the good work of the faithful membership. We wish to thank all who have had a part in it, and pray God's richest blessings upon them.

The fourth quarterly conference will be held Wednesday night of this week, at which time we are expecting the church treasurer to report everything paid up in full.

R. A. HUNTER.

Rockingham.—We held our fourth quarterly conference on October 19. The reports of the officials were fine. We had almost paid our pastor in full. We elected, or re-elected, officials for the coming year at this meeting. Our same superintendent, Mr. Holmes Collins, was re-elected. The same board of stewards was re-elected. It is as follows: Mr. R. F. Gardner, chairman, Mr. Holmes Collins, Mrs. D. E. McKenzie, Mr. Horace Covington, Mr. Hal Sneed, Mr. Guthrie Taylor, and Mr. W. M. Connell. The board of trustees: Mr. Holmes Collins, Mr. D. E. McKenzie, Mr. W. M. Connell, Mr. Hal Sneed, and Mr. Robert Gardner. Class leaders are Mr. R. F. Gardner and Mr. W. M. Connell. Our church treasurer also remains the same—Mr. D. E. McKenzie. We also have an assistant superintendent. He is Mr. Elvie Cox. We elected our alternate delegate to Conference at this meeting. Our alternate delegate is Mr. Hal Sneed.

We are progressing very nicely with the furnace preparations. We hope to have it installed in a very short time.

Our people have been very good and liberal in helping us.

Brother C. E. Phillips promised to come back and be with us again before Christmas when we installed the furnace. So, Brother Phillips, you had better decide on your date that you will come; we are going to soon have the furnace in if nothing else prevents.

Our pastor, Rev. J. H. Trollinger, delivered to us a very fine sermon on the third Sunday of the month, October 16. He will also be with us on the fifth Sunday. At this time he will also administer the Lord's Supper.

We want to thank our good pastor for his faithfulness and good service rendered us during this year. He has indeed been faithful. He has been with us on every one of his regular appointments except one, when he was off in a revival meeting. He has performed his full duties here this year. He and his dear wife have been a great blessing to us and our community.

Our Sunday school is improving some. We had a very good attendance on Sunday, October 23, and a very fine collection for the past two Sundays. On Sunday, October 16, our collection was $12.35.

We have one week left on this year and we hope at the end of this week to have the best record yet in the history of our church.

Pray for us that we may succeed in our work for our Lord.

With best wishes to the Herald and its readers.

(Miss) BIRDIE CONNELL, Reporter.

Friendship Station.—As we are nearing the close of another year, I will make mention of just a few things concerning this year's work. It has been one of the best years of my life. I have grown in the last twelve months. The people have stood by us with their prayers, and in a way to make us happy. They say the church is in as fine a shape as they ever saw it spiritually. They have made improvement in the church, such as stoves for comfort, and other things to beautify the church. This people have church pride. They believe in standing by the pastor and his family. The Ladies' Aid has done nice things to beautify the parsonage, and to make it comfortable. We haven't the words with which to thank them for the many kind acts they have shown us. It has not just been our own church, but the Baptist and M. E. people all have shown us many kind deeds. They have all been on hand when the pantry had to be replenished. And there was one man who was not a member of this church, Mr. James Lowder, who made Mrs. Hill and myself a present of five dollars each, and Mrs. Hill's was gold. We could not tell him how much we appreciated his kindness. We are going to ask the Lord to wonderfully bless them all for their many kind deeds.

Our congregation has been increasing all the year, and at prayer services there are almost as many as at preaching. I am so proud that the young people are taking so much interest in both prayer, and preaching services.

On the fifth Sunday in July we began the revival meeting with Rev. J. R. Anderson as pulpit help. Brother Anderson delivered some old-time gospel sermons that touched the hearts of the people. Many were heard to say that his messages were hard to beat. There were 12 reclamations and professions. Eleven have joined the church and more to join later.

Porter Station.—I must say something about this loyal little band and what they have been doing. They have stood by us and tried to make us happy. We feel benefited by being among this good people this year. They say they have broken the record this year; they had paid pastor's salary, and all claims in full. They are going to Conference with a clear record. They also have painted their church inside and out, stained the pews, varnished the organ, and the pulpit stand, the cost of which was two hundred dollars. They are proud of their church, and I am proud of them all. May they go on from year to year doing more and more for their Master. On the fourth Sunday in August we began the revival meeting, with Rev. Robert Short as pulpit help. He did some wonderful preaching. The congregation was impressed with his messages. There were ten reclamations and professions. Three joined the church. I think more will join later. The church was greatly revived. It stirs our souls to mingle with this good people.

To God be all the praise.

C. H. HILL, Pastor.

First Church, Concord.—Altogether this has been a good year with us at this church. With another ten days before the Conference meets we have paid all budgets in full—General, Annual and local. Will have an increase in membership of about fifty. The Sunday school enrollment is running close to four hundred. Woman's Missionary Society active. So is the Ladies' Aid. One children's Missionary Society, and a Young People's Missionary Society. We also have an active and strong men's brotherhood. We will be among the hundred per cent churches of the Conference.

The new educational building is nearing completion, but we will not be able to enter into it until after Conference. Our per capita contributions will run about $50 per member for the year.

The pastor has greatly enjoyed the work of the year. The church has been generous, co-operative and appreciative and in so far as I am able to tell, the entire church is in a fine working spirit. Certainly the Lord has been favorable to this people.

On Wednesday evening of this week the last quarterly conference and congregational meeting will be held. On next Sunday the annual election of officers and a congregational vote for pastoral supply will be held. In the afternoon of the same day the every-member canvass for pledges to the 1928 budget will be conducted. For the campaign what is known as the "Honor System" will be used. G. H. HENDRY, Pastor.

State Street Church.—Sunday was our pledge day. Almost all the members of the church came to the church Sunday afternoon and signed pledge cards for their amount for pastor's salary, etc.

The election of church officers was held Sunday morning. Nearly all the officers were re-elected. Only about two changes made. Mr. Lindsay was re-elected Sunday school superintendent.

The last quarterly conference will be held Friday night.

A Junior Christian Endeavor Society has recently been organized and is growing. Miss Pauline Lowe is president of the society and is doing fine work.

Mr. John Leonard and his family were with us in the Sunday night service. The three girls who sing favored us with a song. The "Leonard Trio" is growing to be very popular and much in demand.

REPORTER.

Cid, Denton Charge.—Rev. M. C. Henderson, accompanied by Mrs. Henderson and children, filled his last appointment for this Conference year. He delivered a very strong sermon to a right large crowd of attentive hearers. Brother Henderson is liked so well by all of Cid folks. They are all so sorry to see him leave; for we never can tell what's in the future, but we are hoping for his return. He has served us faithfully.

The fourth quarterly conference was largely attended. Reports were good; all the churches were represented. Two paid out on pastor's salary. Dr. A. G. Dixon was with us and gave us some interesting advice. As his time has fully expired, we are looking forward to another one just as good.

We were so glad to receive Mrs. Delilah Wright into our church last night. She moved her membership from Jerusalem Reformed denomination. She has always attended our church and has been lots of help to us.

Am glad to say that Mrs. J. D. Wright was able to be out at church last night, but is not well by any means.

Wishing success to the Annual Conference and all its entire body of people.

REPORTER.

Burlington.—The year is closing happily with the First church. Services are being well attended, especially in the morning, and an encouraging interest is being shown by the members in all the closing programs. All officers for 1928, including the Sunday school, have been duly elected and installed, and arrangements are now being made for next year's budget. On Sunday, afternoon the membership came to the church and pledged their support for the new year. The result was gratifying. Many came, and some doubled the amount that they gave this year. Others increased. The pledging will be continued next Sunday.

Our fourth quarterly conference will be held Wednesday night, October 26. The stewards are working hard to report at that time all financial obligations met in full. We look forward to their success. Bro. J. G. Rogers and Bro. J. E. Moore are contributing to a happy closing of the year by giving a supper to the board of stewards Wednesday night. These brethren are being much feasted in these closing days. Only recently they were the guests of the chairman, Bro. M. A. Coble, in his home, at a most delicious supper. Now it is to be repeated, this time at the hut. We shall not be surprised if there are many applications for membership on this board. The closing days of Conference years are very busy days, but the load is very greatly lightened when they are happy days.

A recent feature of our work was a play, "An Old-Fashioned Mother," given by a cast of local talent. The play was brought to us under the auspices of the Aid Society. The

audience was large, and receipts amounted to $50.

On the third Sunday we received three new members. Bro. E. O. York came to us by letter from Belmont, and Sisters E. L. Olford and Lela Olford came from the Baptist church. We welcome them most gladly to our communion.

The spiritual interests and needs of the church are not being forgotten in these closing days. We are doing the unusual thing of beginning a series of evangelistic meetings on the closing Sunday of the Conference year. The Cowell-Ramsay evangelistic party will conduct these meetings, and they are to continue for two or three weeks. Many people outside of our own church are deeply interested in these meetings. We are expecting splendid results. The talk already is that our church will not begin to hold the people. Mr. Ramsay was here with Mr. Ham, and is very popular in Burlington. Mr. Cowell has been here, but not to hold a meeting.

We are glad to report that Mrs. Delano Millaway, who has been critically ill at the Rainey hospital for about four weeks, is showing signs of marked improvement. The prospects now are that she may be out soon. Mr. Millaway is the son of Rev. G. F. Millaway.

One more week, and then comes Conference. May the great Head of the church grant His guiding and inspiring presence for every session. S. W. TAYLOR.

South Lexington Charge.—If silence is a sign of spiritual decay, then we are in a bad way on this field, for we have not been heard from much this year. But we are not as inactive as our silence would indicate. Our Sunday school at South Lexington church and also at Mount Cormel church are progressing splendidly; larger attendance this year than ever before. This people here at South Lexington church have done fine things this year. They are as faithful a little band as you will find anywhere. Pounding—yes right at the last of the year. Mount Carmel people loaded old Henry down one night while I was in the church. I knew something was going on, and they didn't get it on me. All right. This people here at South Lexington said they will pull one over the preacher, but the preacher found it out before they got it done; but they came on anyway, and I was glad they did, for they brought lots of good things. But the doctor tells me I must not eat so much. But I want to thank you, dear friends, one and all. May the good Lord richly bless and prosper you this coming year.

In conclusion I want to say that the people have been very kind to the pastor and to Mrs. Ridge and we deeply appreciate it.

A. RIDGE.

Pleasant Union Church, Mount Pleasant Circuit.—Our special meeting commenced on the fifth Sunday in July and closed Friday night following. Rev. R. C. Stubbins was our help. He preached well. Everybody was pleased with his preaching, and his pleasant manner. There were three or four conversions. No one joined the church. There were very few unconverted people who attended the meeting. Great good was accomplished in the church.

Mount Pleasant Church.—Our revival meeting began on the third Sunday in August and closed Friday night. There were about 15 conversions; 13 united with the church. Rev. L. W. Gerringer was our help. He preached to the satisfaction of all. He, too, is a good preacher. Any circuit or station would do well to have either one of these brethren for a preacher and pastor.

G. F. Millaway.

Lincolnton.—Our tent meeting came to a close after 17 days of hard fighting. We had 62 conversions and our church was shaken up and quickened to a deeper sense of her duty. For the time we had it was the best meeting ever conducted in Lincolnton. Ten churches on the firing line for decency, honesty and sobriety.

We closed the meeting on Sunday night after 12 people had found emancipation in the light and power of redeeming grace. You know that it is out of the ordinary to have conversions on Sunday night, but thanks be unto God, it can be done if we will pay the price.

Twelve joined the church Sunday. Six were baptized by immersion at the Quarry at three o'clock in the afternoon.

The official board was elected Sunday and Bro. D. B. Johnson was elected Sunday school superintendent.

It is reported among our people that the church is in better condition than it has been for years. People, it takes praying and personal touch to get things done.

We are expecting many more to join the church before the year closes. Nineteen or twenty have joined this year.

The church is pulling like a fast engine to get over the top and we believe that we are going to have a fine report.

The fourth quarterly conference will convene at Lincolnton Methodist Protestant church on Saturday evening at seven-thirty, October 29.

Bro. D. B. Johnson is the delegate from this charge. W. L. CARSON.

Mitchell's Grove, Guilford Circuit.—We started prayer meeting at our church about two years ago on Sunday and Wednesday nights. The High Point gospel team held a meeting for us and organized a gospel team prayer meeting for the men on Sunday night and ladies Wednesday night, and by the faithfulness of our leaders we are still holding on to our prayer meetings. Mrs. Rosa Caschatt is president of the ladies' meeting and she is one of our most consecrated members of the church. She goes about her work at home and at church so quietly and so humbly keeps herself in such a heavenly frame of mind that her life is a great power and such an inspiration. She is always the same quiet, humble and obedient servant of the Lord. Much praise is due her for these ladies' prayer meetings that have gone on through many discomforts, for most churches have the eyperience of seeing and knowing that it is the faithful few that keep the fire burning at the prayer meeting. Especially do we notice that on the week-day night when our bodies are tired; we must make a sacrifice many times in order to be present, but we see many that faint by the wayside, not willing to endure and pay the price. We must be faithful at all times. "Be thou faithful unto death and I will give thee a crown of life." We must follow on to know the Lord; by so doing we grow in grace and in the knowledge of the Lord and Saviour, Jesus Christ. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know **that when he shall** appear we shall be like him, for we shall see him as **he is.**"

May the Lord help us at all of the different places of worship to press on and up to the prize which hangs in view.

The men's gospel team meetings on Sunday nights are still going on by the help of a few; much praise is due Mr. Henry Billings for the untiring efforts that he has and is putting forth. He is president of the meeting and let it be few or many, Bro. Billings is always on hand, keeping the incense burning on the altar of God. He is a bright light shining in the church. His life is like a city set on a hill; he never gets weary in well-doing; he knows in due season he shall reap if he faints not, and he is a personal worker.

We verily believe that the prayer meetings help to hold the church together in such a way as nothing else could; it keeps us in readiness for the preaching services and the Sunday school attendance, and has much to do with our having a revival. So let us do our bit, let's take courage and go forward in this great work. MARTHA PARSONS.

Graham Church.—Our revival meeting was held October 2-9, inclusive. We had with us at this time Rev. J. Clyde Auman. It was indeed a pleasure to have Brother Auman with us and we considered it a rare treat. He brought to us a number of very interesting and inspiring messages, which were enjoyed and appreciated by all. Mr. Charlie Amick, of Burlington, had charge of the music during the meeting. We appreciated very much having him with us and feel that he made his part of the meeting a success. Although the number of converts was small, our meeting was successful, for we all feel inspired and helped.

We had our Rally Day service on October 9. We were fortunate to have Brother Auman with us at this time. He made a very interesting talk on "Sunday School in Japan." The attendance was good and the offering amounted to about $20.

On Sunday, October 16, we elected our new officers for the coming year.

The quarterly conference will be held Wednesday night, October 26, and we hope to have all the new and old officers present.

Sunday, October 23, was pay up day. We are putting forth a special effort to raise our budget.

Our pastor, Brother Williams, is still giving us messages each Sunday that are really worth-while listening to. His sermons are always good and a very great help to all who hear them. M. T. H., Reporter.

Saxapahaw.—To the members of the fourth quarterly conference:

My dear co-workers:—The work of another year is about finished and we are here to render an account to each other and to God and to plan for the future. With this report we come within three weeks of the close of a five year's pastorate among you. They have been pleasant years, unmarred, so far as I know, by factions or strifes within the churches. As we glance back over the five years we note some

indications of progress made in the work of the Kingdom, but more might have been done, perhaps, by both pastor and people.

Let us now survey the five years work briefly:

Orange Chapel church has been painted inside and out, beautiful pulpit chairs have been purchased, carpets have been placed in pulpit and aisles, concrete steps have been put to the door, a new individual communion set and pulpit Bible have also been purchased.

Salem has been painted on the outside, new carpets and lamps have been purchased. Through the influence of some of the members, Mr. Bradshaw of Greensboro donated a new organ to this church. The trustees have raised more than $300.00 looking toward the erection of Sunday school rooms. The Sunday school has also added a register.

Concord has purchased a new organ, new carpet for the pulpit and aisles, and new pews. Concrete steps have been built for all three doors. The church lawn has been beautified with shrubbery and flowers, blooming from early spring until late fall.

Saxapahaw church has been painted on the outside and part of the Sunday school rooms on the inside, and a new pulpit Bible purchased.

At all four churches bulletin boards have been placed on the highway.

The home and foreign missionary societies are functioning at each church. These organizations have helped in a financial way, and when they meet in a social way their spiritual life has been intensified and their sympathies broadened. The Myra Crawford Mission Circle at Orange Chapel and the Bell Thompson Mission Band at Salem are still active.

At present there is just one Christian Endeavor Society on this charge—the Senior society at Concord. This society is doing splendid work. The interest and attendance are good.

Salem has the best Sunday school in the history of the church, Brother H. G. Paris the superintendent, informs me. Saxapahaw, Concord, and Orange Chapel have interesting Sabbath schools. Children's Day services have been held at three of the churches, the offerings, of course, going to Foreign Missions.

Number of members received during the five years: Saxapahaw, 26; Concord, 36; Orange Chapel, 34; and Salem, 41.

The future of the M. P. church is, to a great extent, tied up in the budgets, and the need demands that they be paid in full, if possible. It is impossible to do this unless a workable plan is adopted and that plan worked. A plan is no good unless it is worked.

High Point College.—This institution needs the sympathy of every M. P. in North Carolina. It is doing a splendid work, more than 300 students being enrolled this year. But the College needs the prayers and the financial help of us all.

I have tried to do the work you intrusted to me in the best way I could, and with a view of doing the most good for the church and the Kingdom. I have enjoyed working with you for five years, and express to you my appreciation for your co-operation. I shall remember with gratitude the inspiration and encouragement I have received which has made possible the achievements of the five years now about to close. Whoever may be your pastor next year, stand by him and hold up his hands as you have mine. Whoever he is he cannot succeed unless you help him. Now in conclusion, you have my thanks for the hospitality shown me in your homes. May the great Head of the church lead us all the way we should go.

H. L. ISLEY.

SUNDAY SCHOOL RALLY

On Sunday, October 30, at Chestnut Ridge Church the Sunday schools of Bingham and Cheek's townships will hold a joint Rally.

All people interested in Sunday school work are invited and urged to be present.

All-day services beginning at 10:00 o'clock. Special music. Prominent speakers. Come!

G. F. CRUTCHFIELD, County President.

THOSE COMING FROM THE EAST, TAKE NOTICE

Since advising those coming from the East to take Highway 62 at Graham, as found in last week's Herald, the work of oiling route 62 between Asheboro and Liberty has been started and several miles of the road has been closed, making a detour necessary. You are now advised to go to Greensboro over route 10 and then proceed to Asheboro over route 70.

Yours to serve,

J. E. PRITCHARD.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$181,182.99
J. E. Blackburn	10.00
G. G. Wilson	25.00
	$181,217.99

Endowment Insuurance Fund

Amount previously reported	$8,737.21
Miss Anna Hardin	5.00
A. V. Ferguson	10.00
Ladies' Aid Society, Calvary Church	25.00
	$8,777.21

J. NORMAN WILLS, Treasurer.

A REPLY

We are glad the "question" in last week's Herald was asked.

We are not seriously concerned which way the matter is settled but would like to see it settled so that we may know where we are at. We brought a resolution before the conference last year to classify the matter, but it was given too little time for discussion and was merely passed over.

We think the conference should ask for an interpretation of the question from the president of our General Conference as to whether we are Itinerant, Congregational or what.

R. C. STUBBINS.

FATHER AND SON BANQUET

We are hoping that a large number of our Methodist Protestant Churches will arrange for the observance of a "Father and Son's Week" this fall, or winter.

The suggested dates are November 6-13. While most observances will be held during that week there is also a large number of churches and communities in which the observance is held at other times.

Our Board is prepared to furnish a limited number of churches with supplies for this observance, free of cost. We have the following supplies available at this time:

1. General Folder of Information. This gives suggestions for the set up for the week in a local church or community.

2. Father and Son Worship Service. This gives a program of worship for use on "Father and Son" Sunday. This may be used in a church service, Sunday school session, or at other gatherings.

3. Song Sheet. This offers a very fine selection of popular songs for use at socials, banquets and other festive occassions.

As long as our supply lasts, we will furnish one copy of each of the above free upon application. Additional copies may be purchased if desired.

LAWRENCE LITTLE,
Board of Young People's Work.
Concord, North Carolina.

HOW TO GET PASTOR'S SALARY

A steward in M. E. church went to an old tight buck of a Methodist and said to him 'How about helping our pastor?"

The Methodist who would skin a flee for its hide and tallow—penny wise, dollar foolish—said, "I can't do anything now." So the steward said: "That crib of corn is more than you need; how about two bushels?" So he got two bushels of corn. "Wheat more than it will take to do you," so the steward got a bushel of wheat. "Chickens more than you will eat." Steward got six chickens.

"Well, how about a dollar?" The spiritual crackling said, "I haven't got but two dollars." Steward said: "Good; give preacher one, and you will have one, and the preacher one." So he perhaps sang as he pushed over the dollar, "God be with you till we meet again."

Listen, you old steward on the official board of the New Jerusalem, it takes more sense to collect pastor's salary than to chew Brown Mule. Get wise and help that pastor and family to smile like a basket of opossum heads.

W. L. CARSON.

HERALD SUBSCRIPTION RECEIPTS

Rev. C. E. Ridge, $3; Rev. R. C. Stubbins, $1.50; Rev. H. F. Fogleman, $6; Rev. L. S. Helms, $1.50; Rev. W. H. Neese, $1.50; Rev. B. M. Williams, $3; Rev. C. H. Hill, $3; Rev. E. G. Cowan, $6.75; Mrs. H. W. Wade, $3.

—Death has robbed Calvary church of another of its members—the third this year. Brother C. L. Tucker died of pneumonia last Saturday after an illness of ten days. The funeral was held at 2 p.m. on Sunday and was attended by an immense throng, more than could gain admittance to the church. Rev. L. W. Gerringer was assisted in the funeral service by Rev. C. E. Hodgin and by Rev. R. M. Andrews. The burial was at Pleasant Garden. There another large company awaited the coming of the funeral procession. Brother Tucker had many friends. He was of quiet disposition, but he had a kindly, friendly spirit which revealed itself to those with whom he had dealings. He was a very popular salesman; people liked to trade with him. He leaves a wife, two sons and one daughter.

—Dispatches report the sinking of an Italian ship off the coast of Brazil with the loss of hundreds of lives, though hundreds were saved by other ships that came in response to radio calls.

—Rev. W. F. Kennett preached two sermons in Calvary church October 16th that were heard with keen interest. He has preached nearly thirty times this year and perhaps better than he ever did.

Methodist Protestant Herald
J. F. McCULLOCH, Editor and Publisher

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OUR CHILDREN'S HOME

Offerings by Churches and Individuals

Sapling Ridge, Alamance, $2.93; Christian Endeavor Society, Tiffin, Ohio, $8; Pine Grove, Kernersville, $5.40; Mrs. Rossie Lamar, Spartanburg, S. C., $2; Fair Grove, Haw River, $3.50; Flat Rock, Vance, $5.05; Maple Springs, Forsyth, $2.33; Mattie A. Whitaker, Raleigh, $3; L. M. Whitaker, Raleigh, $2.

Offerings by Sunday Schools

Midway, Haw River, $5.40; Mt. Zion, Pinnacle, $5.19; Baraca Class, Welch Memorial, September and October, $10; Bethesda, N. Davidson, $5.17; Roberta Station, $4.80; Rehoboth, Granville, $3; Shiloh, N. Davidson, $9.30; First M. P., Charlotte, $15.17; Friendship, Haw River, $5; Lawndale Union, $6.37; Grace M. P. Greensboro, $10.74; Grace Baraca Class, Greensboro, $14; Union Grove, Orange, $2.

We are very grateful indeed for the contributions of this week, as our winter supplies are drawing very heavily on our finances.

The Senior Sunday School Class, of the Friendship Church, Haw River Circuit, have agreed to bear the expense of one girl to take music this winter; she has splendid musical talent, and I think this class will be made glad to know they had a part in making it possible for her to receive this training.

We have a few others who have equally as good talent, and we are hoping some other classes might feel interested in this.

Mr. Geo. W. Garrett (father of Mr. H. A. Garrett) who is 84 years of age, of the Mt. Hermon Circuit, remembered us this week with a nice box of tomatoes. We thank him sincerely for same.

E. F. ALLMAN, Superintendent.

—Although blind, former Senator Gore of Oklahoma makes a hobby of book collecting. Among his 50,000 volumes there isn't one in Braille (system of raising letters to be read by the blind). His wife reads to him for hours at a time. He can tell many books by their weight and feel. He brought many of his favorites to Washington with him where he is now practicing law.

—The next convention of the European Christian Endeavor Union will be held in 1930, in Lodz, Poland.

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Correspondence solicited.

R. M. ANDREWS, *President*

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—"People who have been exposed to tuberculosis are the ones most likely to develop the disease," says Dr. P. P. McCain, Superintendent of The North Carolina Sanatorium. "If we could secure the routine examination of every member of every family in which there is a case of tuberculosis we would discover many cases in the early and curable stage that frequently become far advanced and incurable before we find them now."

—The Department of Commerce announces that, according to the returns received, there were in the United States 67 churches of the Seventh Day Baptists in 1926, with 7,264 members, as compared with 69 churches and 7,980 members reported in 1916.

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—Mr. Thomas E. Stephens, the Director of the Great Commission Prayer League, departed to be with Christ on Monday, August 29th.

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

Pres Elderdice 5dec7
Westminster MD

VOLUME XXXIII. GREENSBORO, N. C., NOVEMBER 3, 1927 NUMBER 51

A Man and an Automobile

On the street today we met a man and an automobile. It was just an ordinary-looking man and just an ordinary-looking automobile, but they set us to thinking. Both were moving in the same direction, but at different rates. The auto was moving much faster than the man was. Both might be regarded as vehicles, but the carrying capacity of the automobile was much greater than that of the man. Both vehicles were of course designed for locomotion, but the mechanism of the automobile was of a very different type from that of the man. The automobile moved along smoothly on wheels whereas the man moved along with a sort of jerky motion on two legs. The forms of the two bodies differed greatly as did the size. The question arose in our mind, Which is the greater production, the man or the automobile?

This led to a further comparison of the two. We noticed that the automobile was under the direction of a person riding with his hands upon a steering wheel whereas the man was directed by his own mind. The man is therefore the true auto, and the automobile is not really an auto at all. It has only the power to propel itself. It has no power to guide itself. It seems to have two eyes, but they see not. The man has eyes and sees. The man is conscious. He can say, I am, I think, I feel, I will. The automobile is never conscious and can say none of these things. While the automobile as a mere instrument for conveying material bodies is far superior to the man, in other respects the man is infinitely superior to the machine. Then when I considered the duration of the two I saw that there is no comparison between them. A few years of use will put the machine forever out of existence whereas the man is destined to live on through endless ages. The machine is wholly of the earth and will disintegrate under corrosion and fall back into the earth. The man is only partly of the earth: he has in his composition a mysterious element that came from afar and will in time return to its high source. The machine could awaken within my mind only the fear that it might crush me. But the man had power to excite profound respect, even awe, when I thought of his high origin, his wonderful endowments, and his high destiny.

Growth of Protestant Churches in America

Careful investigation by Charles Stelzle has revealed the following: In 1800 seven out of every one hundred of the population were Protestant church members. In 1850 fifteen out of every hundred. In 1900 twenty-four. In 1925 twenty-six. The growth of Protestantism in the United States has more than kept pace with the growth of population. Perhaps there should have been a more rapid growth, but the facts are more encouraging than the enemies of Protestantism would have us believe. The Protestant church is one of the growing things in the world. It is not too much to hope that some time the whole lump will be leavened.

—If thou wouldst be justified, acknowledge thy injustice; he that confesses his sin begins his journey toward salvation; he that is sorry for it mends his pace; he that forsakes it is is at his journey's end.—*Quarles.*

First Fruits of High Point College

Our college has been in operation only a little over three years, but already is the church enjoying some of the fruits. This year several charges have been served by pastors who have been students in High Point College: Carroll has served Mt. Hermon; Madison has served Spencer and another church; W. M. Loy has served Fountain Place, Burlington; O. C. Loy has served Guilford; Love has served Richland; Furr has served Second Church, Charlotte; Andrew we believe has served West Thomasville. In addition to these ministerial workers there are still more lay workers who have been or are now students in High Point College. The college did not come too soon. We are already beginning to wonder how we got along without it so many years.

A Wicked Pope

One may have only feelings of condemnation for the Romish system, and yet he would expect that for policy's sake only men of correct moral life would be permitted to serve as Pope of the Roman Catholic Church. But one of the popes was so outrageously immoral that he has been made the subject of a book setting forth in detail his horrible crimes. He was an adulterer and murderer and much more that is vile and malicious. This book was written by John Bond, European correspondent of *The Fellowship Forum*.. It is entitled *In the Pillory*.. It tells the shocking tale of the Borgia Pope in nine crowded chapters. It is interesting reading in that it throws light upon the inside affairs of the Romish church and reveals the dangers inherent in such an ecclesiastical system.

Conference Map

A map 15x38 inches has been printed showing the location of the churches, parsonages, and high schools of our North Carolina Conference district. It also shows roads and distinguishes kind of roads. This map will be useful to the Committee on Boundaries and also to pastors going to new fields. Several hundred have been printed and will be on sale this week at the Annual Conference. Those likely to need them would better secure while they can.

The Mystery of Our Conference Session Number

This is the 102nd meeting of our Annual Conference and yet its first meeting was in December, 1829. It would seem that this ought to be the one hundredth session. The explanation is that for two years our Conference had two sessions instead of one. In the years 1829 and 1836 it met twice. In the former year it met April 2 and October 1. In 1836 it met March 25 and December 9. A called session was held at High Point a year or two ago, but this we believe was not numbered as a separate session. So it happens that this present session is the one hundred and second. Next year in December our Annual Conference will be one hundred years old.

PRESIDENT'S MESSAGE

To the One Hundredth Annual Session of the North Carolina Conference of the Methodist Protestant Church, assembled in the Methodist Protestant Church, Asheboro, N. C., November 2nd, 1927.

My Dear Brethren:

Under the providence of God, whose we are and whom we serve, we are again privileged to meet and greet each other in an Annual Conference session. All praise and honor to our God for His blessings upon us, and for all good accomplished by Him through us during the year.

Official Acts

November 19—Released Rev. M. I. Crutchfield from Yarboroughs.

November 20—Released Rev. W. M. Pike from Richland.

November 22—By consent of the charge, released Rev. M. P. Chambliss from Moriah and appointed him to Vance.

November 22—Released Rev. E. G. Cowan from Vance and appointed him to Yarboroughs.

November 27—Appointed Rev. Fred R. Love to Richland.

December 1—Appointed Rev. H. M. Bell supply pastor to Democrat.

December 3—By direction of Conference, appointed a committee to arrange program to give the High Point College the necessary income for the year, as follows: P. E. Lindley, J. B. Hicks, C. R. Reed, N. M. Harrison, F. L. Gibbs.

January 6—Appointed Rev. O. B. Williams to Haw River Mission.

January 11—Attended Centenary Committee meeting in Baltimore, Md.

February 1—Received the transfer of Rev. H. C. Carmichael and appointed him to Moriah.

February 16—Released Rev. N. M. Harrison from Grace Church as associate pastor.

April 5—Attended meeting of Committee on Centennial Gratitude Gift, Baltimore, Md.

April 6—Attended opening session of the Maryland Annual Conference and extended greetings from North Carolina.

April 19-21—Attended Branch Meeting of the Missionary Societies in Henderson, N. C.

May 1—Preached Commencement Sermon at the Bessemer High School, Greensboro, N. C.

May 8—Preached the Commencement Sermon at the Eli Whitney High School, near Saxapahaw.

May 18-20—Attended meeting of all the Boards and the Conference Presidents in Washington, D. C.

May 21-23—Attended the first Commencement exercise at our High Point College.

May 22—Assisted in laying cornerstone for the Mount Pleasant Church, North Davidson.

May 28—With the consent of pastor and people, released Rev. J. B. O'Briant from the Littleton Church and the Vaughns Church on Littleton Charge, and appointed Rev. N. M. Harrison to serve these churches for the remainder of the year.

May 29—Assisted in dedicating Spring Valley Church, on Vance.

June 4—Rev. D. A. Braswell was taken to the Charlotte Sanitorium for a serious operation and has not been able to do any work since.

June 9—Asked Rev. H. F. Surratt to look after the work in North Charlotte for a few weeks.

July 1—Asked Rev. F. M. Furr to take charge of North Charlotte for the remainder of the year.

July 18-25—Attended Pastors' and Young People's Summer Conference at High Point College and taught one class each day and delivered two addresses.

July 29—In joint meeting with Board of Church Extension and Committee Advisory to the President, was directed to compromise the Shelby-Way case as speedily as possible in keeping with proper proceedings.

August 1-5—Attended the Young People's Conference of the Alabama Conference at Notasulga, Alabama, taught two classes each day and made two addresses. Mrs. Dixon and Rev. and Mrs. E. L. Ballard also attended this Summer Conference and each of them taught two classes per day. As one direct result of our visit to Alabama one young man is in High Point College this year and there are several others planning to come next year.

August 7—Preached twice in Atlanta, Ga.

September 7—Completed plans for the compromise of the Shelby-Way case.

September 25—Assisted in dedicating church in Rockingham.

October 2—Assisted in dedicating church near Chase City.

October 9—Assisted in dedication of Level Cross Church on Randleman Road.

October 16—Assisted in laying cornerstone and dedicating Mount Carmel Church, and laying cornerstone at Maple Springs Church, on Forsyth.

The Conference Work

During this Conference year I have been blessed with good health for the most part, so have willingly and unhesitatingly responded to every call possible. In doing the work assigned me I have not sought to spare myself or the Buick car. I have travelled about 15,500 miles in my own car, many miles with pastors in their cars besides many miles by rail. Have attended 29 quarterly conferences, 72 committee and board meetings; have written about 2,700 letters and post cards; delivered 196 sermons and addresses; assisted in nine funerals, and married four couples.

Mrs. Dixon has been a great help in the work in many ways, especially by responding to the call of pastors and Missionary Societies. She has made about 94 addresses, organized several Christian Endeavor Societies, and also several Missionary Societies. Together we have assisted in four revivals, and had the pleasure of seeing 51 persons join the church as a result.

Fourth quarterly blanks were sent to all pastors. Not nearly all are in at this time, so the gleanings from these are omitted in this report. The honor roll will appear later also.

Church and Parsonage Improvements

The following charges and churches have spent the following sums in the ways mentioned below:

Asheboro—$2,000 on church furnishings and improvements.

Fountain Place—$2,579 on church debt and interest.

Concord—$6,125 on new Sunday school rooms, and $144 on parsonage.

Creswell—$204 on church improvements and $103 on parsonage.

Cleveland—$300 on church improvements.

Draper—$500 paid on church debt.

Davidson—$1,985 on church improvements.

Forsyth—$5,000 on church buildings and $100 on parsonage.

Friendship—$380 on church improvements and $80 on parsonage.

Flat Rock—$600 on church improvements.

Fallston—$300 on church improvements.

West Forsyth—$500 on church improvements.

Graham—$1,048 on church improvements.

English Street—$400 on church and $183 on parsonage improvements.

Haw River Mission—$667 on church debt.

Kannapolis—$775 paid on new church property.

High Point First—$1,588 on church and $293 on parsonage.

State Street—$1,752 on church building and $757 on parsonage improvements.

Mount Hermon—$225 on church improvements.

Mount Pleasant—$581 on church improvements.

Moriah—$2,750 on new parsonage.

Pageland—Put in new heating plant.

Pleasant Grove—$1,135 on church improvements.

Roberta—$575 on church improvements.

West Thomasville—$481 on church improvements.

Vance—$1,500 on new Sunday school rooms.

South Winston—New church organized and lot purchased for new church.

Winston, First Church—$739 on improvements on church.

Why Not—$615 on church improvements.

Thomasville Community has built new parsonage and perhaps only our great-hearted Brother Finch knows the cost.

There are more to be reported on reports not yet in.

Our Sainted Dead

We pause in reverence before God, and humbly bow in submission to His will in the removal from our midst of those who have answered the last roll call during the year.

Sunday, January 30th, after a long illness, Mrs. D. A. Braswell quietly passed to her reward.

April 15th, Mrs. J. H. Bowman suddenly and unexpectedly went to join her husband in the glory world.

June 8th, Rev. D. A. Highfill suddenly but triumphantly crossed over.

September 2nd, Mrs. D. I. Garner, after many months of affliction, was released from her frail body to be gathered home.

Sunday, September 18th, Rev. J. H. Stowe peacefully and quietly fell asleep in Jesus.

The two ministers referred to were both our venerable fathers in Israel, who were honored among us.

Obituary committees were regularly appointed, and will report at the memorial service next Sunday afternoon.

On December 27th, 1926, Rev. Fred C. Klein, D. D., our first ordained missionary to Japan and for nearly twenty years secretary of the Board of Missions, peacefully passed to the great beyond. Dr. Klein belonged to the entire denomination. He was a good man and will be missed among us. I suggest that the secretary of this Conference be directed to write Mrs. Klein at Berwyn, Md., expressing our sympathy.

Our Children's Home

A full report of the Home will be made at the proper time by the superintendent and the treasurer. Our people take a great pride in the Home, and they contribute to the Home with a bit more joy, I think, than to anything else outside of the local church work.

Each Sunday school should respond to the request to one Sunday offering per month for the Home. Most of our schools are doing this, and I believe the others can be led to do so provided there is some systematic follow-up plan to call attention of pastors and superintendents to this worthy cause. I call attention once more to the "Daily Income Plan" which is put on each year at Thanksgiving for the Home. If our people will respond liberally through these two channels the Home will continue to be in good financial condition.

High Point College

The High Point College goes on apace with its great work. It was a source of great joy to us that we were able to graduate our very first class with an "A Grade Diploma," though the college had only been running three years. Many said we could not do it, but we did. Our present enrollment is 316, with 44 of these in the senior class.

The College is not only the pride and joy of our Conference, but, thank God, it is being recognized as the very heart of the Conference. It has already put new life into the Conference, and through the years it will build us up as nothing else has done. It is great to know that all true, loyal-hearted Methodist Protestants in this Conference are responding to the calls of High Point College.

Many people from other states, and from other denominations in the state are saying beautiful things about us. Many of us here have been down under the burdens of it until we have, in a measure, failed to see the glory of it. But today we should lift up our hearts and praise God for so wonderfully leading us, and promise Him that we will boost with all our souls.

All praise and all honor to everyone who has contributed in any way to make High Point College possible. At this present time Mr. George T. Penny and Mr. J. M. Millikan are leading in a campaign to clear the college of indebtedness, and word comes to us that Mr. C. F. Finch is making it possible to begin the erection of a gymnasium shortly. To these, and to the many who have helped and who will continue to help, we say, God bless you.

For five years now I have labored side by side with Dr. R. M. Andrews, the president of High Point College, and know from actual experience, and from constant touch with this great soul, that for these five years he has given his best and his all to the college; he could do no more. In this great work he has the love and confidence and backing of the people of the Conference.

Our Superannuates

We rejoice that these faithful soldiers of the cross are receiving a bit more than formerly. Five years ago the largest amount paid to any one of our superannuates was $235 per year. This year a few of them are receiving $325. However, that amount is far too small. When I came into office I had high hopes of leading the Conference to do something worthy for this cause. But our financial burdens at High Point College, and in our church-building campaigns have bent our backs almost to the breaking; so we have not done much extra for the superannuates.

I commend the plan recommended by the committee on superannuates last year, and urge a modified continuance. I also urge each pastor in the Conference to stress the offering for superannuates until he is sure he has the full amount assessed his charge for this worthy cause. This Conference should quickly work to the point of paying $500 per year to each of our superannuates. When we raise the full assessment of $4,000 per year for this cause we can do this and at the same time pay a bit more than we are doing to widows of ministers.

Pastoral Work

Any honest pastor will tell you that pastoral work becomes more and more difficult. But difficulties must not be allowed to crowd out one of the most effective functions of the pastor. This is not gad-about work. It is real Kingdom service. A pastor said to me recently: "I have decided that when I visit a home something shall be done before I leave to let it be known that a minister has been in the home."

A good layman said the other day: "Can't you manage some way to get the pastors to visit more, especially among the careless and the indifferent. If sheep are absent the shepherd is careful to look after the absent ones."

Whatever you may think about it, your people want you in their homes. They wish your presence occasionally and

your influence in rearing their children. The Stationing Committee frequently finds it difficult to place men, simply because they will not visit. The pastor neglects this work to the detriment of the people he serves, and also to the detriment of his own usefulness in Kingdom service.

Pastoral Supply and Pastoral Support

We have a noble band of ministers serving our fields, and we have been able from year to year to supply all our fields. A few of our men may be inefficient. A few of our fields do not pay a living salary. Some of these are small and seem too far from other churches to be attached to anything else. The one problem will be studied by our Conference Faculty, and I am recommending that the Boundary Committee and the Board of Church Extension study the other, and report to this Conference. Pastoral Supply and Pastoral Support are so slocely bound together that you cannot separate them. The charges are crying out for wide-awake, efficient service, and when they get this, in most cases, they are willing to increase the support accordingly.

The matter of pastoral support is one task that I have set myself definitely to during these five years. I believed our pastors could be helped in this, and they have been. In 1922 our pastors received on salary $76,352.00, and this year they were promised $111,820.00, an increase of $35,468.00. Reports indicate that there are not many deficits in salaries. Our country charges especially have made splendid advances in salary. Two of these promise $2,000 each for next year. Most of our country charges have made substantial increases in salary during the five years. However, there are several country charges that are just as able to pay $2,000 per year as are the two charges which are doing it.

We now have 13 ministerial students in High Point College; three of these we are already using in the pastorate, and several others would like to take work from this Conference. The two young men who graduated from our college last May would like to take advanced studies this year. Three who graduate from our college next May will, I think, enter our Westminster Theological Seminary next September, and one will possibly enter Duke University.

Church Extension

This is one of the most important matters to come to our attention. For a time our Conference should help rather largely at Fountain Place, Burlington, and at State Street, Lexington. Calvary and West End, Greensboro, both must be helped for a while. In Spencer, North Charlotte, and Kannapolis immediate help must be given in order to seize the splendid opportunities we have at these places. Then, too, a few salaries elsewhere must be supplemented.

A study of our Conference work will show that no money we have spent has paid any larger returns on the investment than what we have put in Church Extension. Under the leadership of Rev. G. H. Hendry and Mr. D. A. McLaurin, of Concord, a church has been organized at Kannapolis, a lot purchased on which there is a parsonage, and a hut has been built. A new church is being built on Highway No. 10 between Lexington and Spencer, under the direction of Rev. R. S. Troxler. This church is asking admission to our Conference.

Young People's Work

The President of our Board of Young People's Work, and the Committee on Young People's Work will report to this Conference, so I need not speak at length here.

All who know me know that that my whole heart and life go out to this work. I love our young people and delight to know that they love me. I believe in our young people, and know that the future church depends on the way we train and develop the youth which God commits to our care. Our Sunday schools and Christian Endeavor Societies, our College and our Young People's Summer Conference are all helpful agencies in this great work.

The home, the school and the church must all combine to save the young people to lives of usefulness here, and to lives of glory up there. My experience in the work leads me to say again: I fully believe we should have an all-time, wide-awake worker in the field for our young people. This worker, in my judgment, should seek to bring about better organizations in many of our churches, and also to canvass for students for High Point College. Lack of a man has kept us from doing this this year.

The Budgets

The first essential in raising the budgets is *to believe they should be raised.* Many times they are not raised because neither pastor nor people believe fully that it *should be done.*

An average per member of $2.75 per year, or 23 cents per member per month, would have paid in full the college assessment, the Annual Conference and the General Conference Budgets for this year. No one will argue that that is too much. When we pay our pastors about $110,000 per year we ought not to think of paying less than a combined budget of $76,000 for these benevolences. We need a greater vision of Kingdom service beyond the local church.

The second essential is *Every Member Paying.* The local church budget and the Conference budgets and College Assessment should be included in one budget, and early in the year the every-member canvass should be made in such a way that every member will feel that they have an obligation to meet. Let us get the habit of expecting every member to pay something. I realize the difficulty here; but this is the end toward which every local church should work. Raising these budgets is just as much a pastor's obligation to his Conference as preaching the Sabbath sermon is, and some of us preach a better sermon by the money we get the people to give for missions than we preach to our congregations.

The third essential is *Prayer.* A splendid pastor said: "I would sooner think of conducting a revival without prayer than attempting without prayer the task of raising the budgets. Prayer has the same place in each undertaking."

The fourth essential is *Information.* An honest effort must be made to give full information concerning the interests involved in the budgets. A budget does not appeal to anybody; but the running expense of the Conference, the Superannuate Fund, Church Extension, Home and Foreign Missions and Christian Education when properly presented should readily appeal to any Christian. They will appeal if the needs are rightly told.

A Christian should know that it is as important to *pay* as to *pray.* We pray, "Thy Kingdom Come," and we help to bring about the coming of the Kingdom by paying our dollars to Kingdom interests.

Our people are coming more and more to consider the budgets as a part of the blessedness of our church life. May God help us all to come to view the budgets as a privilege and not a burden. And may He help each minister of our Conference to recognize that raising the budgets is perhaps the greatest sermon he will preach during the year.

The every-member canvass, in some form, with the weekly, or at least monthly payments, is the very best plan known to secure church finance. The special days, Easter, Children's Day and Rally Day with the Thank-Offering service days for the Missionary Societies, if properly observed, are a great help in raising the General Conference Budget.

Dr. J. M. Sheridan reports for last Easter: "About 500 churches reported to my office, showing that 2,225 persons united with the Methodist Protestant Church last Easter Sunday morning." "Thirty-two churches of your Conference

reported to my office—$983.49 received as Easter offering, and 133 members received into the church. Other churches took offerings as Mr. Staley's books show that your Conference sent in $1,196 as Easter offerings. Only 68 of your 224 churches ordered the Easter programs, leaving 156 churches that did not order."

I suppose that about this same ratio holds with reference to Children's Day and Rally Day. Thus many of our churches neglect one of the best means of helping to raise the General Conference Budget.

Rural Church Life

The rural church work is exceedingly important with us, because we are still at least 70 per cent in the country. This matter was thoroughly and, we believe, helpfully discussed at our last Summer Conference.

Consolidation of rural churches in a few instances would do much good, and this will come in course of time, but it must come slowly. The Committee on "Consolidation of Rural Churches" should be continued that the matter may be studied well and carefully handled.

Church Music

It is encouraging to know that we are making improvement here. We should keep working at this until through us God leads our people, in many places, into a more worshipful attitude in church music, and until jazz is banished from all our churches.

Literature

Our church literature and Sunday school literature is as good as the best, and far better for us. We commend it most heartily to our people.

The Methodist Protestant, The Recorder, The Methodist Protestant Herald, and *The Missionary Record* are our own church papers. To be posted with reference to all our work we need to read all four of these papers. A campaign for the increased circulation of both *The Methodist Protestant* and The Methodist Protestant Herald has been made this year. We trust the results have been good. Agents will be here at Conference to receive your subscriptions. Mrs. E. Lester Ballard, of High Point, will gladly take subscriptions for *The Missionary Record.*

Evangelism

During these five years I have stressed, first, a spirit of loyalty, 2nd, a spirit of evangelism, 3rd, a spirit of liberality. My observation is that the people are growing in the graces of all three. Some splendid meetings have been held this year, and many adults have been added to the church. But the faithful worker in this day knows that the best time to bring people into the church is in childhood.

Methodist Protestant Centennial Gratitude Gift

Thanks to our Heavenly Father, the Methodist Protestant Church has lived and prospered for a hundred years.

We are meeting in our One Hundredth Annual Session, and during May, 1928, our General Conference meeting in St. Johns Church, Baltimore, Md., will celebrate the one hundredth anniversary of the denomination with fitting ceremonies. One of the features of that celebration is to be the presetnation of a Gratitude Gift from each Annual Conference, totalling $100,000. The President of your Conference and Mr. J. D. Ross are serving on the Centennial Committee, which is planning for this celebration.

Rev. J. H. Straughn, D. D., of Washington, D. C., is the campaign director, and he will present the matter to this Conference.

The Pastors' Summer Conference, meeting in the College in July, elected a Conference Centennial Committee consisting of the President of the Conference, J. D. Williams, J. E. Pritchard, J. D. Ross, S. S. Coe, and J. M. Cutchin.

This committee has held two meetings and is planning to launch the Gratitude Gift Campaign in this Conference as early as may be practical following the close of our Conference session.

A letter was sent to each pastor by this committee, asking that favorable sentiment be created among our people.

The new President of the Conference elected today will take my place on both the General Conference Committee and the Annual Conference Committee.

This Gratitude Gift carries with it no thought of assessment to either conference or charges; but that we may know something of what is expected, the North Carolina Conference is asked to become responsible for $12,000 of the $100,000 and your Conference Committee will at the proper time suggest goals for each charge.

Recommendations

1. Progress is being made in church finance. Those charges which have a plan, and work this plan, succeed. The Every-Member Canvass, and the Duplex Envelope System is by far the best plan for raising the local benevolences and the budgets. I recommend that the Conference insist that this plan be tried out in the very best possible way, on each charge.

2. February has become to be known as Stewardship Month. I recommend that all pastors be asked to continue to stress the Bible teaching on the Stewardship of Self, Service and Substance during February.

3. I recommend that this Conference heartily endorse the Gratitude Gift Campaign, and that we pledge to our committee our most hearty co-operation in quickly raising the amount allotted to this Conference.

4. I commend to you again "Annual Conference Day." By this we mean, one Sunday set apart during the year to study Annual Conference needs, and to lead our people to pay the Annual Conference Budget in full.

5. I recommend that much be made of the special days for the raising of the General Conference Budget. Our people are doing better each year, on the General Conference Budget; but in many of our churches they have not yet learned to count this an obligation upon the church. Every possible means should be used to teach our people that this budget affords us our opportunity of "Going into the uttermost parts of the earth."

6. We have a few charges whose churches cannot well be grouped so as to pay a pastor a living salary. I have asked the Boundary Committee and the Board of Church Extension to study these charges with a view to helping in some way. This Conference should do something to give relief to pastors who are asked to serve such charges on $800 or less.

7. Mr. C. W. Coghill, of Rocky Mount, N. C., has put into my hands some old papers which are of interest in regard to the early days of the Methodist Protestant Church in North Carolina. I am placing these in the hands of the High Point College authorities for preservation. I recommend to pastors and people having such papers, which will be of special interest in the coming years, that they place such papers in the hands of the President of the High Point College for safe keeping.

A Summing Up

During these five years I have travelled about 63,000 miles in my own car besides many miles by train and with others in their cars.

Delivered 922 sermons and addresses.

Attended over 200 Board and Committee Meetings.

Attended 156 quarterly meetings.

Sent out about 11,000 pieces of mail.

Assisted in 24 revivals.

During the five years the following building enterprises took place: Grace Church, High Point First, Fountain Place

Sunday school plant, State Street Sunday school plant, Chase City built, debt paid off and the church dedicated, Pine Hill on Davidson, Mount Carmel on Forsythe built, debt paid off and dedicated, Maple Springs on Forsythe rebuilt, Calvary church, Sunday school rooms at Henderson, and at Lebanon, new parsonage on Orange, Mount Pleasant on Davidson, Sunday school rooms built at Bethesda, Friendship and Shiloh on North Davidson, Sunday school rooms at Pleasant Grove; new parsonage on Richland; Spencer church organized and lot purchased; Rockingham church built, paid for and dedicated; new parsonage at Moriah; parsonage at Thomasville Community; West Thomasville built; Spring Hill on West Thomasville; North Charlotte church organized and lot purchased; Kannapolis church organized and lot with parsonage purchased; South Winston new church organized and a lot purchased.

Debts were paid at the following places and the churches dedicated: Asheville, Charlotte, Denton, Spring Valley, and Level Cross.

Sunday school rooms were built at Spring Valley.

Table of comparison for the five years.

	1922	*1927*	*Increase*
Charges	77	92	15
Members	25,594	28,569	2,975
S. S. Members	23,182	27,179	6,003
Promised Pastors	$ 77,315	$ 115,739	$ 38,424
Pair on A. C. B.	9,779	10,910	1,131
Paid on G. C. B.	17,178	19,159	1,981
Raised for all purposes	236,407	334,001	97,594
Value of Church Property	1,243,100	2,607,600	1,364,500

My Parting Message

I shall ever be thankful to you and profoundly grateful to God for permitting me to serve in this capacity for these five golden years. The tasks have been heavy and the work taxing, but God has blessed, and my soul has been filled with joy in doing the work. My life and health have been precious in His sight, and I pass out of the work in, perhaps, better physical condition than when I took it up.

It will always be a source of great pleasure for me to look back in fond memories to the delightful associations and fellowship with you during these years, and to remember that your confidence was expressed in me by giving me an increased majority vote each year.

Early during my first year in office I resolved that, by the help of God, I would live the Bible Golden Rule, (Matt. 7:12), in dealing with my brethren in the ministry and with the people on the charges. This I have religiously striven to do. In helping to make appointments, both during Conference and in the interim of Conference, I have weighed well my actions, after much prayer, and in every case have acted upon the very best judgment I had. When my actions brought commendations, as most of them have, I was gratified and happy; and when they brought criticisms I have borne it bravely and have fought back at no one. Frequently the acts which drew criticisms were the very ones which brought the highest commendations.

I pass out of this position today loving every one of you, and knowing and appreciating our people more than ever, and praying God's richest blessings upon my successor. These have been strenuous years of happy service for my Conference and for my Master.

May grace, mercy and peace, from God the Father, God the Son, and God the Holy Ghost, be with you always.

Faithfully yours in Kingdom service,

A. G. Dixon.

OH, WON'T YOU MEET ME THERE?

This life will soon be ended,
A few more doubts and fears,
Then we will be forever
Beyond this vale of tears;
My Saviour has gone over
A mansion to prepare;
So when we cross the river,
Oh, won't you meet me there?

Oh, won't you meet me there?
In that eternal city,
Where all is bright and fair;
I'm going home to glory,
A crown of life to wear;
There's room enough in Heaven,
Oh, won't you meet me there?

There all the walls are jasper,
There all the streets are gold;
But of that city's beauty
The half has not been told.
For you and me, my brother,
Christ once the cross did bear,
That we might see its glory;
Oh, won't you meet me there?

Dear sinner, start for glory,
Where all is fair and bright,
Just bow before the Saviour,
He'll save your soul tonight;
He'll write your name in Heaven
In answer to your prayer;
There friends for you are waiting,
Oh, won't you meet me there?

—*Selected.*

THE BUILDERS

A builder builded a temple,
He wrought it with grace and skill;
Pillars and groins and arches—
All fashioned to work his will.
And men said as they saw its beauty
"It never shall know decay:
Great is thy skill, O builder
Thy fame shall endure for aye."

A teacher builded a temple
With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer.
None praised the unceasing efforts,
None knew of the wondrous plan,
But the temple the teacher builded
Was unseen by the eye of man.

Gone is the builder's temple,
Crumpled into the dust;
Low lies each stately pillar,
Food for consuming rust,
But the temple the teacher builded
Will last while the ages roll;
For that beautiful, unseen temple
Was a child's immortal soul.

—*Author Unknown.*

—A good conscience is the palace of Christ; the temple of the Holy Ghost; the paradise of delight; the standing sabbath of the saints.—*Augustine.*

—The tints of autumn—a mighty flower garden, blossoming under the spell of the enchanter, Frost.—*Whittier.*

THE METHODIST EPISCOPAL CHURCH FACES FORWARD

By Luther K. Long

In the protestant denominations, generally, there is healthy ferment—and progress.

"Protestant Churches Lose Half-Million Members Annually" is nothing more than a newspaper scare-headline. Church rolls are revised, non-resident or inactive members are dropped or placed on the ineffective list, largely because churches do not want to be assessed for members who do not help. But new names more than make up for those lost, and the total membership of the churches is constantly increasing.

Christian Experience and Progress

The Methodist Episcopal Church has been fortunate in that its emphasis has been on Christian experience and the practical activities of the Christian life, rather than on credal statements and the intricacies of theological speculation. True, it has had a few noted heresy trials, from which it did not emerge with credit, and it now has some fundamentalist disturbers. But in the main it has gone forward through the years, earnest in its soul-saving work, while its members are gathering to themselves an increasing share of the literary, scentific, philosophical, and theological culture of the day. The fact that in the student body of Yale Divinity school there are more Methodists than any other denomination is conclusive evidence of desire for broad and progressive training.

Lay Representation

The struggle for lay-representation in the councils of the Methodist Episcopal Church has been a long and arduous one. Laymen were admitted to membership in the general conference in 1872. Since that time several votes have been taken on the question of admitting them to membership in the annual conferences—the advocates failing each time to register the necessary two-thirds majority. The conviction is strong, however, that laymen have a right to representation in the annual conferences, that their experience and wisdom are needed there, and that they will eventually be admitted. The *New York Christian Advocate* says editorially that it believes:

"1. That the laymen should have equal repersentation.

"2. That the lay delegates should hold office for not less than four years—if only for their own education.

"3. That the plan should be worked out by General Conference legislation, where it would be capable of amendment at any time by majority vote, and where each group possesses a complete check on the other under the 'vote by orders.'

"4. That the Constitution be amended only by some simple clause like that approved by the General Conference of 1924.

"If this course can be followed successfully:

"(1) The Constitution will be kept free from matter which is likely to require slight amendment, but which can be changed only by the slow and cumbersome process of the referendum and concurrent two-thirds vote;

"(2) The details will be settled in a legislative body in which ministers and laymen have equal voice, and by which the future modifications suggested by experience can be promptly embodied in the law;

"(3) The divisive influence of this question, already too long continued for the good of either group, will cease, and an important step toward harmony and toward the deomocratization of the Church will have been taken."

Status of Bishops

Another important matter occupying the attention of many members of this denomination is the present status of their bishops, and what shall become of them when they are through with their service in that capacity.

I had several extended conversations with the late Dr. William A. Quayle before he became a bishop. Dr. Quayle insisted very strongly that a bishop in the Methodist Episcopal Church is nothing more than a general superintendent, and that bishops do not constitute a separate order in the church's ministry. It would have been entirely possible in the course of the evolution which this church has been going through—and every church goes through some course of evolution—for the episcopacy to have developed into something much more than and very different from a general superintendency, and for the consecration of a bishop to have come to be considered the entrance into a separate and higher order of the Christian ministry. Such, however, has not been the course of events—due very largely to two things: 1. The democratic spirit of Methodists. 2. The democratic government of the country in which the church has had its great growth.

It is now proposed to elect bishops for an eight-year term, with the possibility of re-election—the men to return, on retirement, to the regular pastorate. At least three strong conferences in Ohio, Minnesota, and Illinois—including some of the largest cities and strongest Methodist centers in the Middle-West—have voted in favor of the proposition. The matter will be brought before the 1928 general conference at Kansas City. It is not expected that any very definite action will be taken concerning it at that time, though it is hoped by many that the movement will there register decided progress.

Church Union

The Methodist Church has been credited, or charged, with forging ahead and establishing itself in likely and unlikely places regardless of the location and interests of other denominations. However the case may have stood in the past, there does not seem to be much of that disposition at the present time. The denomination is sufficiently intelligent to recognize the Christian character and ability of other denominations and it seems increasingly disposed to join hands with them in every good work. It co-operates with others in temperance work, in Sunday school work, in anti-war activities, in enforcing the requirements of a socially-minded gospel, in the work of the Federal Council of Churches, and in the support of union enterprises in the great foreign missionary undertakings. With the admission of laymen to membership in the annual conference, and with the adjustment of the term of office and future status of its bishops, this great denomination is surely facing in the direction of meeting the requirements for union with other churches. It will have a worthwhile contribution to make to the united church, and it will at the same time be greatly enriched by fuller and freer fellowship with other groups in the great household of faith.

—Unless we realize our sins enough to call them by name, it is hardly worth while to say anything about them at all. When we pray for forgiveness, let us say, "my temper," or "untruthfulness," or "pride," "my selfishness, my cowardice, indolence, jealousy, revenge, impurity." To recognize our sins, we must look them in the face and call them by their right names, however hard. Honesty in confession calls for definiteness in confession.—*Maltbie Babcock.*

—A man should never be ashamed to own that he has been in the wrong, which is but saying, in other words, that he is wiser today than he was yesterday.—*Pope.*

—Those virtues which cost us dear prove that we love God; those which are easy to us prove that He loves us.—*J. Petit-Senn.*

—Expel avarice, the mother of all wickedness, who, always thirsty for more, opens wide her jaws for gold.—*Claudianus.*

Denominational Enterprises

FOREIGN MISSIONS

Rev. and Mrs. C. G. Soderbom arrived at the home of Mrs. Soderbom's sister Saturday, October 8. In a letter recently received from Rev. Soderbom he writes: "We had a good journey all the way. It is a new experience for me to come to a country like the United States after my time in China."

Rev. Soderbom has been in China for fourteen consecutive years, a number of which have been years of warfare and very unsettled conditions. How good it must seem to get away from war conditions and war scenes into a land of peace and quiet! While Mrs. Soderbom has not been there so long yet most of her time has been spent in the midst of the disturbed conditions that always go with war. So they have come to the United States on a much needed furlough and we all give them a most hearty welcome.

Now they are ready for deputation work in America. They will be glad to come to any Church or to any missionary gathering and bring messages relative to their work. I shall be glad to receive invitations for their services and they will be just as glad and just as willing to respond. Rev. Soderbom is engaged to speak to a Swedish gathering in Louisville, Ky., November 6. Lest you should forget, their address is 1623 Everett Avenue, Louisville, Ky.

I have just received a letter from Horace Starr Williams, fresh from China. I pass his letter on to you. "The same day that Rev. and Mrs. Soderbom left for Japan I also left for a trip to Kalgan. At that time the Consul gave me permission to go for two weeks, and I promised to return. Since returning here (Tientsin) I have seen him twice and though he does not advise me to return he knows that I am going back. He cannot give permission but he does not forbid and will notify me in case of trouble. So in a few more days I will be back in Kalgan settled down for a few months' work.

When I was in Kalgan Mrs. Larson was still away but I presume she is there by this time as she expected to get back before I left. The Girls' School opened while I was there and everything seemed to be going well.

The Tung Shihi Pu (an Executive Committee) is still functioning. I had several meetings with them and all seemed happy. When Rev. Soderbom left I asked them to continue as a Committee which they were pleased to do. This is not yet meant to be permanent but I feel that it is wise to have them continue as long as the Consul does not want Americans to live in the interior. The Tung Shih Pu is doing well. They are all taking more interest in the work than before we left six months ago. Definite plans are being made for the Kalgan Church which, in one year from now, ought to put the Church in shape to be self-supporting.

When I return we will take up the country work in earnest, I will be in the field as much as seems wise. The Chinese co-workers seem to be anxious to do more for the Master. Everything is quiet now in our territory and we have an excellent opportunity.

Above all we need a revival among our workers. They are all anxious to work but the tendency is to work in their own strength instead of His. Pray for us. We need prayer more than anything. There is no other hope for our work. I hope you will lay the emphasis upon "pray-ers" instead of money givers as being needed for our work. All money needed will be available if we learn to pray. If people pray for us God will lay upon their hearts to give for us."

The above letter was written September 24. On October 3, the press informed us that Kalgan was captured by the Southern army. On October 19, the press again informed us that Kalgan was retaken by the Northern army. As never before, this section of China is in the throes of war. Undoubtedly our entire missionary program is checked for the time being in China. Certainly Horace and the workers need our prayers. Let us not forget to pray.

S. W. Rosenberger, *Executive Secretary.*

EDUCATIONAL INTERESTS

Western Maryland College shows another gain in enrollment. This gain will doubtless be larger before the close of the school year.

President A. N. Ward is greatly improved in health and giving special attention to collecting the last of the pledges made toward the Endowment Fund of $375,000 secured two years ago. All this must be paid by February 1st if the college is to secure the $125,000 from the Rockefeller Foundation. The conditions made by the state have been practically met.

The Seminary has opened under very favorable circumstances. Besides a fine group of new students a number have entered for graduate work. China and Japan are this year represented in the student body. Rev. Fred Holloway has taken his place on a part-time basis, as a member of the faculty and is giving splendid satisfaction. Dr. Elderdice returned from Europe the first of September greatly benefitted by his trip. He is as busy as ever, although the additional teacher, together with the teaching and office work of Miss Elderdice, has greatly relieved the strain.

Westminster College, Tehuacana, Texas, will show a substantial increase in the enrollment. This increase is almost entirely in the college department.

Dean J. G. Willis considered the student body last year of as fine quality as the college had ever had, but he declares the group this year is even better. Since they have discontinued inter-collegiate athletics there is no inducement for young people to come other than for serious educational work under wholesome conditions.

Mrs. G. O. McMillan and Miss Lahoma Porter are the new members of the Westminster College faculty. Mrs. McMillan heads the department of Education and Miss Porter the department of English. Their work for the master's degree was done in the University of Oklahoma.

The remarkable increase in the enrollment at High Point is encouraging to all interested and justifies anew the establishment of the college and especially its location in that part of the state. As in most of our schools, however, the financial situation is acute and could easily become fatal. If the plans to care for the present indebtedness could be carried out it would remove the most serious obstacle to raising the endowment which is an almost immediate necessity.

At the Greensboro General Conference representatives of the Colorado-Texas (Colored) Conference made an earnest public plea for funds for a school for their people. From pledges made at the time about $2,000 was secured and property in Lockhart, Texas, purchased. This was later sold and twenty-four lots secured in San Antonio, Texas. This plot of ground seems to be well located. It is now free from debt to the great relief and joy of our colored people. San Antonio is the largest city in Texas and an ideal place for a school such as that contemplated for our colored people.

Visits to several of our churches on the occasion of their Rally Day services were a real inspiration. The value of the day is recognized more generally than ever and the faithful efforts of our pastors to make the service count not only for the local church, but in behalf of the educational interests of the denomination are apparent. In some instances the offerings are as high as ten times larger than a year ago. And the pastors have made a real effort to reach the quota suggested by the Board.

The substantial increase in the number of orders for Rally Day material is very gratifying. It means that a larger number of our churches and Sunday schools are observing the day and are thus supporting the work being done by the Board of Education. What the offerings will amount to will not be known for several months. Promptness in sending the offerings to the Conference Treasurer will help to relieve our suspense! We have some supplies still on hand and will be glad to furnish them on request. We would appreciate a prompt response as a few orders is all we can fill.

The second Sunday in December has become established in the program of the Board of Education as "Men for the Ministry Sunday." It is to be hoped that our pastors will begin as soon as possible to plan and advertise this service. It is certain that our people must make this matter a subject of most earnest prayer. Many of our congregations have never sent a single young man from their community into the Gospel ministry. And yet they expect someone to furnish them with a pastor from somewhere. Instead of seventy young men studying for this great work we should have at least one hundred.

The visits to the sessions of our annual conferences impress upon us more than ever the urgent need of an increasing number of trained, as well as consecrated men. It is impossible to take advantage of splendid openings for new churches because there is no one qualified to man the work. We were recently pointed out a church in a rapidly growing city which has been unable to take advantage of a very fortunate situation because of their inability to secure a pastor who could take his place with the other pastors of the community. Nor is this an isolated case. The Board of Home Missions has been deluged for years with similar calls, but they have the resources neither in men nor money. Hence, the importance of making the second Sunday in December a day of heart-searching and prayer.

Frank W. Stephenson, *Exec. Sec'y,*
Board of Education.

THE GRATITUDE GIFT—A PASTOR SPEAKS

It so happens that each of the two churches that I have served as pastor was organized in the very beginning of our denominational life. On the cornerstone of each of the church buildings the date of organization is shown to be 1830. Thus I have been related at least indirectly to the whole century of our church history. Something of the spirit of these early fathers is still present in each of these local churches. In them are men and women who have felt the power of the personality of such men as Brown and Shinn and Burns and Stockton and others who might be named.

Because of this, as well as other things, I feel the significance of this proposed Gratitude Gift. These men and the service they rendered and the principles they maintained should and must inspire in the hearts of all our members a deep sense of appreciation and gratitude.

Then there are certain real and genuine things that our church has done for each of us. It may be that another denomination might have served us as well, but the fact remains that these things of abiding worth were contributed to our lives by the church that claims our membership and is worthy of our devotion. Our church has brought to each of us the challenge of the life and the mind of Jesus and thus awakened within us all that is noblest and best. It has nourished within us the Christian spirit. It has made possible to us many inspiring and noble friendships. It must be true of most of us that the finest associations of our lives have been afforded us by our church. Our lives have been fashioned by these associations even more than we know. Our church has related us to the great movements of the Kingdom of God. Everyone who loses himself in the program of the church becomes a part of the movements of world significance. He lives a life that counts. He is rescued from obscurity. He is afforded an opportunity to serve. These facts recognized should call from each of us an expression of gratitude.

This is one thing, this Gratitude Gift—which the membership of the Methodist Protestant Church dare not permit to fail. One hundred thousand dollars has been suggested, $1,000 for each year of our denominational history, and $100,000 must be forthcoming. Failure in this would be the saddest evidence possible of the lack of cohesion and common purpose in the fellowship of our church. Its success will be an evidence not only of our gratitude for 100 years of noble history, but an evidence as well of unity and vitality that will enable us to face the future with something of the same spirit that was in the hearts of our fathers.

The pastors of our church, the key men to all enterprises of the Kingdom, will do well to awaken their people to a more genuine appreciation of the past and to a definite expression of gratitude for their church which has served each generation well for a period of 100 years.

George H. Miller.

OUR CHRISTMAS GIFTS FOR INDIA

Christmas will soon be here. The boys, teachers and laborers in our Boys' Compound in India will be expecting their customary Christmas gifts of one or two dollars. The appeal of Rev. Mr. Minnis was for $50 or $60. Thus far I have received $16. There is time yet for *you* to send in your gift but the money must be sent to India the fore part of November to reach them in time for Christmas.

This is not a large Christmas gift but there will be great disappointment among this native group if they do not receive it. How many more will send their contributions, at once, and thus help to gladden the hearts of the native workers and boys in India at this happy season of the year? Please send all gifts to S. W. Rosenberger, Station B. Box 96, Columbus, Ohio.

ON THE MAP

Some years ago, in the Green Mountain State, I hired a mild-mannered horse and modest-looking buggy, and went questing a certain hill on which my father was converted. I think I half expected to find a dizzy height, to match the altitude of his experience. What I found was a modest elevation over which a lad could almost throw a stone. And the shelter in which my father took refuge from the sudden squall, while God passed by, had disappeared. And yet—and yet—many will understand me when I affirm that that inconspicuous and unnamed hill, in the Green Mountain State, stands taller, for me, than Mount McKinley. My father put it on the map for me and for all others who loved him. Thus Jesus did with Mount Olivet. But for Him, and the chapters of His life written there, you never would have heard of it. Its name is a love-name, rather than a geographic compliment. I do not find it mentioned among the famous heights of the Old Testament—Nebo, Sinai, Horeb and the rest. One man put this hill on the map for us, as "Bobby" Burns gave us Ayrshire, and Shakespeare gave us Stratford, and Paul gave us Tarsus. You cannot write the story of His life and omit the little eminence, a few hundred feet high, and "a Sabbath days' journey from Jerusalem."—*George Clarke Peck.*

—Rev. and Mrs. J. F. Minnis, Dhulia, India, announce the birth of Bettie Jean, September 13, 1927. Weight seven pounds. This announcement was just recently received by Rev. and Mrs. S. W. Rosenberger. Congratulations are in order.

OUR STORY PAGE

ONLY KNOTS!

Everybody had told Jamie he was stupid until he began to think it might be so. His parents were dead and he lived with Uncle Peter in the city. Uncle Peter sent him to school to Miss Nellie.

One day Miss Nellie told her boys she was going to the seashore, to Herrick Island, for her vacation, but that she did not like to go alone; it was much pleasanter to have some one for company, to run along the beach and find shells, to pull flowers on the marshes and go out sailing, or for a dip in the sea. She had no brother, so she wanted one of the boys to go with her, and this was how she would decide. Each boy should bring a collection of something selected by himself, either from his own house, or the stores or from what might be given him by friends—whatever he chose, but it must consist of a collection of articles all belonging to one class, and every boy should inscribe his particular collection, tell where the articles were made or grown and their use. Three weeks would be allowed them to make ready, and then, on a Friday afternoon, a committee formed of the trustees and relatives and friends of the boys should decide what collection was best and who was entitled to the prize—a two week's stay at Herrick Island.

"What is the ocean like? I never saw it; did you?" asked Jamie of his school-fellows at luncheon time.

"Course! lots of times!" responded Tommy Waddell, grandly. "It's something like a kettle of boiling suds, only a deal bigger, you know."

"Does it smell like that?" Jamie asked, doubtfully.

"No; it smells salty, 'cause there's codfish in it, I suppose."

"It sounds like a buzz saw when it's going," said Ned Dolan, with an air of wisdom, "and it's always going!"

Jamie knew all about buzz saws. Uncle Dan had one in his mill out in the country.

The boys were wild with plans; all talked at once; and each, it would seem, had already begun to make a collection of one thing or another, every one but Jamie—he had not a little store of treasures, not a solitary aticle of value.

"Uncle Peter wouldn't give me anything!" he thought, disconsolately. "He's got enough to do to keep me. Uncle Dan wouldn't, either. I wish I could find something, but I don't believe it's any use trying."

He stared hard at his desk, and, though he tried to keep them back, big tears filled his eyes. He shook them off when no one was looking, and then his gaze centered in a funny round knot in the top of his desk. He had seen it many a time before. Now, as he stared and stared at the little brown spot, a big thought was growing in his mind, it grew so big that it shone right through his eyes and laughed over his lips, and his whole face lighted up.

Miss Nellie, happening to glance in his direction at that moment, wondered she had never noticed before what a pretty, bright-looking boy he was. She did not know that it was the big thought that had so transformed shy, stupid Jamie.

"Let's all tell what we're going to bring," said Bobby Jones, the next day, as the boys sat in a row on the doorstep at recess.

"Corals," responded Ned Dolan, with sparkling eyes. "They're uncommon, and we've got a lot. Grandfather brought 'em to mother one time when he came from India—or somewhere. There are combs and neckchains and lockets and bracelets and oh, heaps of things. I'm studying 'em up."

The others looked discouraged —all but Jamie; corals were uncommon.

"Well, I'm picking up candies," said Tommy Waddell, recovering somewhat. "You've no idea what a lot of different kinds there are—balls, guns, lozenges, mints, kisses, mottoes, sticks—more than I can begin to tell. And it's easy to describe 'em. Made of sugar, came from the confectioner's, feel sticky and taste sweet."

"My, don't they!" his comrades agreed, smacking their lips.

"I'm going to choose pins," said Bobby Jones. "It takes seven men to finish one and put on its head. Sister said so. I'm going to have all kinds—black heads, white heads, brass heads, gold tops, some garnets and the finest pearl you ever saw. They'll be awfully pretty. What are you going to have, Jamie?"

The boys nudged each other and exchanged commiserating glances. They knew very well there was nothing in Uncle Peter's house that he could bring and he never had any money to buy anything with.

But Jamie only smiled as he replied quietly, "Knots."

This response was hailed with considerable merriment by his schoolfellows. "Hard knots, slip knots or bow knots?" asked one. Jamie only laughed with them, saying, "Just wait and see."

At last the fateful day arrived. The corals were lovely, everybody said so. The pieces were laid out on pale blue velvet. "They cost hundreds of dollars, grandfather said," announced their exhibiter proudly.

The candies were sweet, indeed. "It took every cent I have saved this quarter to buy them, besides what was given to me," Tommy informed his friends. "I made the little shelves to put 'em on myself," he added.

To Bobby Jones' friends there was nothing so nice as pins; and no one would have thought pins would display so well. Bobby had stuck delicate little pink ones next to the blues, the lemon colored beside the greens, lovely pears, filigree silver and cut steel contrasted with gold, garnets and jets; the effect was beautiful.

Johnny Towne had a fine assortment of fans; Ben Morris had buttons; Charlie Williams, soap in a variety of shapes displayed in an attractive box, and Silas Casey had sponges of all kinds and sizes, arranged on a pink cotton-flannel scarf, and there were many others.

Jamie's turn came at last. He had knots—nothing else. But such knots. He had coaxed Uncle Dan to let him come over to the mill one Saturday, and no miser picking solid nuggets from a gold mine could have been happier than the boy looking among the chips and saw logs for his precious knots. If you don't believe knots are pretty go to a saw-mill some day yourself and see what exquisite things you can find. The shadings and streakings are so blended that no one color shows distinctly, but all are merged together in a hazy beauty that would make an artist fling down his brush in despair.

Jamie had shown himself to have an eye to effect, too. At his suggestion Uncle Dan permitted one of the men to make each knot the center of a little square block. Then the boy had joined each block firmly to its mate, and so carefully that it was hard to tell where the joining was, excepting for the difference in color. It took two weeks, nights and mornings, to finish the whole to his satisfaction, but the result was the neatest and oddest piece of mosaic work imaginable. There were red knots and yellow knots, brown knots and black knots, smooth knots and twisted knots, knots with bark on and knots with bark off, knots with tracings like spider-webs, like animals, like human faces, like forests and mountains, windmills and villages, and one that was almost exactly like Niagara Falls; there was a little frosty knot that looked like a country church in winter surrounded by bare-limbed trees but the one he liked best of all was marked in a light, towering shape,

that Miss Nellie had told him was remarkably good representation of the lighthouse at Herrick Island.

The visitors were loud in their expressions of approval of everything. "Such an excellent idea of the teacher!" they said, and all agreed that the boys had shown wonderful taste in the arrangement of their displays. Finally the committee sat down and conferred in low tones, the youthful exhibitors remaining standing.

In the silence that followed Miss Nellie announced, with heightened color in her cheeks: "We will now listen to the committee's report."

Then there was a silence. In his suspense, poor Jamie imagined he heard buzz saws everywhere. He was so wrought up that he started at the scraping of a chair behind him as one of the trustees arose, and wheeled around so suddenly that he bumped up against that gentleman.

"Oh, please, I didn't mean—I mean—I'm sorry!" stammered Jamie.

"Never mind, we can excuse you under the circumstances," responded the trustee. "You are the boy who collected the knots, aren't you? Well, you've won the prize!"

There was a little hush. The other boys stared at each other. Jamie had to catch his breath to save it from slipping away. Had he really won? He looked appealingly into the trustee's eyes. "A good face that boy has," thought the man. But he noted that Jamie's shoes were patched, that his shabby suit was a size too small, that his cheeks were thin and pale, and he was glad of the decision that would give him an outing evidently much needed. "But I'll see that the little chap has some decent clothes," he promised himself. And he kept his promise.—*The Methodist Recorder.*

THE MINISTER'S RESIGNATION

"Let me see," said Miss Eleanor Banks, on the first afternoon of her visit to her aunt at Farmington village, "didn't you write to me last winter your minister had resigned?"

"I guess, perhaps, I did," was the reply, in a somewhat absent-minded tone.

"It seems to me that I got the impression from your letter that the resignation did not cause universal regret," suggested the niece, after waiting a moment for her aunt to enlarge upon the theme.

"Maybe you did," said the old lady, who was apparently absorbed in learning how hard it may be for a thread to pass through the eye of a needle.

Presently she added, with the manner of one who, after all, is not quite willing to let the subject drop: "There were some of the people who thought that Mr. Pease had kind of lost his usefulness."

"He had been here a long time, hadn't he?" asked her niece.

"Yes, that was just it. Mr. Pease had been here going on thirty years: and as you might say, we'd got him learned by heart. We always knew what he was going to say next, and it's no use denying that he was getting to be rather dry in the pulpit. I didn't mind it so much myself, but your Uncle Andrew did, and that was worse. The preaching I could stand, but what with that of a Sunday, and Andrew's talking on about it all the rest of the week, I was beginning to get about beat out myself.

"Every now and then somebody would come around and want him to speak to the minister about resigning. Of course, if anything of consequence is to be done in the parish, it is always your Uncle Andrew that has to go ahead with it. They would argue that Mr. Pease was comfortably off, and his wife had property besides, and so it would be no hardship for him to step aside.

"But Andrew couldn't make up his mind to do it, so things went along, with the society fast running to seed, when all of a sudden, and without any help from anybody, the minister did resign.

"Well, I presume a good many wished to rejoice, but I guess nobody was quite so tickled as Andrew. For a few days it seemed as if he could not do enough to show how kind and grateful he was.

"He did the papering and painting that I had been at him about for two years, and he bought a new parlor carpet that I hadn't so much as asked for. Then he took it into his head that he must get up a farewell reception to the minister.

"Well, all the folks seemed to fall in with that idea, and if you'll believe me, they raised a hundred dollars in gold for a parting gift.

"Of course there was a general invitation to the reception, and we had to hold it in the town hall. Well, after we had all shaken hands with the minister and his wife, Andrew came up front and made the presentation speech.

"I do wish you could have heard him! Of course your uncle is gifted with speech, but I guess he surprised himself that night. Yet he didn't say anything but the truth. Mr. Pease had been a faithful minister—one that had visited the widow and fatherless in their affliction, and been helpful in sickness.

"But it was wonderful the way your Uncle Andrew worked all those good things Mr. Pease had done into his speech. It took hold of us more and more as he went along, until by the time he got through, and handed over the hundred dollars in gold to the minister, about everybody in the hall was having a good hard cry.

"As for Mr. Pease, he could hardly speak at first. But when he found his voice I guess what he said made full as much impression as Andrew's talk.

"He said that he had been simply amazed at the feeling that had been manifested, and it led him to think that perhaps he had been hasty in the step he had taken. Perhaps it was his duty, after all to spend the rest of his days as the pastor of his dear flock. He went on in that way for awhile, and finally he asked all those who desired him to withdraw his resignation to rise.

"Well, there were some queer looks went over a good many faces, but in a minute all those that hadn't been standing before got up from their seats.

"There were to have been other exercises after the presentation. Adelaide Tinkham had written a poem appropriate to the occasion as she had expected it to be, but she slipped around to Andrew and told him not to call on her.

"And the choir had been rehearsing a very handsome song for a week, but it was all about parting, and they would not sing it. When they were called on they whispered together for awhile, and then announced that they would sing 'Blest Be the Tie That Binds,' and they requested all present to join.

"Then we partook of our refreshments, and the reception broke up."

"So you still have the same minister," said Eleanor, with a smile.

"Why, yes, in one sense we do. But, really, Mr. Pease has seemed like a new man ever since. It's wonderful how that reception seemed to freshen him up. He preaches a new sermon almost every Sunday, and the whole parish seems to be alive again. As for your Uncle Andrew, you'd think to hear him talk there was nobody like Mr. Pease. You see, he's bound to stand by that presentation speech. So in one sense, I suppose we've got our change, after all."—*Youth's Companion.*

—It is not enough that you can form, nay, and follow, the most excellent rules for conducting yourself in the world. You must also know when to deviate from them, and where lies the exception.—*Greville.*

TEHUACANA AND THE COLLEGE

Many people have little appreciation of the value of a college to their community. They can understand its financial benefits, what it means in dollars and cents in the way of increased business, but other influences for good make little impression. This is not true of Tehuacana, Texas. During the nearly twenty-five years that the Methodist Protestant Church has had charge of Westminster College the immediate community has been one of the most loyal devoted supporters. They have made unusual sacrifices for its support. This has not been of a spasmodic or intermittent character but constant. During the last twelve months Tehuacana people, by individuals, on the part of classes, societies and the church, have given over $2000 to the college. In the effort to secure five hundred people who will give at least ten dollars a year for five years they have been the first and most generous to respond.

Needless to say the college would have failed long ago had it not been for this wonderfully loyal and generous support. It is an evidence of a high appreciation of the value of the college to the community, not alone from the standpoint of financial benefit but from the standpoint of education and culture. Every family coming into touch with Westminster College has felt its good influences.

Tehuacana is notable for another thing and that is its stalwart Christian character. The great majority of the people are identified with some church and they take their religion and their church seriously. That no doubt explains in some measure their cordial support of the college. If the rest of the Methodist Protestant Church would support our educational program with the same earnestness the future of our schools would be crowded with much greater promise. They are all doing splendid work even under difficult circumstances, but they could and would do better. FRANK W. STEPHENSON.

HERALD'S HONOR ROLL

The following have collected over $20 each on subscription accounts during year:

M. P. Chambliss, Vance,	$117.00
B. M. Williams, Orange,	82.75
J. E. Pritchard, Asheboro,	72.00
H. F. Fogleman, Granville,	62.25
F. L. Gibbs, Liberty-Siler City,	60.00
S. W. Taylor, Burlington,	54.00
M. C. Henderson, Denton,	43.00
H. L. Isley, Saxapahaw,	41.25
D. I. Garner, Why Not,	40.50
J. B. Trogdon, Flat Rock,	35.50
G. H. Hendry, Concord,	35.25
J. D. Williams, West End,	31.50
W. D. Reed, Haw River,	29.00
G. F. Millaway, Mt. Pleasant,	27.75
A. L. Hunter, Pinnacle,	27.00
J. R. Anderson, Albemarle,	26.25
W. H. Neese, Randleman,	24.75
E. G. Lowdermilk, Kernersville,	25.50
T. E. Pierce, Welch Memorial,	24.50
C. L. Spencer, Halifax,	24.50
C. E. Ridge, Davidson,	24.00
A. Ridge, South Lexington,	21.75
J. M. Morgan, Fallston,	20.50
R. A. Hunter, Henderson,	20.25

—The sheep population of Ashe county has been increased 33 percent during the past year and the animals are high in price and hard to buy.

IN HONOR OF THE DEAD

Canoy

Mary Ellen Canoy, wife of Robey Canoy, died October 7th, 1927 at the age of 29 years, one month and twenty-four days. She was the daughter of Mr. and Mrs. J. M. Hinshaw, of New Salem Village. The father and mother, husband and infant son, two sisters and five brothers, immediately survive.

Mrs. Canoy professed faith in Christ some time ago and we believe she was faithful to the end. When conscious of approaching death she left the testimony that she was ready to go.

The final service was conducted by the writer from New Salem church Sunday afternoon. A large congregation assembled to pay the last tribute of respect to one who was loved and held in high esteem by all.

WM. H. NEESE.

Jones

On Saturday, October 8, 1927, an angel bore little Elouise Almelta Jones, daughter of Mr. and Mrs. L. M. Jones, to that heavenly home.

She was only four months, eighteen days old. Her little body was brought to Franklinville and laid to rest beneath a mound of flowers. Rev. J. W. Hoyle conducted the funeral services.

God keep and comfort the dear family at this time.

Eloise, you have left us
And your bright face we miss,
But our Father said,
"Of such my Kingdom is."

God took her home to heaven,
To be with the angel band,
Sometime we hope to meet her,
Then and there, we'll understand.

Weep not for Eloise, Father and Mother,
As you look upon her little bed.
You too must meet her in heaven,
When she welcomes you there.

So do your best and faithful be,
Look to God and trust Him,
Some day, some where, your heartache's will cease,
And your tears forever be dried.

Her Aunt, MRS. JAMES ALLRED.

Taylor

Little Edith Taylor departed this life on Friday evening, September 30, in the Hospital at Rocky Mount. Edith was nine years old in July and was a bright, promising little girl. She was loved by her little school mates and play-mates and she will be greatly missed both in school and Sunday school, as well as in the home. She was taken with appendicitis and was carried to the Hospital and underwent an operation and all was done that could possibly be done for her, but God in his wise providence saw best to take her to the mansions above, to be with her friends and relatives who have gone on before.

Her father preceded her to the grave about six years ago. She is survived by her mother, Mrs. J. C. Taylor, of Ringwood, N. C., and three sisters: Mrs. H. G. Lewis of Heathville, N. C., Mrs. C. C. Viverett of Wilson, N. C., Miss Lessie May Taylor, of Ringwood, N. C., and five brothers: Jno L. Taylor of Winston-Salem, N. C., E. K. Taylor of Whitakers, N. C., Raymond, Alton, and J. D. Taylor, of Ringwood, N. C.

The funeral services were conducted in Union Church by the writer in the presence of a large crowd of relatives, friends and schoolmates, after which the body was laid to rest in the church cemetery beneath a beautiful mound of flowers.

May God's richest blessings rest upon the friends and relatives and especially the family. C. L. SPENCER.

In Memory of Ralph Fields Kirkman

Often I dream of the place of delight,
Jesus went on to prepare,
Yearningly sigh for its mansions so bright,
Knowing little Ralph is up there.

Beautiful city of pearl and of gold,
Set round with jewels so rare,
All of my heart's richest treasures you hold
Since dear little Ralph is up there.

Daily I'm striving to walk with my Lord,
Guarding my conduct with care,
I would be worthy of heaven's reward
Knowing little Ralph is up there.

Trying to keep my life spotless and white
That stainless robes I may wear,
Entering freely, as one who was right,
Since dear little Ralph is up there.

O city of infinite beauty,
Your glory and bliss I would share;
But strongest of all is this longing,
I want to meet little Ralph up there.

Written By His Cousin, MARY MOSER.

A Tribute of Love

It is with hearts full of sadness that we, the members of the Mizpah Philathea class, record the death of one of our most consecrated and faithful members, Mrs. John W. Jones.

In her death we have lost a true friend, one who was faithful in all interests of her church. Whereas, her death has brought sorrow to her family and to the church.

Therefore be it resolved:

First, That we bow in humble submission to His divine will.

Second, That we extend our deepest sympathy to the bereaved family and commend them to the Heavenly Father who doeth all things well.

Third, That a copy of these resolutions be sent to the bereaved family, a copy be spread upon the minutes of the Philathea class, a copy be sent to the Reidsville Review and M. P. Herald for publication.

Miss Ruth Hill,
Mrs. George Harrison,
Mrs. W. E. Jones,
Committee.

—Agricultural exports for the year are the largest since 1922. Those of grains, and of dried apples, prunes and raisins are largely responsible for the total. Exports of dairy products, cattle and meat are the lowest since 1914.

FROM PASTORS *and* PEOPLE

RESOLUTIONS ADOPTED BY THE MEMBERS OF YARBOROUGH'S CHAPEL

Whereas our conference year is closing and as we may not be able to secure the return of our pastor and family, who have so endeared themselves to us during their short stay, and as we, the members of Yarborough's Chapel Church, appreciate the courageous, efficient and fearless stand Brother Cowan has taken toward the upbuilding of our church and community:—

Now, therefore, be it resolved, that we, the members of Yarborough's Chapel Church, assembled do show by these resoluutions our appreciation of Brother Cowan and his co-worker, Mrs. Cowan.

Second, that, if for any reason, Brother and Mrs. Cowan are not returned to us, we bid them God-speed and heartily recommend them to any charge to which they may go, feeling sure that they will intelligently stand for the right as God gives them to see it and our best wishes follow them.

Third, that we appreciate and commend Brother Cowan for the efficient and business-like methods he has assumed in dealing with the affairs of our church. Through his courage, faithfulness and leadership the foundation has been laid whereby our church may grow and prosper as never before.

Fourth, That a copy of these resolutions be given Brother Cowan; another spread upon the record of our church, and another be sent our church paper.

C. D. WATSON,
GLADYS WILSON,
E. M. HIPP,
Committee.

Henderson.—Our pastor, Rev. R. A. Hunter, preached his last sermon of this conference year last night. A large congregation was present and enjoyed the splendid sermon preached. The principal thought of this sermon was the power of prayer. He urged the people to pray for him and for the coming conference.

On Monday afternoon, October 19th, the missionary societies held their meeting at the home of Mrs. J. M. Bowling, with Miss Katie Cook assistant hostess. Mrs. George B. Harris conducted the devotionals, using the "Jewel Box," followed by prayer by Rev. L. W. Gerringer. Following the Roll Call, reading of the minutes and collection of dues, came the report from the "Sun Shine" Circle given by Miss Katherine Hight. Mrs. A. O. Young had charge of the stewardship discussion, and read two very interesting readings from the October Record. Mrs. R. A. Hunter gave the "Foreword and Introduction," of the new Study Book, "A Straight-Way Toward Tomorrow." A very encouraging and helpful talk was then enjoyed, from L. W. Gerringer. The meeting was closed by prayer, offered by Rev. R. A. Hunter. The hostesses then served delightful refreshments.

The Young Ladies' League met with Mrs. H. A. Jordan, last Tuesday night, October 24th. The president, Mrs. Annie Mae McIntosh, called the meeting to order. Devotionals were conducted by Mrs. John Renn. The calling of the roll, reading of the minutes, and Treasurer's report was followed by the reports of various committees. A very important feature of the business session was the motion to divide the society into two circles, a means by which to help raise the necessary money for our missionary budget. The date for the annual bazaar was set and articles collected for same. At the conclusion of the business session the hostess served dainty refreshments carrying out the Hallowe'en idea.

The Philathea class enjoyed a very interesting meeting at the home of Mrs. Clyde L. Finch on Thursday night, October 27th. The vice-president, Miss Gertha Trodgen, presiding. Mrs. R. A. Hunter conducted the devotionals followed by prayer. A very enthusiastic business session was then held and following the various reports, it was voted by the class to send $40.00 to the Children's Home. An annual report from the treasurer showed the amount of $169.25 collected and disbursed during the year. The business session was closed by repeating the class platform. The guests were then invited into the dining room to seek their fortunes. From a miniature well attractively arranged on the dining table surrounded by jack-o-lanterns and autumn leaves, the Philathea's drew their fortunes, the reading of which caused much merriment. The Hallowe'en idea was carried out in the serving of refreshments. The hostess was assisted by Mesdames C. M. Hight, T. E. Beckham, E. O. Faulkner, and Misses Elizabeth Fox, and Eunice Harris, associate hostesses.

The fourth quarterly conference and annual church business meeting was held at the church Wednesday evening, October 26th. Very encouraging reports were heard both from the pastor and the presidents of the church organizations. The financial obligations for the year will be met in full. A number of additions have been made to the church membership.

It was unanimously voted by the conference for the return of the pastor, Rev. R. A. Hunter, and a raise of $500.00 in his salary.

The election of trustees, stewards, and ushers for the following year was held. The lay delegate to the Annual Conference was also elected, Mr. J. B. Hicks.

May God bless all who attend the Annual Conference at Asheboro, next week and direct all that is done there for the advancement of His kingdom. REPORTER.

Bethesda, Halifax Circuit.—Mr. Spencer has been giving us some good sermons along, and congregations have been pretty good. We were sorry to miss one or two night appointments, on account of services at other places.

The family at the parsonage are entertaining their annual visitor, Flu— this time, however, one at a time. Mr. Spencer has so far, not succumbed but reports this morning he thinks he has "the walking kind."

Mr. Bethea was in this section recently and kindly gave us an opportunity to hear about his travels abroad. He made an address in the church here to quite a large audience, many from a distance. The talk was very interesting, delivered in his usual humorous and entertaining manner. We should like very much to hear more.

Last quarterly conference left delegate uninstructed. Mrs. W. R. Neville, of this church, will represent the circuit. Finances are somewhat behind, but a good deal has been paid in since the last quarterly conference, and we understand a "drive" is being made at several churches to collect the balance due. Most of pastor's salary has been paid, and we hope he can go to conference with "a clear sheet." REPORTER.

New Hope, Why Not Circuit.—Our pastor preached for us the fourth Sunday afternoon, also the fifth Sunday night, which will be his last time for this conference year. The fourth quarterly conference met at Fair Grove and unanimously voted for Brother Garner's return. Brother Garner has many friends on this circuit who will welcome him back another year.

We are having a splendid Sunday school at New Hope now. We have elected new officers or rather re-elected most of the old ones.

The Ladies' Aid Society have raised the money and are planning to have the church painted inside at an early date. We are having prayer meeting every Saturday night.

Several of our members are planning to attend our Annual Conference at Asheboro some this week. REPORTER.

Flat Rock, Vance Charge.—Our meeting which started the second Sunday in October, continued until Wednesday of the second week. Making a total of ten days. Brother J. L. Nichols of Crisfield, Md., was our pulpit help. He gave us some very fine sermons. We found him to be a man of great social ability; he was a good mixer and that counts a lot with a preacher. We enjoyed his sermons and his companionship in our homes. Five were added to the church.

We are planning to add Sunday school rooms to our church. Lumber has been hauled to church and work will commence on Tuesday of next week. Our pastor, Rev. M. P. Chambliss, is overseeing the work. We are sorry that conference will interfere with the work, but hope conference will send him back to us. He is such a live wire, he is not satisfied unless he is pushing some new idea to fulfillment. Nothing stands still or stagnates when he is on the scene. I guess we are a selfish lot. But our pastor suits us to the dot.

Wishing the Herald and its patrons every success, I am as ever, a well wisher.
REPORTER.

High Point.—At the Sunday morning service the election of church officials for the coming year was held. The committee appointed for the purpose, through its chairman, Mr. Vernon W. Idol, made its report, which was voted on and elected by the congregation. The Board of Trustees, Class-leaders, Board of Stewards, Music Committee, House Committee, Church Treasurer, Reporter, etc., a list of whom would be too long for this space, were elected. The Sunday school superintendent was not selected at this time, but the place will be filled later. We feel that the church has competent officers, who will fulfill their duty well and in a very capable manner. Rev. P. E. Lindley then delivered an enthusiastic and inspiring sermon on "Our

Church Home," basing his message on Psalm 122:1, "I was glad when they said unto me, Let us go into the house of the Lord." Mr. Lindley compared the church to a family home, and as Edgar Guest says, "It takes a heap of livin' in a house to make a home," so it takes regular attendance at church to makes us feel at home there. He says he knows personally every member who comes to service every Sunday morning, but many members he does not recognize when he meets them on the street. He says that our congregation is not half as appreciative of our beautiful house of worship as it should be. He encouraged each one to feel that he is an important part of this great plant, and has a great work to accomplish. One member is just as useful as another, be he minister, steward, member of the choir, trustee, organist, or treasurer. The ushers bear a very important duty in each service, for they greet the stranger who comes to our door, and make him welcome at our services. Mr. Lindley says that the First church, with its splendid plant, its members of talent and consecration, its wonderful organ, and all the various organizations with efficient leaders, is an untold power for righteousness in our city, and has a future of glorious possibilities. After the sermon, ten persons were received into membership, five being children from the Junior church, who were baptized by Rev. E. L. Ballard, two persons united on confession of faith, and three by certificate. This brings the total of those who have united since last November 1st to 66. At this service, the choir rendered a beautiful anthem, "Christian, the Morn Breaks," and Mrs. J. Hobart Allred sang a lovely solo, "Art Thou Weary?" Prof. Dan W. Smith played the Pipe Organ in his usual charming manner. At the evening service Rev. E. L. Ballard brought an inspiring message on "Taking Stock."

On Monday afternoon the Mission Study Class enjoyed an unusual treat when the Study Book of the Foreign Society, "A Straight Way Toward Tomorrow," was presented by Mrs. R. M. Andrews. She gave a most comprehensive and interesting resume of the six chapters of this delightful book, which was written by Mrs. Mary S. Platt, who has been a missionary to Persia. The keynote of this book is to make the world safer and saner for the future generation. The first chapter, "A Safe Way for the Children," with sub-division of Child Welfare tells of the destructive forces, War, Infant Mortality, Child Labor, etc., and constructive forces, Orphanages and Homes, Red Cross, Christian Education, etc. The second chapter is "The Starting Point," which deals with the Christian home; chapter three, "The Broader Outlook," deals with Education, Books and Reading. The fourth chapter, "The Compass," treats of Christian Education through Kindergartens, Sunday schools, and many others. Chapter five, "Companions of the Way," discusses Social Progress, and the last chapter, "Unto the Perfect Day," tells of World-wide Friendship, which will be the great influence to end all war and bring "peace on earth, good-will to men." This is the very best and most interesting study book that we have ever had, and Mrs. Andrews presented it in a most pleasing and charming manner. The Study Course is greatly indebted to her for this clear, concise presentation. Mrs. J. H. Allred brought the meeting to a close.

All those present, 28 in number were invited downstairs to the Assembly room, where delicious refreshments were served by Mrs. Geo. T. Penny, assisted by Mrs. S. S. Coe and her beautiful little daughter, Mary Anderson, in Hallowe'en costume and Miss Elizabeth Welch. A delightful social hour followed.

We were delighted to see Capt. A. M. Rankin at church Sunday morning after an absence of six weeks; he is looking well, and we rejoice to know that he is on the road to recovery from his recent severe illness.

A number of First church people are planning to attend Conference at Asheboro for a whole or part of the time.

Union Grove, Forsyth Circuit.—We are glad to say that we are still alive. Our Sunday school is doing very well, but could be lots better and we are hoping and praying that it will soon be better attended. Our good pastor, Rev. Geo. L. Curry, came the third Sunday in September and filled his regular appointment and preached a splendid sermon to us after which he administered the Lord's Supper of which nearly all present partook.

We have elected officers for the coming year. Mr. V. A. Berrier was elected superintendent for our Sunday school. We all wish him great success in this year's Sunday school work. As our pastors are about to go to Conference we are praying that this next year will be the greatest year in the work of the Lord for them and every one else.

BERTHA MOCK, Reporter.

Liberty.—Last Sunday we had a good attendance for Sunday school. At that time Rev. Mr. Lloyd of Asheboro made a very interesting and instructive talk.

At the eleven o'clock hour we held our Rally Day service. The program, in charge of Mrs. J. W. Curtis, Mrs. S. M. Smith, Misses Ruth Crowson and Helen L. Hanner, was well rendered. The three smaller classes of the Sunday school took part in the program.

At the fourth quarterly conference, held Sunday afternoon, written reports were made. We were all glad to learn that all claims have been paid in full. A delegation from Siler City requested that their church be made a mission station. Mr. L. L. Wren expressed the sentiment of the entire membership when he said that our churches have made more progress in the past two years than they have ever made before. This speaks well for us because during that time our pastor has been away at school for over half the time. At the close of the meeting a rising vote of thanks was given to our pastor. Mr. Gibbs then assured us that the fine progress has been made possible by the cooperation of the membership. Mr. H. Boyd Reitzel, who had been previously elected as delegate to the conference, stated that it would be impossible for him to attend the conference. Mr. John W. Curtis was unanimously elected to represent Liberty at the conference.

At the evening service our pastor delivered a very forceful sermon. Special music was rendered by Miss Adelaide Zimmerman, who very beautifully sang, "The Task."

Following the evening service a business meeting was held. At this time the officers for the coming year were elected. They are as follows: T. L. Smith, superintendent; W. M. Hanner, secretary-treasurer; Miss Ruth Crowson, organist, Mrs. J. W. Curtis, choir-leader; Mr. A. S. Pickett, chairman of the trustees; Mr. W. M. Hanner, chairman of the stewards; Mr. T. L. Smith, chief usher, and Helen L. Hanner, press reporter.

REPORTER.

First Church, Concord.—This church has things in readiness for the conference. We are a hundred percent church. All claims are paid in full. The quarterly conference was held Wednesday evening, last, and reports showed a net gain of forty-one members for the year. That $2,100 had been raised for Missions and Education. The Sunday school with an enrollment of 367 raised for all purposes $1,300. For building more than $6,000 and for all purposes a total of $13,000. The salary for another year was advanced $200.00.

By a vote of the congregation on yesterday the delegate was unanimously requested to ask for the return of the pastor for another year.

Two large congregations greeted us on yesterday, the closing day of the year, and the spirit of the services was fine.

G. H. HENDRY, Reporter.

Kannapolis Church.—This little band is also in readiness. The salary is fixed at $600.00. They have a house and Tabernacle and grounds for which they paid $3,000 on which $2,200 is in the form of indebtedness. They have raised for all-purposes since organization in June about $1,200. They will have a delegate to represent them at conference. This is a fine field and with proper leadership next year they ought to advance rapidly.

G. H. HENDRY, Acting Pastor.

Lexington, State Street Church.—The fourth quarterly conference was held last Friday night. Very encouraging reports were read from the different departments of the work.

A vote was taken as to whether there should be a change of pastor and the call for Mr. Bethea's return was unanimous.

Last Sunday was one of the largest in attendance, both at the Sunday school period and at the eleven o'clock hour, at which time the Sacrament was administered. Brother Way was present and assisted Brother Bethea.

Mr. Harold Lanier is our delegate to the conference Some others of our folks are planning to attend part of the time.

The Christian Endeavor society has a drive on for new members in the form of a contest, the members being divided into two sections. The side winning will be given a banquet by the losing side.

Mr. and Mrs. Holt of Spencer, N. C., were with us Sunday morning. We were all pleased to have them with us. Hope they come again.

REPORTER.

Haw River Circuit.—We are just closing our fourth year on this charge, and while we have not made the progress that we would like, still we are gratified when we remember that substantial progress has been made. Pastor's salary has been increased $200, a beautiful church has taken the place of the old one at Mizpah. Three pianos have been added; the totals raised by the charge has increased $1,000, considerable funds are being raised to build at Midway and 97 additions have been made to the churches. Having served this good people for four years at the last quarterly conference, against the protest of our

friends we tended our resignation. Preaching three times a day for four years has been rather trying to us.

Some preacher will have the opportunity to serve some of the best folks in the N. C. Conference.

As a climax of the year last night the good people came in on us and gave us one of the biggest poundings we have had. We only wish we could at least, in a measure, repay them for this kindness W. D. REED.

English Street Church, High Point.—We are just starting our new conference year and want to do some real work in our Ladies' Aid Society this year. Will the ladies of the different churches please send us ideas for conducting our society—for raising money—also clippings, readings, songs, etc., for giving entertainments. We will appreciate anything from any one. MRS. R. S. RUSSELL.
Station C.

Mt. Hermon, Mt. Hermon Charge.—The fifth Sunday in October, the pastor, Rev. J. Elwood Carroll, preached his last sermon of the conference year, from the text: God forbid that I should glory save in the cross of Jesus Christ. A more appropriate text could not have been used to close the year's work.

Three members were received into this church. Two infants were baptized. The Lord's supper was given to a large crowd—a big percent of it, young people.

Joe Holmes, Lois Coble, Ruby Isley, of High Point College, Mr. and Mrs. H. A. Garrett of Friendship church worshiped with us. Glad to have them. The conference year has ended, but we hope the pastorate of the present pastor has not. Mt. Hermon church has never had a pastor loved more. Some one asked, "Is he such a good preacher, or is he a good worker?" The answer is, both. His sermons have been good, and as a worker he is on the job until it is finished.

The union meeting of the three Senior Christian Endeavor societies on this charge was held at Friendship Friday evening. Games were played, weinnies roasted and all had a pleasant time. The standard efficiency chart was adopted two months ago and a banner offered the society winning the highest number of points. Mt. Hermon stood highest with Belmont a close second. The next meeting will be at Belmont the fourth Friday evening in January. REPORTER.

P. S. Mrs. T. P. Nicholson presented a flower basket to the church. This was prized very highly by her daughter, Addie and because she, Addie, loved her church so much her mother gave the basket to the church

Community Church, Thomasville.—Mrs. T. G. Perry has undergone an operation at the High Point Hospital; her many friends are glad to know that she is improving steadily.

Rev. H. W. Maier and J. W. Boyles, delegates, are preparing to attend conference.

We are indeed fortunate in having Rev. and Mrs. Maier with us. They are such fine teachers, preachers and workers, and we confidently expect their return.

The Woman's Auxiliary is planning to hold their bazaar on the 11th and 12th of November. A musical program will be rendered on Friday evening of the 11th and Saturday evening the 12th will be "Stunt Night," the public is invited. MRS. J. W. BOYLES.

Woman's Missionary Department

Miss Esther Ross, *Editor*
Miss Mary C. McCulloch, *Assistant*

Address matter for immediate publication in this department to Miss Mary C. McCulloch, 1705 Asheboro Street, Greensboro, N. C.

THE SEVENTH DISTRICT MEETING

The District Meeting of the W. H. and F. M. Societies of the Seventh District was held on Sunday afternoon at Mt. Pleasant Church, Mrs. J. W. Boyles, District Chairman, presiding.

Mrs. E. S. Welborn, secretary, called the roll of churches. High Point (First) responded by eight ladies present; Lexington (State Street) by nine; Thomasville (Community), five; Thomasville (First), six; Shiloh, N. Davidson, had seventeen present; Mt. Pleasant members and friends made a well filled church.

Devotionals were conducted by Mrs. Boyles. Mrs. H. W. Maier capably explained our study book for this year, which is "A Straight Way Toward Tomorrow," by Mary Schauffler Platt. The theme of Mrs. Maier's address was the rights of childhood through play, education and careful training on the part of parents in the home. She spoke of the destructive forces as war, infant mortality, childlabor, ignorance, irreligion, and then of the constructive forces at work in the world to combat the destructive, such as orphanages and Red Cross, health programs, protective legislation, Christian education, and personal knowledge of God. Miss Mary Young, Dean of Women at H. P. College, spoke on Missionary Education with Children and Young People. Mrs. R. M. Andrews of High Point spoke on the Importance of Holding the Thank-Offering Services. Mrs. C. L. Whitaker spoke on Life, Memorial, and Perpetual Members. Rev. Clyde Auman, a missionary to Japan for six years, who is home on furlough, spoke on the need of our people's studying about the people of other nations, their customs, habits, etc., and especially who our missionaries are and where they are working. He said the Japanese, even the girls and boys, were studying about us and our America.

The Church was filled with interested and attentive listeners, and an invitation from Shiloh church delegation was accepted for next district meeting.

The Leonard sisters from Shiloh church sang very sweetly the appropriate hymn, "He Paid the Cost." Mrs. J. W. Boyles was re-elected chairman and Mrs. E. S. Welborn secretary. M. B.

WOMAN'S AUXILIARY MEETS WITH MRS. GLOFF

The Woman's Auxiliary met at the home of Mrs. Robert Gloff on Thursday afternoon at 2:00, the devotionals being conducted by Mrs. J. W. Boyles, and the first chapter in our new textbook, "A Straight Way Toward Tomorrow," was taught by Mrs. H. M. Maier; her discussion was on Child Welfare Work in the World.

The circles made the very best reports which they have ever made, in this meeting, Circle Number One reporting 786 points for the month and turned over to the Auxiliary $19.25; Circle Two reported 420 points and turned in $17.65; Circle Three reported 580 points and turned in $37.00.

The three circles made very fine reports on their bazaar preparations; also reports were made by the three bazaar committees, Program, Advertising and Dinner.

Mrs. Ralph Clodfelter was made the Secretary of Christian Education. She will prepare one program for us on the Christian Education program of our church.

M. B.

SUNDAY SCHOOL

Lesson for November 6.—Amos Pleads for Justice. Amos 5 and 7.

Lesson for November 13.—Hosea Preaches God's Love. Hos. 6, 11, and 14.

CHRISTIAN ENDEAVOR

Topic for November 6.—What Should Be the Christian's Attitude toward War? Matt. 5:9, 38-48.

Topic for November 13.—The Good and Bad in Newspapers and Magazines. Matt. 4:23-25; Jude 10-13.

—Mrs. Ledbetter, mother of the late Rev. J. A. Ledbetter, is very ill and her recovery is not expected. She is about 100 years old. She lives at Julian.

—Mr. W. M. Sherrill, editor of the Concord Times, pays a fine tribute editorially to the worth of Mr. R. P. Benson who recently retired from business after 40 years of service in the office of the Times. Our own people in Concord know also the worth of Mr. Benson, for he for years until his recent removal has been the popular and faithful teacher of the Baraca class in our Concord church. It is gratifying to read such commendation of faithful and efficient service. It shows appreciation of a rare combination of the best qualities of heart. Why Mr. Benson went to Eastern Carolina to spend his days of retirement we do not know.

—The Christian Endeavorers of Mexico met during the National Convention of Evangelical Churches last summer in the city of Saltillo, Coahuila, and at the meeting a confederation of young people's societies (Christian Endeavor, Epworth League, and Baptist Societies) was discussed. A brief commemoration service was held in memory of Dr. Clark, at which not only endeavorers, but a leader of the Epworth League, took part. All through Mexico memorial meetings have been held. An interesting fact is that members of the state union cabinet pay their own expenses for correspondence, telegrams, and travel, in order to lighten the burden of the treasurer.

—A law recently passed by the North Dakota legislature makes compulsory the display of a copy of the Ten Commandments in every schoolroom in the state, beginning with the current term.

—Ancient Egyptian surgeons got along very well without anesthetics. Having hit a patient on the head in just the proper place, they would proceed to operate while he was unconscious from the blow.—Exchange.

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J. F. McCULLOCH, Editor and Publisher

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OUR CHILDREN'S HOME

Offerings by Churches and Individuals

Zoar, Mecklenburg, $2.30; Antioch, Mecklenburg, $5; Salem, Saxapahaw, $3.68; Pleasant Hill, Cleveland, $6.05; Elbaville, Mocksville, $20.10; Friendship, Fallston, $6.90; Harris Chapel, Vance, $2.43; Oak Grove, Cleveland, $4.90; Shady Grove, Tabernacle, $3.13.

Offerings by Sunday Schools

Pleasant Hill, Spring Church, $6; Spring Church, Spring Church, $2.36; Bess Chapel, $3.20; Caroleen, $4.15; Hickory Grove, Guilford, $1.13; Liberty, Siler City, $5; Union Chapel, Granville, $14.77; Mt. Pleasant, W. Thomasville, $.88; Liberty Hill, Anderson, $7.60; Mt. Carmel, South Davidson, $15; Henderson, July, August, September, and October, $37.43; Brown Summit, Haw River, $1; Bethesda, Halifax, $1.50; Concord, $25.00.

With this report we close this Conference year, and to all who have contributed in any way to make it possible for this Institution to go forward and meet its obligations, we are profoundly grateful.

May we all resolve in the beginning of this new year to do even more to help sustain and maintain this great work of developing young lives for the future.

Mr. E. L. Douglas, recently remembered us with 150 ever-bearing strawberry plants.

The Efland Ladies' Aid Society have helped us to prepare for the winter by giving us two nice quilts.

We have been, and still are in very great need of silverware and bed linens, however, this was partly relieved by the Missionary Society of Hickory Ridge, Forsyth Circuit, this week, when they very generously remembered us with some nice silverware and eight sheets.

For all of this help we are truly thankful.

E. F. ALLMAN, Superintendent.

—Corn borer ravages in the states east of the corn belt were serious. Illinois, Iowa and Missouri, always large producers, have small crops and only in Kansas and Nebraska was there approximately normal production. Government estimates indicate a crop 86 million bushels below that of last year and 200 millions below the five year average.

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REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$181,217.99
Mrs. J. L. Thornberg	3.00
Miss Mabel Thornberg	3.00
J. E. Moore	25.00
Troy Stanford	5.00
J. W. Shaw	5.00
S. V. Coble	10.00
Rev. S. W. Taylor	5.00
Miss Annie Williams	35.00
T. T. Stafford	3.50
W. A. Glenn	5.50
Mrs. C. C. Durham	5.00
D. B. Moore	5.00
Mrs. D. D. Glenn	20.00
	$181,347.99

Endowment Insurance Fund

Amount previously reported	$8,777.21
Rev. B. M. Williams	10.00
Mrs. B. M. Williams	5.00
Mrs. Irene Hastings	5.00
O. N. McPherson	10.00
M. A. Coble	25.00
W. A. Davies	5.00
	$8,837.21

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ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.
VOLUME XXXIV GREENSBORO, N. C., NOVEMBER 10, 1927 NUMBER 1

Pres Elderdice 5dec8
Westminster MD

The Recent Session of the Annual Conference

It began on Wednesday forenoon of last week and ended on Monday afternoon of this week. It was the third Asheboro Conference. The first was held 33 years ago, the second 25 years ago. The present commodious Asheboro church has been built within the last decade, we believe.

President Dixon delivered his annual message the first day of Conference. This we published last week. Rev. L. W. Gerringer preached the Conference sermon. The roll of the honored dead was called. Communion service was held. Lunch hour followed. The ladies of the church served splendid meals in the basement of the church at noon and at night.

In the afternoon of the first day officers of the Conference were elected. The Conference seemed to have made up its mind as to who should be its officers. On the first ballot Rev. S. W. Taylor was elected president by a large majority. The other officers were elected unanimously through the secretary's ballot; Rev. C. W. Bates, Secretary; V. W. Idol, Treasurer; Rev. H. F. Surratt, Statistician; Rev. Charles B. Way, Reporter. Rev. F. W. Paschal was chosen Assistant Secretary.

Rev. T. H. Lewis, President of the General Conference, came on Wednesday and delivered a stirring address. He spoke of the church's duty to the inactive and unprofitable church member. Formerly it was thought the thing to do to turn him out, but a more Christ-like spirit now prevails and it is seen to be the church's work to try to save the inactive from their inactivity, the sinful from their sins, by bringing them to Christ. We should beware of a Pharisaic spirit of self-righteousness in our attitude toward our imperfect fellowmen.

The foreign missionary interests of our church were represented before the Conference by Rev. S. W. Rosenberger, Secretary of the Board of Foreign Missions, by Dr. Roberta Fleagle, returned missionary from China, and by Miss Annie Forrest, Field Secretary of the W. F. M. S. Home Missionary interests were represented by Mrs. A. G. Dixon, president of the W. H. M. S., and by Mrs. N. C. Nicholson, of Mebane.

Our educational work was represented by Rev. F. W. Stephenson, Secretary of the denominational Board of Education.

Dr. J. H. Straughn was present to speak of the Centenary Gratitude Gift. He made a powerful appeal for this gift by showing the suitableness of it, not merely to express our feelings of gratitude to God for His good providence and His inspiration in the first hundred years of our existence as a church, but also to put our church boards in a position to do much more work for the interests to which they are consecrated. All our people will have opportunity to make their thank-offering between this time and May 1. It is the plan to present the Centenary Gratitude Gift of $100,000 to the General Conference in its session in Baltimore next May. North Carolina is expected to contribute an aggregate of $12,000, which is an average of less than fifty cents per member.

Someone spoke of this as a "talking Conference." Really, all our conferences are talking conferences, and our memory runs back to the time when talk was very abundant and some of it very poor in quality. Our impression of this session was that it put in the time in an earnest way, trying to find out the thing to do and then do it.

Some new subjects appealed for attention. In addition to the Gratitude Gift, there was the matter of group insurance. This took a good deal of time, and was not thoroughly gone through, but was left in the hands of a committee for completion. Seventy-five per cent of the ministers and preachers must agree to be insured in order to meet the requirement of the insurance company, the Prudential Life. It seems to be an unusual opportunity to get insurance in a strong company at a low rate.

This was the year for the election of representatives to the General Conference, and this consumed considerable time. Rev. T. M. Johnson appealed for the election of some women as representatives, asking that he be not elected, but that some woman be elected in what might have been his place. The electors granted his request as will be seen by the list of representatives in another column of the HERALD.

Dr. Garber, of Duke University, came to present the fraternal greetings of the M. E. Church, South, which he did in a pleasing manner. Dr. C. E. Forlines responded in a fitting way.

There were three lady-members of this Annual Conference: Mrs. W. R. Neville from Halifax; Mrs. H. C. Nicholson from Mebane, and Mrs. C. F. Marbry from Porter. They perhaps talked some, but we heard them make no speeches before Conference.

Brother Wiley Ward, of Asheboro, who served on the Stationing Committee last year, was chosen for the same service this year. The Conference perhaps had not forgotten Brother Pritchard's statement quoting somebody else to the effect that Brother Ward could deny your request in such a manner that you would feel better over it than you would if somebody else had granted your request. In rendering the report of the Stationing Committee to Conference Brother Ward advised that the lay member of the Stationing Committee be not chosen from the church with which the Conference is held. The report of the Stationing Committee is given on another page. It represents, we believe, the honest judgment of the Stationing Committee. As always, the committee received conflicting requests and of course could not grant all. We believe they did the best they could. Unfortunately a few charges were left unsupplied and a few ministers were left without charges, but later adjustments may remedy this. Let us pray God's blessings on every pastor and every charge and resolve to make this a year of honest, earnest work for Christ and His cause. The realization that Christ is the Head of the Church and that He is constantly active trying to direct

(Continued on Page Nine)

THE CONCORDANT VERSION AGAIN

To the Editor of the METHODIST PROTESTANT HERALD:

Dear Sir:

I must thank you for the very gracious spirit of your review of the Concordant Version. I am sure you would be far more favorably impressed if you had time and opportunity to make a full examination.

The main principle of the version is correctly stated, yet it is *not* driven to such extremes as to *always* use the same word. On page 51 of the Introduction I give an example where the Concordant Version uses *seven* different English words for one Greek word. You really agree fully, that only one should be used *when there is no valid reason* for a change.

As to *hupostasis* in Heb. 1:3. Why should you assume that "person" is meant? Every translator I know of is evidence that "person" is *not* correct, for *all* change to another term. Even the revisers altered it to "substance." I have never been able to comprehend what the *image* of a *substance* is intended to convey, while the image of a person gives me the wrong idea of an inanimate picture or statue of a bodily form. "The Emblem of His assumption" is a concise statement of a marvelous, though long lost, truth. God *assumes* a variety of relations toward His creatures, such as Saviour, Father, as well as Elohim (Arbiter), Jehovah, and all that is represented by the Divine titles in the Scriptures. The Son of God is the Emblem, the Impress, the tangible expression of all the divine assumptions. The accompanying articles was written long ago, but will explain more fully what I mean.

I claim that, in this instance, the concordant method has not only correctly rendered a difficult passage, but has rescued from oblivion a truth hopelessly lost because of a discordant rendering.

In my complete edition I give *both* a literal and an idiomatic version. This method discovers new truth. This, its greatest excellence, is what makes it unpopular!

If you would compare the first verses of John's Gospel with the original and consider all the concordant evidence, what at first seems strange, will reveal new and hitherto hidden elements of truth.

If you should consider all the occurrences of the word translated "son" in Acts 3:13, I am sure you would realize the difficulty of rendering it in *truthful* English. No one seems to object to the A. V. rendering of this word—"child"—in Acts 4:27, 30. They usually translate it "servant." Why not render it uniformly as "boy?" To me it is not nearly so queer as "child."

The concordant method recovers so much lost truth, and opens up the mind of God in such a marvelous way that its *apparent* defects of form are trivial compared to the vast advance in *truth*.

Yours in His blessed service,

A. E. KNOCH.

The Divine Assumptions

By A. E. KNOCH

Among the glories which grace our Lord Jesus Christ is one of surpassing interest and splendor, but this, like many another gem in His diadem, has been long lost and forgotten. It is brought before us in that galaxy of glories which graces the opening of the epistle to the Hebrews.

Like every inspired gem, it is fitly set. The world to come was allotted to Abraham, the father of the Hebrews. So now Abraham's greater Son, is set forth as the Allottee of all. The nation of Israel is the conian nation and so we see Him as the Maker of the eons. As these cons are made for the display of God we are now introduced to the One who is to be the means of His revelation. First He is the Effulgence, or out-shining, of God's glory. And then He is introduced to us as the impress of the divine assumptions.

In meditating upon the relations between God and His Son, it will be our wisdom to observe and preserve the figures and illustrations which He Himself suggests rather than any of our own invention. "The effulgence of His glory" leads us to the most notable of all natural representations of God's glory, the sun.

The sun itself is not visible to human eyes. What we see is the luminous photosphere or radiance which surrounds it. What we feel is the radiance of which it is the source. In the richer Hebrew tongue two terms are used to describe the sun. One, referring to the sun itself (Job 9:7) is but seldom used, but the other, the common term, refers rather to the radiance of the sun, its shining. Thus when we read the phrases at which so-called scientific scholars scoff, and are told that the sun rises and sets, moves and stands still, gets hot and scorches, it is not the astronomical idea of the sun which is intended, but the phenomenal thought—the sunshine—which is suggested. By appealing to the poverty of our language and not noting the precision of the tongue of inspiration the wisdom of the wise has confounded itself.

All our physical blessings are borne to us by sunbeams. All light and life relies, not only on the sun, but on its radiance, its effulgence. Should the sun shut in its beams and shroud its shining it would be like God apart from the offices of His Son—unappreciated, unknown, inscrutable. And so He is to all who have not seen and felt His light and love as these radiate from His Effulgence.

To us who know God and all His warmth of love and life-giving illumination, He still remains invisible. But by His Son His glories have filled our hearts with blessing as the sun's beneficent beams spread blessing on the earth.

The next illustration, in which we are particularly interested at this time, brings before us quite a different picture. Just as this page is printed from type whose form corresponds to that of the characters which appear before the reader's eye, so it is with God and His Son. The type and its impression are distinct and different in many ways, yet, so far as the interpretation of thought is concerned, they are one. The printer who reads the type and the reader who scans these lines are impressed with precisely the same ideas. So the Son of God is the Impress of His assumptions.

This phrase has been variously rendered. The Authorized translates "the express image of His person." That this is rather in the nature of a commentary, or a suggestion as to what they thought it meant, rather than a true rendering of the original, is manifest when we note their translation of the word here rendered "person" by "substaance" in the first verse of the 11th chapter. "God is Spirit." How, then can we speak of His *substance?* The Greek word here translated "substance" has been rendered *confident* (2 Cor. 9:4), *confidence* (2 Cor. 11:17; Heb. 3:14), and the Revisers have followed the A. V. in using *substance* in Heb. 11:1. But faith is not substance. In fact, it is quite its opposite.

In order to rest satisfied as to the meaning of this important word we will need to find an expression which will

fit into the context of each of its occurrences. "Confidence" seems to suit the Corinthian contexts fairly well. But the apostle has shown more than simple confidence. He has expressed this to others. He has *assumed* that they were ready and feared lest this assumption may not be true. Here we have hit upon an expression which will fit each occurrence as a key fits the lock. It does not strain the context but fills its place perfectly and opens up the significance of the passage. Using this as the basis of a concordant version we have this satisfactory definition of faith (Heb. 11:1):

"Now faith is an assumption of what we are expecting, a conviction concerning matters which we are not observing."

Faith in God's word rests, not on evidence, but rather exists because of the lack of it. It is a *conviction* concerning matters where evidence is withheld. It is an *assumption* of that which we are expecting. All our blessings, like those of the worthies of this chapter, may be perceived afar off, and may be greeted, but have not yet been obtained (Heb. 11:13).

Faith, as related to hope, or expectation, *assumes* all the force and flavor of the longed for object. The fulfillment of faith alone can substantiate it. But faith refuses to wait for fact and takes for granted that He who has spoken will not fail to fulfil His word.

Palestine, we assert, belongs to Israel. That is faith. In fact, it is the territory of the Turk. But we *assume* that God's word is true and that the Turks have only a temporary term.

Faith, then, is the *assumption* of that which we are expecting, and when we transfer this thought to the phrase in the first chapter of the epistle, it not only fits perfectly but suggests a vast field of almost unexplored truth. The Son of God is not the image of God's *substance* or *person* (whatever these may mean) but the Impress of His Assumptions. He made the eons. Throughout these eons God places Himself in various attitudes and relations to His creatures. He *assumes* various characters; He is Creator, Ruler, Provider, Master, Husband, Father. He is Jehovah and Elohim. He assumes these parts, but how can His creatures become aware of His assumptions? How can they know His relationship to them? He makes this manifest through His Son, Who is the Impress of these assumptions.

The Greek word for "impress" is the source of our word "character." Indeed, the Greek word, transliterated, is *charakteer*. It occurs only in this passage, but, with another affix, marking the fixed result of a stamp or die, it is used often in the Revelation to denote the "mark" or stamp of the beast. It is also used in Acts 17:29, where it is translated "graven." Idols were sculptured to depict the character of the god or goddess which they represented. Hermes (Ac. 14:12 Mercurius) with his herald's staff and winged sandals is proved to be the messenger of Olympus; Artemis (Acts 19:24, 27, 28, 34, 35 Diana) was known as a huntress by her pack of dogs; while Zeus (Acts 14:12, 13 Jupiter) proclaimed himself by his sceptre and his throne. But the Son of God is no mere *charagma,* no sculptured image of His God. He is a *charakteer,* and displays Him by His words and works, by a life of love and a dread death, by a radiant resurrection and an august ascension. He is the facsimile of God's assumptions, their *character*-istic presentation. In Him God's peculiar and salient attributes are converted into terms of human speech and action. When God is indignant He frowns, when He rejoices then the smile will play upon His Beloved's lips.

He is the impress of all God's assumptions. It is vain and vicious to drive in a wedge, as we so often do, between the Son and the Father, as though there were as little sympathy between them as there is in the average human family. He and His Fathere are one just as He and His saints are one. This unity is one of spirit, not identity of personality.

Failure to apprehend the truth that our Lord is the Impress of all the Divine Assumptions has led to many a self-imposed difficulty. Some passages prove that He is Adonai, not Jehovah. Other passages make it clear that He *is Jehovah.* Still others give Him the title of El or Elohim.

"The Lord (Jehovah) said unto my Lord (Adonai) (Ps. 110:1; Mt. 22:44) seems to show clearly that David's Lord was *not* Jehovah. Yet it is David who speaks of the crucified One "I beheld the Lord (Jehovah) always before my face . . . " (Ps. 16:8; Acts 2:25). Thus, while we *infer* from one of David's utterances that He is *not* Jehovah, we have clear evidence from another passage that He *is.*

The same is true of the title Elohim. In Heb. 1:9 Elohim is called His God. Yet in the preceding verse He Himself is called Elohim.

In His distress on Calvary He calls upon El, "Eloi, Eloi" (Mt. 27:46), yet in the very same book He Himself is called Immanuel—El with us. This, too, is the title given the Son as the Creator (Heb. 1:10; Ps. 102:24-27).

In the Greek Scriptures Master or Lord is used indiscriminately of the Adonai or Jehovah of the Hebrew, yet this is the peculiar title which is used to distinguish Him from His God. "There be gods many and lords many, but for us there is one God and one Lord (1 Cor. 8:5,6).

Often is God spoken of as the God and Father of our Lord, Jesus Christ. Yet the title God is not denied the Son. Thomas acknowledges Him to be his Lord and his God, and is not rebuked for his confession (Jn. 20:28). There is a strong probability that He is called "the Only Begotten God" in the first chapter of John's gospel (*v.* 18). The same apostle tells us that He is the true God (1 Jn. 5:20). The apostle Paul characterizes Him as "God over all, blessed for the eons" (Ro. 9:5).

Indeed, while the title Father is the one most distinct from the Son, He is the Impress of the Divine Fatherhood, too. He told His disciples "If ye had known Me, ye should have known My Father also; and from henceforth ye know Him and have seen Him. Philip saith unto Him, 'Lord show us the Father, and it sufficeth us.' Jesus saith unto him, 'Have I been so long time with you, and yet hast thou not known Me, Philip? *He that hath seen Me hath seen the Father;* and how sayest thou 'Show us the Father?' Believest thou not that *I* am in the Father and the Father is in Me? The words that *I* speak unto you I speak not from Myself; but the Father that abideth in Me, He doeth the works. Believe Me that *I* am in the Father and the Father in Me" (Jn. 14:7-11).

From all of these examples it is evidently beside the mark to seek to limit any divine characterization to Deity, for we cannot hear Him apart from His Expression, we cannot see Him apart from His Image, we cannot perceive the characters He assumes apart from the Impress of His assumptions. This does not obliterate manifest differences of identity and personality. Indeed, we are forced to distinguish between the Image and its invisible Original, we cannot confuse the Expression with the One Who speaks, and we are not distressed when the Impress is spoken of in the same terms as the Assumption. The one great Mediator between God and humanity is fully authorized to speak and act as God; and to receive the honors which are due God.

STORING GLADIOLUS BULBS

By Luther K. Long

Here we are well into the month of November, and the last stalk of my gladioli completed its flowering only a few days ago. Four months, from July first to November first, is a long blossoming season. That means, of course, the planting of a large number of bulbs—some early, some mid-season, and others late. I should have begun planting around the first of March, in which case there would have been flowers at least as early as the middle of June.

It is impossible to say which gives the most pleasure in the garden, a large block of mixed gladiolus blossoms, or separate blocks of isolated colors. A Jacob's coat effect, where you can wander among many shades of color and many sizes and shapes of flowers, certainly has delights peculiar to itself. Then, it is great to get into a concentrated mass of blossoms of a single sort—scarlet, crimson, pink, yellow, white, deep purple, light or dark lavender—to mention only a few of the many shades. When you wish to pick a bouquet, you can select from a block of mixed colors whatever best meets your need at the time; while from blocks of single sorts you can gather arm-loads of one kind and then combine the separate colors into bouquets to suit your fancy or the occasion on which you desire to use them.

For the amateur grower mixed planting is, perhaps, the best method; but there should always be a fair proportion of really good sorts in the mixture. Using the mixture, the amateur has a better opportunity to study the nature and habits of these wonderful flowers, and he can build up his collection gradually, increasing by multiplying and buying the sorts that most strongly appeal to his tastes.

When digging the bulbs in the fall you will notice two or three, or even more bulbs in a cluster. Some sorts are quite given to increasing in this way. After drying the bulbs ten or fifteen days, you can readily break them apart, discarding the roots and the old dried-up bulb at the bottom. You will notice also quite a lot of small bulblets clustered around the parent bulbs. These are the children of the family. If you wish to increase more largely your stock of any particular variety you will plant these bulblets in the spring. By fall some of them will have grown to blossoming size and will blossom when planted the next year, while others will require still another year's growth. Gladiolus parents—just the same as human parents—differ widely in the number of children they bring into the world; there is a similar difference, also, in the length of time required for these children to reach blossoming maturity. And, furthermore, the size of the family is not a sure indication of the good character and worth of either of the parents or the children. A bulb that produces magnificent flowers—the consummation we are devoutly seeking—may have very few children; while a bulb that has only characterless blossoms may give to the world many husky children that soon reproduce a profusion of the same characterless flowers and offspring. Now and again a bulb will be found that produces an abundance of fine, beautifully-marked blossoms, and at the same time brings forth a large family of strong bulblets that in due course fill the flower-world with new delights. The modern biologist and the sociologist are both laboring for the improvement of both the gladiolus and the human families.

After they are well dried the bulbs may be tied up in bags, either paper or cloth, and hung in the cellar where they will be neither too warn nor cold enough to freeze. A closet or store-room where potatoes will keep makes a good winter resort for gladiolus bulbs. Never cover the bulbs with sand or dirt.

Winter is the season when nature rests and sleeps—at least her plant-children are quiet, and their life-processes slow down very appreciably. I can imagine the bulbs in storage enjoying pleasant dreams of the coming springtime with its rush of warmth and growth, and of the summertime with the heat that brings out their wealth of blossoms. I certainly wish for the glad bulbs many sweet dreams, and I am sure we all are anticipating with pleasure the time when they shall waken to new growth and when their glad flowers shall fill our glad gardens with a profusion of fresh and beautiful color.

THE CHILD'S NEED

By Rebecca B. Liner

If we could understand the needs of boys and girls,
The many helpful things which they should know,
Perhaps we'd harder strive to show such love and truth,
As would make them purer, stronger grow.

If we could in their young hearts see the faith and trust,
And hear their low, sweet, plaintive plea to live
The best and highest lives of Christlikeness,
I'm sure we'd ever tireless seek to give.

Such love and guidance for their little tender feet
As would help them life's best gifts to gain,
And give them strength to overcome the raging waves,
Which seek to overflow their lives with pain.

The boys and girls need help that teachers true can give,
They need their friendship and their love,
They need the lamp of truth to over brightly shine
Upon their path to safely lead above.

WHAT'S WRONG WITH RELIGION?

The amount of crime and the general disregard for laws, both human and divine, which are afflicting the world like a pestilence, are causing many good people to exclaim, "What's wrong with religion?" The answer is that that there is nothing wrong with any religion that is ethical, is sincerely believed in, and is sincerely practiced. Not long ago a prominent divine declared from the pulpit that if he happened to be wandering in a Central African jungle and came suddenly on an aborigine engaged in the worship of a stuffed toad, he would take off his hat to him, as in him would be combined at least the ideals of faith and sincerity.

It is the lack of these virtues that is at the root of most troubles today. How can anything be good if it is neglected and tossed aside? There is nothing wrong with religion: it is the lack of religion in the individual that causes trouble.—*The Dearborn Independent.*

NOTICE

Place for the meeting of the next session of our Annual Conference has been referred to the Standing District Committee. Any church desiring to entertain the 1928 session please communicate with C. H. Whitaker, Tobaccoville, N. C.

—Liberality consists less in giving profusely than in giving judiciously.—*Bruyere.*

HOMES FOR THE HOMELESS

"And whoso shall receive one such little child in my name receiveth me."

This from the lips of the Man of Galilee has been handed down through twenty centuries and its significance will be recognized until the declaration shall emanate from the portals of Heaven that time shall be no longer. It is a clarion call to the aid and protection of innocent childhood, and the North Carolina Orphan Association pleads the cause of children bereft of parental care and the tender sympathy of a mother's love.

The Association again calls upon every man and woman in the State to contribute on or near Thanksgiving Day at least one day's income to the orphanage of his or her choice. For a dozen years a similar appeal has annually been made and the generous gifts to the orphanages have revealed the tender and practical sympathy which our people feel toward the thouasnds of fatherless children who are being trained in them for citizenship and the Kingdom. May the gifts of the approaching Thanksgiving show a greatly increased interest in this worthy cause.

Few situations in life are more distressing than that of children without homes. No loss seems so great as that of parental love. Bereavement inflicts its stroke with acutest anguish when it cuts all the tender ties that bound the loving lives of father and mother to our devoted heart. Other sorrows, other losses, we may bear with fortitude. Other bereavements, even, seem not to fill our spirit with such bitter humiliation; for they come to us in after life, when we have somewhat learned to bear the lessons of grief, and when manhood or womanhood has brought us increased power of endurance.

Childhood, with all its ignorance of worldly sorrow, and with all its frailty of spirit, is overwhelmed by tribulation of being orphaned. The orphan, therefore, is entitled to peculiar sympathy and protection. The child bereaved of its natural guardianship and left, in its innocency and tears, to the tenderness of a cold world, becomes the very symbol of defenseless affliction; and as such, it should receive the protection of every man's arm and the affection of every woman's heart. We have seen, perhaps, the actual exemplification of all the suffering home pictures. We remember the dark and tearful day of burial. We seem again to see the child with strange fear and grief twining its little arms about its parent's neck, and covering with kisses the cold cheeks. We think of the passionate outburst of sorrow when the loved form was borne away.

Then more sad even than all this, we call to mind the long years of sorrow, suffering and loneliness that followed. Maybe some of our own parents were thus taken and are now among the sainted host of Heaven. Surely, then, we do not need to be convinced by the cold force of argument, nor won by the warmth of glowing rhetoric, in order to induce us to feel for the woes, and to relieve the privations of the orphans in our midst.

To this Association, it is the solemn consideration that God Himself has made especial promises of protection to the orphan, friends who will "stick closer than a brother." Friends who come softly when their eyes are wet and their hearts are heavy and become the vehicle of Mercy. Truth and Justice, flashing from its center no rates of stocks or pageantry of kings, making the circuit of the world with help for the destitute and honor for the lowly. If you can estimate the value of the life of a child bereft of the blessings and comforts of a home, you can begin to realize what it means to enlist in the movement to swell our orphanage treasuries at Thanksgiving. If you fail to experience pleasure and satisfaction out of rendering the service suggested in this appeal you have failed to catch the inspiration from the words of the Master, "It is more blessed to give than to receive."

In order that more adequate equipment and support for our orphan homes may be provided we make our appeal to—

The prince of business to give out of his abundance the actual or estimated income of a day;

The landlord and money lender to give one day's rent of his houses and lands, or one day's interest on his money;

The professional man to give one day's earnings, specifying the day or taking the average day;

The salaried worker to give his or her salary for a day;

The day laborer with only pick-up jobs to devote some special day to this cause;

The good housewife with her ingenuity and devotion to set apart the work of a day;

The boys and girls with no regular income to get a job after school hours, or on some Saturday and give the proceeds to the orphans.

In short, *ecvrybody*, old and young, rich and poor, learned and illiterate, to join in this holy movement and thus to "visit the fatherless in their affliction."

We call upon the press of the State to give the widest possible publicity to this movement which is philanthropic in purpose and State-wide in extent; we call upon all church leaders of all denominations to urge in their respective congregations the giving of a day's income to their respective orphanages on or near Thanksgiving Day.

PUBLICITY COMMITTEE.

TOBACCO SLAVES, HIGH AND LOW

WILL H. BROWN

Tobacco knows no favorites. A man may be a king or a prisoner, and yet a slave to the weed. Two incidents bring out this contrast in the subjects of the merciless slave-driver:

Professor Richet, of Paris, who received the Nobel prize in Physiology in 1913, confesses his slavery to tobacco in these words: "To excuse myself I cannot even claim, like many smokers, that tobacco is harmless, since I am well aware that it is harmful, exceedingly harmful. My mania for smoking is proof of man's incorrigible folly. Tobacco is a stupid habit to which I am enslaved—a stupid slavery from which I lack the courage to break away."

An Australian prison official relates the other incident, as follows: Two criminals were working under his supervision, breaking rock. One had a chew of tobacco in his mouth. The other asked him to let him chew it awhile. On being refused, this tobacco-slave watched his chance, struck his companion on the head with his hammer, hurled him to the ground, eagerly took the cud of tobacco from his mouth and greedily placed it in his own, which he proceeded to vigorously chew.

The abject slavery to which tobacco reduces many of its subjects is seen on every hand. Freeing the black men of the South from human slavery was a noble act. To free all races from the reign of the tyrant, King Nicotine, who holds the whip of appetite over the cowering heads of millions of subjects, is the duty of the hour for all who have the good of their fellow-creatures at heart.

From Conference President

FOREWORD

The pen of a president is not yet fitted to our fingers, and we must write in this first message as one who is learning how. As time goes on perhaps we can wield the pen with more ease, but "learning how" will, no doubt, continue to the end. At least we trust so, for nothing more unfortunate could happen to us that to quit learning. Being a president is a great deal more than being elected to an office. In actual performance it, of course, begins with that, but learning how to administer the office must go on with the years. It is our desire to learn—to be taught, both of God and of men, that our works may be approved. We shall, therefore, enter upon our duties with an open mind and an earnest heart, seeking always to know the truth and to make the impartial administration of this office contribute in every possible measure to the success of every pastor, every charge, every institution, and every Conference program. Our immediate predecessor, and those who were before him, have set for us high standards, and surely nothing less than our best can be given in faithfully trying to maintain these high goals. That, we most fully and most gladly pledge. With a deep and an abiding interest in every minister, every charge, every institution, and every Conference need, we enter upon our new duties in the cheering confidence that the God who has brought us thus far will still lead on. Pray for us, brethren, that abounding grace may be given for every necessity. And be assured that always and in every place we shall make mention of you in our prayers. Now, the "God of peace make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

New Pastors—New Fields

A number of pastors will be moving in a few days to their new fields of labor; others will go back to continue the work which they have already begun. In either case, may it be that every pastor will be a new one—new in spirit, in optimism, in consecration to the new tasks of the new year. And may it also be that each pastor may be greeted in this new spirit of hopefulness and co-operation.

Suggestion

Charges can greatly assist pastors in the matter of moving by sending trucks to haul their household effects. This would mean but little in the matter of cost to the charge, and would save much to the pastor. Brethren of the laity, please be mindful of this.

Now I must desist, remembering that of many matters there is no end, and that much reading and much hearing is a weariness to the flesh.

Appointments

November 9—Haw River Mission, 7:30 p. m.

November 13—Whitakers, morning and night. Hope to go to Speights Chapel in the afternoon.

November 26—With Rev. T. A. Williams at Fairview in his first quarterly conference.

December 3—With Rev. B. M. Williams at Efland in his first quarterly conference.

December 4—With Brother C. H. Whitaker on West Forsyth charge: 11 a. m., at Baltimore; 3:30 p. m., Stony Knoll; 7 p. m., Union Hill.

December 5—11 a. m., Harmony Grove; 7:30 p. m., Pleasant Hill.

December 6—11 a. m., quarterly conference at Tabernacle.

A further schedule of visitations will be made and published at the earliest possible date. All unsupplied charges will be given immediate attention.

Coveting your wise counsel, your fellowship, and your prayers, for a great year in Conference service, I am,

Fraternally,

S. W. Taylor.

TOBACCO TRACTS

The No-Tobacco League has printed a large edition of one-page leaflets on "Why Smoke, Anyway?" "A Stupid Slavery," "Tobacco vs. Thrift," and "Smokeless Breathing Air." They are brief, terse, pungent. They do not pretend to be exhaustive, but only suggestive and provocative of thought and discussion.

These leaflets should be put in the hands of every child and young person. Public schools, Sunday schools, Boy Scout troops, members of boys' organizations, and those who belong to young people's religious organizations should secure a sufficient supply to provide every member with a copy of each leaflet. The cost is trifling. To those unable to pay even the minimum cost, leaflets will be furnished in quantities to organizations and to responsible individuals who will promise to distribute them widely and wisely. Send a two-cent stamp for samples.

The League will appreciate the co-operation of all who believe in their motto:

Let us keep the young folks clean from the blight of nicotine,

Let us teach the youth the truth about tobacco.

Address the No-Tobacco League of America, Charles M. Fillmore, General Secretary, 821 Occidental Building, Indianapolis, Indiana.

GOOD NEWS ABOUT CONFERENCE GROUP INSURANCE

A telephone message from Rev. J. E. Pritchard conveys the good news that a letter from the Charlotte office of the Prudential Life Insurance Company assures us that they will insure all members of our Conference including those who are already superannuated. Superannuates will be included at the beginning that there may be no discrimination against the older men. However, I understand that the superannuate must be insured at the beginning, and that he can not be insured later. In other words: After the insurance is in force no one who was already a superannuate or who may have become a superannuate after the contract was made can be insured. I want to make it plain: All present superannuates may have the benefit of this cheap insurance if they will consent to be included now. After the contract is closed they are shut out.

It appears to me that almost the last objection to this conference group insurance has been removed. Here is the opportunity for every member of our Conference, old and young, superannuate and active ministers, to have the benefit of insurance at a rate far below what it would cost the youngest member; and all this without medical examination. As

stated on the Conference floor, the rate will be approximately $20 per thousand, the insured paying 60 per cent and the Conference paying the other 40 per cent.

According to Conference action, a small assessment will be laid upon the charges to provide the forty per cent. Any minister, however, who is willing to do so, may pay that extra assessment laid upon the charge he serves, or at least an amount equal to the forty per cent that the Conference would have to pay of his premium.

Important—That this group insurance may be put into force as the Conference directed it should be, at least 75 per cent of the members of the Conference must agree to be included. We are still short the required number by a good bit. Brother Pritchard, who is chairman of the committee, has asked me to endeavor to secure the consent of the necessary number. I am now endeavoring to do that.

Therefore, those of our ministers, including all active pastors, professors in college and Seminary, and superannuates, and missionaries, who did not sign up for the insurance, but who now desire to get in on this, please write me at once, stating that you want to be included, giving the following facts:

1. Full name.
2. Post office address.
3. Date of birth (not age).

Do it now! This matter should be attended to at once. Address me, 603 East Davis Street, Burlington, N. C.

Do not send any money until further notice.

Thanking you for a quick response, I am, yours for the best insurance proposition that has ever been offered us,

L. W. Gerringer, *Member of Committee.*

THE RED CROSS ASKS FOR FIVE MILLION MEMBERS

Following closely the announcement that the American Red Cross will call for a membership increased to five million for the coming year, the Eleventh Annual Roll Call, from Armistice Day, November 11, to Thanksgiving, November 24, will be launched throughout the United States, during which new members will be enrolled.

The appeal for this augmented membership is based on the realization that demands on all branches of Red Cross service are growing with each year. For several years the membership in the Red Cross has numbered a little more than 3,000,000 adults. In the past fiscal year alone, this membership backing up the national and chapter organizations and forming a part of its branches, bore the brunt of relief work in 77 major disasters within their own country, while aid was extended through the national organization in 20 disasters in foreign lands.

In a single disaster, the Mississippi flood, this relatively small organization, without other machinery than their own forces, raised from public subscription all over the nation, with foreign donations also, a relief fund of approximately $17,000,000 for the flood victims. Counting the effort involved in the relief task following the Florida storm, which was included in the past year's operations, $20,000,000 was raised, and a total of at least 650,000 people were assisted.

While the gigantic Mississippi flood relief was in progress, the Red Cross extended assistance in 14 other disasters elsewhere, in the meantime continuing to operate its vital all-year around services such as its obligations to the disabled veterans of the World War, other veterans, to the men still in the military and naval forces at home or on foreign service; its great health program, and similar activities.

Commenting upon the need for five million members in the Red Cross, Chairman John Barton Payne said in his report:

"We are obliged to draw annually upon our reserves, and the demands upon us increase each year. Our Roll Call funds should meet our normal needs and add something to our reserves for the great disasters. We must have a large reserve. No one can tell when a situation may arise when this reserve will be essential to the lives of thousands. The Red Cross cannot wait to raise funds. Action, prompt, instant, is its life. Instant action means the lives of many. It must be strong, it must be ready; this means a large reserve."

Members are enrolled in the Red Cross through the local chapters of the organization. These chapters are the local branches of the organization, and are usually the first to get in action in time of stress. Many chapters have a standing plan in which the municipalities collaborate, under which civic authorities and the citizenry, through their Red Cross chapter, can go to work at once in time of disaster or other emergencies.

BLESSED ARE THEY THAT MOURN

"Blessed are they that mourn, for they shall be comforted. The afflicted, the weeping, those who feel disgust for themselves and pity for the world, who do not live in the supine stupidity of everyday life, who grieve over failures, over the blindness which delays the victory of light because light for men cannot come from the sky if their own eyes do not reflect it; who grieve over the remoteness of that righteousness dreamed-of again and again, promised a thousand times, and yet always further away through our fault and everyone's fault; those who mourn over an offense received instead of increasing the wrong by revenge, and who weep over the wrong they have done and over the good they might have done and did not; those who care little about the loss of a visible treasure but strain after the invisible treasure; those who mourn, hasten with their tears the day of grace, and it is right that they shall some day be comforted."—*Selected.*

THE NEED OF FORGIVENESS

The greatest need of humanity, and the need which demands first aid, is freedom from the burden of sin. We know how we are "sore let and hindered in running the race that is set before us," and there can be no healing or cleansing found on earth. Then we turn to Him who came from heaven, and lo! "He is the Fountain for sin and for uncleanness." How foolish is he who will not confess his sin! How unwise to care for physical bathing daily, while the spiritual part is neglected! Thoughts, words, deeds consciously or unconsciously have stained us. Sensitiveness to uncleanness is the part of cultured intelligence. To know the joy and health of living, when before the Cross we kneel for mercy, is to be justified as was the Publican. And in the Holy Communion we have the pledge, the assurance of pardon and peace.—*Rev. Floyd W. Tompkins, D. D., in The Living Church.*

—To her bier comes the year, not with weeping and distress, as mortals do; but to guide her way to it, all the trees have torches lit.—*Lucy Larcom.*

OUR STORY PAGE

CAMP NUMBER EIGHT

A prolonged called caused Howard Ferry to rise, abruptly pushing aside the ledger upon which he had been at work. He hurried from the office of the lumber camp into the crisp, cold air of early evening.

"Telegram for the boss," laconically announced the messenger who had ridden in from the little town ten miles away.

The young bookkeeper signed the telegram. Then he hurried across a cleared space to where stood two long, rough buildings. One of them was Camp Number Eight's "bunk-house," where the men slept. This was faintly lighted, but from the windows of the other building, the "cook-house," lights gleamed. Howard entered the room where the men were seated at supper.

There were three long tables, and they were spread with simple, abundant fare. The young man's entrance was unnoticed. He made his way to where, at the head of one of the tables, sat Jerome Brown, the camp manager.

"A telegram, Mr. Brown," and Howard laid the envelope before his employer.

Jerome Brown hastily opened it. As he read the few brief lines his face changed.

"No bad news, I hope," Howard said.

Mr. Brown sat in silence for a few seconds. Then he took his watch from his pocket and opened it. The next moment he was on his feet. He spoke, and something in his voice made every man drop his knife and fork, to lean forward a little, as if not to lose a word.

"Boys, this telegram is from my wife. Little Ned, our only child, is very ill, they fear dying. Tim, harness the big bays and get ready to drive me to town. If I start in twenty minutes I can catch the night train."

Tim hurried away. Some of the men began to express their sympathy, but Mr. Brown held up his hand, asking for silence.

"You all know how much depends upon the men being all kept at work; it will require close calculation to finish up our job before the spring thaws set in. McReady, you will see to the cutting, and the teaming will go on as well under Clark as if I was here. At the camp I will have to leave Howard in charge. He is young, but you all know that he is straight, and he understands just how I want things to go. Boys, to finish this job on time means a lot to me. I've tried to be square with you, and I'm sure you will stand by me in this."

The men crowded round Brown, shaking his hand, promising more than he could have asked. He choked a little as he tried to thank them, then hurried off to the office. Howard walked at his side.

"You know, Mr. Brown, I would do anything for you, but you have had to keep a firm hand over the boys this winter. What will I do if they break over the traces?"

"They must not do that, Howard. It's a big responsibility to put on you, but I must go. Little Ned—"

"I know," and the young man's hand closed over the arm of the older one. "I'll do it, sir."

Ten minutes later Howard stood in the dim light, watching the sleigh containing the two men disappear from sight among the shadows of the surrounding forest. The youth stood still until the sound of the sleigh-bells died away, then he retraced his steps to the cook-house, as he had not had his supper.

A few of the men were still at the table. Bull Burton, the bully of the camp, looked over at Howard, a sneer on his face.

"An' the infant's boss now. Cookee, bring the boss' nursin' bottle."

Howard's face flushed, but he made no response. Instead he began talking with one of the men about the probability of Mr. Brown's making the train. As soon as the young bookkeeper had finished his supper he went back to the office.

It was Monday night when Mr. Brown left Camp Number Eight. For a few days all went well. The men worked faithfully, and Howard's duties were little different from what they were when the manager was present.

Friday it began to rain. Howard knew that a protracted thaw would delay the completion of the job. He vaguely felt that a spirit of lawlessness was awakening in the camp. There was nothing upon which he could put his hand, but he feared what the morrow would bring, and wished for the return of Jerome Brown.

It was colder Saturday morning. A man was sent into town for the mail. There was a letter from Mr. Brown. Little Ned was better, but still so weak that his father would not return to the camp until Monday afternoon.

Howard drew a long breath. It was Sunday, with its leisure hours, that he feared.

Both Clark and McReady had trouble with the men that day. Orders were disregarded, work was neglected, and hot words passed freely. It began snowing late in the afternoon, and when darkness fell a fierce storm was raging.

Howard woke the next morning to find it still snowing, while the wind blew straight from the north. The bookkeeper occupied a bed in the room where Mr. Brown slept, back of his office. As soon as he was dressed he made his way across to the shanties. Prompted by a sudden impulse, he entered, not the cook-room, but the building where the men slept.

About half of the workmen were at breakfast. The others were gathered around the big stove, smoking and talking.

"Good morning, fellows!" Howard cried cheerily.

At the sound of his voice a strange confusion seemed to seize the group about the stove. Bill Burton replied angrily to a low-spoken remark.

"Well, let him see to it. 'Tain't none of his business."

Howard stepped forward. On the floor at Bill's side stood a jug that held two gallons. The odor in the air made Howard's question superfluous.

"Now, it's none of your business, kid, but I don't mind a tellin' you it's whisky straight," was Bill's reply. "It'll be jest like you to want to know where it came from, so I'll ease your mind by tellin' you that Sam drove over to town last night for it."

For a moment Howard was silent. It was Mr. Brown's rule that no liquor should be brought into camp, a rule that he had enforced through some stormy scenes. Howard knew that, if the drinking went on, the men would be unable to go to work the following morning.

"You have not forgotten Mr. Brown's orders about drink being brought into camp?" he said.

"Well, sonny, I don't know as it's any of your business what I forgit or what I remember," Bill said insolently. "The stuff's here, an' we're goin' to drink it. What you goin' to do ' bout it?"

"There seems to be but one thing I can do." Even as Howard spoke he picked up a great iron poker that lay on the floor. With it he struck the jug a resounding blow, breaking it into fragments.

A turmoil of angry cries arose. Bill sprang up and advanced toward Howard, one hand lifted threateningly. The younger man retreated, but only far enough so that he had the wall at his back. He raised the poker and Bill halted.

"Stand back, Bill; I would not like to hurt you. Boys, I am sorry to use such measures, but you all know you would not have dared bring that stuff here if Mr. Brown had been in the camp. Some of you promised him to—"

"Stop that!" Bill cried with an oath. "You're safe behind that poker just now, but I swear I'll lick the ground with you afore the week's gone."

Howard retained his composure regardless of the abuse showered upon him. The arrival of the better class of men, who had been at breakfast, terminated the affair. Clark walked with Harold across to the office.

"You've got sand, young man, but you've done a fool trick. Bill will pay you off as sure as you are alive."

"But, Clark, I could not let them drink themselves into a state where they would not be fit for work tomorrow, to say nothing of the harm done them. Mr. Brown——"

"I know. You've got nerve, lad, but you'll regret this morning's work."

Howard entered the office, too excited to care for any breakfast. He tried to read, to write, but his mind would persist in going back to the state of affairs at the camp. The hours went by slowly. Occasionally one of the men strolled into the office. A few were openly aggressive, but the most of them, while admitting that Howard had done right, warned him against Bill's threatened vengeance.

Dinner was late on Sunday. Howard crossed to the cookhouse as soon as the meal was ready, for he had begun to realize that he had had no breakfast. He had nearly finished eating when Clark came in and sat down near the young bookkeeper.

"Well, Howard, your onslaught on the jug did no good. Bill and the Swede, Ole, started for town an hour ago, after more whisky. They can get it, if it is Sabbath."

Howard sprang to his feet. Then he realized his helplessness and sat down. "What can we do, Clark?"

"Do? Nothing, only to let them sleep it off, if they don't get into a fight. They will not get back until late, for the roads are badly drifted. Bill figured it out this way: Brown will be mad, but it's too near the end of the season and the work is too pressing for him to discharge a lot of men."

"The barn boss knew better than to let them have a team," Howard said doggedly.

"They didn't ask him, but helped themselves to old Fan and the jumper. Cy is one of Bill's pals, and he was careful not to keep too close a watch on the stable."

Howard went back to the office. He sat down to study the problem of the coming trouble. At last he started up.

"I'll go for a tramp, even if it does storm. I can think better in the open air."

He stepped outside. The snow was still falling, and the wind cut his cheek. Without a moment's hesitation he went swinging along, through the drifts, along one of the logging roads that radiated from the camp. To the west the woods still stretched, but a road led through them to a point where extensive lumbering operations had gone on. Shut in by the forest on both sides, Howard did not feel the full force of the wind. He walked rapidly, rejoicing in the resistance he was obliged to make to the drifts and the the storm.

On and on he pressed. Already the day was over. The darkness, its coming hastened by the storm, fell rapidly. All at once Howard roused himself with a start, to find that he was surrounded by dense darkness. He stopped and stretched his arms aloft. The struggle with the elements had calmed him; suddenly he felt sure that the right would win.

"I must get back to the camp by the time the men arrive," he thought. "In some way I must get possession of that liquor."

He started to retrace his steps. The darkness had no terrors for him, as the road stretched ahead, so shut in by the forest that it would be impossible for him unconsciously to leave it. While walking along Howard began to whistle. He was within a mile of the camp and at a point where a log road crossed at right angles the one he was traversing when he heard a horse whinny.

"Why, what's that?" and Howard stopped short.

The sound was repeated. Howard struck a match. It flared up fitfully and went out, but not before the wavering light had revealed the fact that old Fan, hitched to the rude sleigh which was known as "the jumper," was only a few feet away.

Howard crossed to the sleigh. It contained the two men, but they had fallen forward, crouching in the bottom of the box. Howard called to them and shook them, but they did not move. They were dead drunk.

"It's well I came this way; they would have frozen to death before morning. Now to get them to camp. Wait a minute. There is something for me to do before I start."

Groping about in the darkness he found at the men's feet a huge jug of whisky. He lifted it out and left it by the roadside after withdrawing the cork. Then he went through the men's pockets. Each had a bottle, and Howard threw them into the darkness. Then he was ready to start for the camp.

It was a hard journey. The horse was nearly exhausted and could be induced to plod through the drifts only by Howard leading her. On arriving at the camp he halted before the bunk-house. His hallo brought a half dozen men to the door.

"Help me get these men in," Howard commanded. "I do not think they are injured by the cold, but they have come back empty-handed."

The men were coming in from work the next day when Mr. Brown reached the camp. To the group of choppers who chanced to be passing just as the horse stopped, the manager called:

"Hallo, boys! All's well?"

"You bet it is, Mr. Brown," Bill Burton cried. "We're glad to see you back, but Howard's kept everything a-goin', just as well as if you'd been here. I tell you, Mr. Brown, that boy's all right."—*Hope Darling, in United Presbyterian.*

The Recent Session of the Annual Conference

(Continued from Page One)

all the movements of His body, the church, will enable us the more cheerfully to enter into the work He has for us individually.

The entertainment of the Conference was such as to elicit a most hearty vote of thanks. The committee recommended that we hereafter meet in Asheboro every year.

FROM PASTORS *and* PEOPLE

Friendship, Mt. Herman Charge.—A union meeting of the three Christian Endeavor Societies of the Mt. Hermon charge was held at Friendship on Friday evening, October 28. The president, H. E. Coble, took charge of the business part of the meeting. Bellmont Society was awarded the banner for the greatest efficiency during the last three months with both other societies close behind.

After the business meeting the social committee of the Friendship society took charge. Games were played and weinies roasted.

The Belmont society invited the societies to meet with them at the next meeting which will be the last Friday evening in January.

The Woman's Home Missionary Society gave a representation of the play "Son John" which was presented several months ago. About fifteen dollars was realized. This amount goes to the High Point College Student Loan Fund which the society has pledged.

We were glad to have Miss Irene Patterson and Kenneth Holt with us Sunday. They are students at High Point College.

Our pastor, Rev. Mr. Carroll, preached for us the third Sunday in October which was his last time for this conference year. The fourth quarterly conference met at friendship and unanimously voted for his return. He has served the charge faithfully and we are looking forward to his return. He is a man of great social ability and a good mixer, always working for the advancement of God's cause. He has preached three times on many Sundays and a student at High Point College also, though he never complains but is always pushing forward.

At the last appointment the officers for the coming year were elected. Only three changes were made in the old board. Mr. H. A. Garrett was elected class leader, Paul Groves and Moodie Isley were elected to take the place of Kenneth Holt and Lacy Isley on the board of stewards. REPORTER.

To West Forsyth Circuit.—Greeting. Having been appointed by the stationing authority your pastor for another year, I expect to fill the appointments beginning at Union Hill next Sunday. Am planning to have the first quarterly conference during the first week in December. Expect the new president to be with us at that time.

Let us all be new in desire, and purpose, and spirit. Then with a new people, a new pastor, and a new president to plan, and lead, we will go on to new progress in advancing the cause of our Redeemer and Savior.

His servant and yours,
C. H. WHITAKER.

High Point.—The congregation was delighted to hear Rev. Dr. S. W. Rosenberger last Sunday morning, the new Secretary of Board of Foreign Missions, who was attending Conference at Asheboro. This was his first visit to High Point, and he made a most favorable impression. We can but feel that the mantle of the late, lamented Dr. Klein has fallen upon worthy shoulders. At the evening service Rev. Ferry Lee Gibbs of Liberty-Siler City charge, one of our most promising young ministers in the Seminary, filled the pulpit, and delivered an inspiring message. He bids fair to make a brilliant and effective pastor.

A delightful meeting of the Home and Foreign Missionary Societies was held Monday afternoon at the parsonage with Mrs. E. L. Ballard. There was a good attendance, there having been 11 members present from Mrs. Moffitt's Circle, nine from Mrs. Diffee's, and eight from Mrs. Walker's. The Home Society held its business meeting first, and upon invitation Dr. E. L. Allman, Superintendent Children's Home, came and delivered an interesting and timely talk, giving a brief history of the origin and early struggle of the Home, also, mentioning some urgent needs at present, bed and table linen, silverware, and six mattresses. There are now 78 members of this large family. There have been an even 100 applicants for admission, but only nine of them have been taken for lack of room. The Baracas of First Church, High Point have recently voted to donate $25 weekly to the Home. A school building is greatly needed. Nineteen boys and girls are attending the High School at Jamestown this year, and Superintendent White and their teachers report that they are excellent students. The sum of $15.50 was contributed for Pine Ridge, Ky., school. Arrangements were made for the public Thank offering service on Sunday evening following Thanksgiving Day, when a group of boys and girls from the Home will appear and render a program. Each person is urged to contribute the amount of one day's wage or income, be it large or small, for the help of these motherless and fatherless children in our midst. A program of interest was then given, Mrs. J. Hobart Alfred singing a a beautiful solo, "I Know in Whom I Have Believed," Miss Todd, teacher of Expression in the College, gave two enjoyable readings, Kipling's "L'Enovi," and Riley's "Old-Fashioned Roses," and Mesdames C. R. Hinshaw and J. C. Whitesell sang a lovely duet, "Come, Holy Spirit." These numbers were presented in a charming manner, and were much enjoyed by those in attendance.

At the Christian Endeavor meeting Monday evening the topic, which was of vital importance to the Christian world of today, was "What Should Be the Christian's Attitude Toward War?" and it was discussed by Misses Katherine Askea and Lillian Shelton.

We are greatly pleased to learn that the Annual Conference at Asheboro has returned Rev. E. Lester Ballard as associate pastor for another year. He and his lovable young wife have greatly endeared themselves to our congregation, especially the young people and children of the Junior church. The pulpit was left unsupplied for the present, but we are expecting to hear some splendid sermons from members of the faculty of the College. Mr. Ballard will do pastoral work, conduct midweek prayer meeting, have charge of Junior church services and serve as Superintendent Sabbath school as heretofore.

The Ladies' Aid Society is serving dinner today (Tuesday) at the church to 50 members of N. C. Boards of Public Welfare in session here.

Our congregation will be well represented in the General Conference in Baltimore next May, the following having been elected delegates: Capt. A. M. Rankin, H. A. Moffitt, Geo. T. Penny, and Dr. R. M. Andrews.

According to the action of the last quarterly conference, the Sacrament of the Lord's Supper will be observed next Sunday, November 13th.

Mrs. Geo. R. Brown of Reidsville was the guest of Mrs. J. C. Welch, Sr., and Mrs. S. P. Montgomery for a few days during Conference. We were pleased to know that the recent Conference honored three women by electing them as delegates to General Conference viz: Mesdames W. C. Hammer H. C. Nicholson, and George R. Brown. Mr. Roy Hutchison and Mr. and Mrs. Bruce Hutchison of Charlotte came up and spent the week-end with their sister, Mrs. J. A. Grey, and family.

The Senior Class of High Point College, 44 in number, is presenting a beautiful gate as a memorial, which is being built at the entrance to the campus. This gate will bear the names of these doners on the sides.

At the meeting yesterday the Home Missionary Society was very glad to welcome two new members, Mesdames Ross Davis and John C. Whitesell.

Mrs. L. J. Diffee returned Monday afternoon from a trip to Asheville and Blue Ridge.

Miss Alice Faulkner of Danville, Va., has returned home from a visit to friends in High Point and at the College. Miss Eugenia Williams of Greensboro, one of the Class of 1927, has been back at the College visiting old friends and her Alma Mater.

Orange Charge.—Greetings! Am pleased to be assigned to Orange for another year.

Much needs to be done. May we all work together for the best year of our existence.

May the Holy Spirit lead in all.

Regular appointments will begin second Sunday as follows: Chestnut Ridge 11:00 a.m.; Hebron, 3:00 p.m.

Sincerely,
B. M. WILLIAMS.

Mt. Zion, Pinnacle Charge.—First we want to express our thanks to the program committee, Mesdames Jones, for their untiring efforts in successfully putting over our Rally Day exercise. Everything was satisfactory except the offering. Of course $6.89 was very much appreciated.

We feel that our people in general need some real downright study and thereby become informed regarding things that are required of us Methodist Protestants. So many of us seem to be satisfied with paying pastor's salary. In fact the writer knows members who have offered to pay something on pastor's salary and upon learning that same was already paid they refused to pay anything making excuse like this: "I don't know where the money you call general interest A. C. B. and G. C. B. goes and I don't feel like paying to something I don't know anything about." Now isn't that pitiful? A condition like this reflects on stewards as well as others, but let's all study to show ourselves approved, and know why we must support all departments of our conference. Our regular church meeting was held for the election of officers and raising class book jointly with a rehearsal for Rally Day, therefore was well attended; the meeting proved very interesting.

Officers for ensuing year were elected as follows: Stewards—W. E. Jones, E. S. Stone, J. N. Jones, S. T. Kallam, J. D. Mikles, F. G.

Fowler, O. P. Jones, R. S., O. W., and I. G. Barber, and C. W. Allen. Church Treasurer—J. R. Stone; church trustees—O. F. Hauser, S. F. Mickey, F. G. Fowler, E. S. Stone, S. T. Lane; class leader—R. S. Barber; reporter to church paper—C. W. Allen.

Our Sunday school started the new year strong with 70 present, a collection of 94 cents and a birthday offering of 72 cents. We have resolved to average 100 during the winter months and also to start each Sunday on time absolutely. I expect to report every Sunday's attendance through the winter briefly. "Watch us grow" is our slogan. Mrs. E. S. Stone was present again Sunday after being away so long; we certainly are glad that she has recovered sufficiently to be out again.

Our next report will contain the names of all the officers and teachers of our Sunday school for ensuing year.

By reading the daily paper I have learned that Rev. S. W. Taylor was elected president of our Annual Conference succeeding Rev. A. G. Dixon. When I saw the headlines of the article stating that Rev. Mr. Taylor had been elected to the high position I instantly thought of a remark Brother Taylor made to one pastor, Rev. A. L. Hunter, while they were visiting in my home during the week of our revival meeting in 1926. Brother Taylor was helping Brother Hunter in the meeting and had preached several very strong sermons. After one of his very best 11 o'clock sermons the two preachers went to my home for dinner. After dinner we three were walking and came to a cool fountain of fresh water under the dense shade of several giant birch and oak trees located at the foot of a steep north hillside—a very comfortable place to pause on a hot July afternoon, was it not? While partaking of the fresh water Brother Taylor said, "Whosoever drinketh of this water shall thirst again. But whosoever drinketh of the water that I shall give him shall never thirst but the water that I shall give him shall be in him a well of water springing up into everlasting life." Brother Hunter said to Brother Taylor: "Taylor, you are a pretty good preacher;" then he answered him and said, "Hunter, preaching is what I am trying to do, and if there is anything in all the world that I want to be more than anything else it is to be a good preacher; let's pray that we all may be efficient workers in this meeting." He asked that I lead the prayer which I did followed by prayer by Brother Hunter and concluded by a very deep and reverent prayer by Brother Taylor. There, in the quietness and beautiful shade, participating in the sweet companionship of these two men of God, I felt that I had rather have their friendship than all the riches in the universe. Of course he still has that same enthusiasm and will make a food president. Mrs. Allen says there is only one mistake checked against Brother Taylor and that was back in 1914 when he married her to C. W. Allen, but I don't consider that a mistake.

May God's blessing be with all Methodist Protestants. C. W. ALLEN, Reporter.

P. S. We are trying to find out how many members of Mt. Zion that are taking the Methodist Protestant Herald. I want to kindly ask that every person that is a member of Mt. Zion M. P. Church Pinnacle and Mt. Zion charge drop me a postal card immediately telling me that you take the Herald. Please do this soon as you read this. Thank you for your co operation.

C. W. A.

Siler City.—We were very glad to have our pastor, who has been away at Westminster Seminary, back with us last Sunday, October 30th. A large number was present at our morning services, both Sunday school and church service. Five of our number received Sunday school attendance certificates accompanied by the gold pin for perfect attendance during the last year. Those receiving certificates were: Mrs. J. A. Cooper, Miss Flossie Siler, Verdie Shaw Fox, Clarice Fox and Fannie Louise Poe. Mr. Gibbs brought us a very good message on the subject, "Our Love for God." We were favored with a beautiful solo by Mr. Turner from Burlington. The church officers for the coming year were also installed at the morning service.

The fourth quarterly conference of the Liberty Siler City charge was held at the Liberty church last Sunday at 2:30; Dr. Dixon presided over this meeting. The reports from both churches were very good. At this conference Siler City church sent in a request asking to be made a mission. But the most important thing was the brief talk by L. L. Wrenn expressing his appreciation of the pastor's work for the past two years. Mr. Curtis responded with a few words sanctioning everything Mr. Wrenn had said and the entire congregation did likewise by standing. Both churches voted unanimously for Rev. Mr. Gibbs' return. REPORTER.

Shiloh, Randolph Circuit.—On the fourth Sunday evening, the pastor, Rev. A. O. Lindley, delivered a very interesting sermon. His subject was, "What is the value of the church?"

New officers were celeted as follows: W. P. Pickett, class leader; J. S. Pickett, G. L. Whitaker, W. K. Hemphill; stewards: Eli Garrett, G. L. Whitaker, Julius Brown, Edd Jordan, Lee Jordan, Trustees: W. K. Hemphill; Sunday school superintendent: J. S. Pickett, assistant superintendent; Miss Gladys Pickett, organist; Miss Inez Burrows, reporter; A. L. Kime, Willie Kime, Charlie Hemphill, special stewards.

Our Christian Endeavor society holds its prayer meetings each Sunday evening at five o'clock. We cordially invite all the young people of the community to attend.

The Society entertained about forty young people of the community with a weinie roast, at the old Julian school house on Saturday night, October 22.

Our community was saddened by the death of one of our beloved members, Mrs. Margaret Kime Ledbetter, who passed away Saturday, November 5. Mrs. Ledbetter was the daughter of the late Christian and Lucy Kime, born November 22, 1827. In August, 1854 she was married to Wesley Ledbetter; to this union were born six children of which two now survive, Mrs. A. M. Hemphill, Julian, N. C., and C. A. Ledbetter, of Guilford College; also twenty-two grand-children and twenty-two great grand-children. Her husband departed this life sixteen years ago.

She joined Shiloh church at the age of twenty-one years, of which she remained a faithful and devoted member until death. In spite of her advanced age she attended church a few times this year. A short time before her death she said, "I will soon be at rest." If she had lived seventeen more days she would have been one hundred years old. She was the oldest member of Shiloh church, being a member for eighty years.

She was blessed with a fine memory as she could tell of incidents of four wars.

Funeral services were conducted at Shiloh M. P. church Monday morning at eleven o'clock by the pastor, Rev. A. O. Lindley, assisted by Dr. A. G. Dixon, former president of the M. P. Conference, Dr. R. Murphy Williams, pastor of the Presbyterian church of the Covenant, of Greensboro, and Rev. S. M. Rankins. The pallbearers were grandsons—G. C. Cox, C. A. Cox, W. P. Ledbetter, Dees Ledbetter, Grady Hemphill, and Charlie Hemphill The flower-girls were granddaughters and great-granddaughters—Mrs J. L. May, Vivian May, Jean May, Ruby Kanoy, Merle Kanoy, Mrs. C. H. Schull, Mattie Ledbetter and W. P. Ledbetter, Jr.

REPORTER.

HONOR ROLL

Haw River Circuit.—Mizpah church has paid all claims in full. W. D. REED.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$181,347.99
Miss Matilda Alexander	15.00
John T. Warlick	40.00
W. W. Oakes' Class	10.00
Miss Bessie Holmes	5.00
H. E. Oakes	5.00
	$181,422.99

Endowment Insurance Fund

Amount previously reported ..... $ 8,837.21
No receipts since last report.

J. NORMAN WILLS, Treasurer.

HERALD SUBSCRIPTION RECEIPTS

Rev. J. M. Morgan, $13.50; Rev. M. C. Henderson, $3.00; Rev. J. E. Carroll, $1.50; Rev. E. A. Bingham, $2.50; Rev. C. W. Bates, $1.50; Rev. G. L. Reynolds, $3.00; Rev. C. E. Ridge, $3.00; Rev. N. G. Bethea, $3.00; Rev. Edw. Suits, $1.50; Rev. H. F. Fogleman, $1.50; Rev. E. G. Lowdermilk, .50; Rev. J. D. Morris, $1.50; Rev. C. H. Hill, $1.50; Rev. W. D. Reed, .25; Rev. S. W. Taylor, $22.50; Rev. A. L. Hunter, $9.50; Rev. W. H. Neese, $1.50; Rev. T. M. Johnson, $5.25; Rev. E. L. Ballard, $2.25; Rev. R. C. Stubbins, $3.00; Rev. C. C. Compher, $1.50; Rev. M. I. Crutchfield, $5.25; Rev. H. F. Surratt, $3.00; Rev. J. B. Trogdon, $2.00; Rev. G. H. Hendry, $1.50; Rev. D. R. Williams, $9.00; Rev. T. E. Pierce, $1.50; Rev. W. T. Totten, $3.00; Rev. C. H. Whitaker, $1.50; Rev. R. A. Hunter, $3.00.

From Mrs. Rea

Kindly say to my friends that I am gradually growing stronger, for which I am very grateful to the Giver of all blessings.

MRS. Z. M. REA.

First Church, Charlotte, N. C.

WHAT IS A TREE

What is the difference between a shrub and a tree? Experts of the Forest Service have answered the question as follows: A tree must be at least eight feet high and have a diameter of not less than two inches; otherwise it is a shrub.

BRIEF NOTES OF CONFERENCE

R. R. Ross, of Asheboro, made a brief speech, referring to the first Conference he attended 51 years ago at Moriah church. Only one person seen in that Conference, Rev. T. F. McCulloch, does he see in this Conference. He has watched the progress of the church for half a century with interest. He concluded his speech by presenting a gavel he had had made especially for use in this session of Conference. It was made of white ash, white to symbolize purity.

Among the accessions to our ministerial ranks are Rev. R. J. Tamblyn, of the Michigan Conference, who has for over three years served the Bellevue M. P. Church near Pittsburgh, Pa., and Rev. Mr. Truitt, who comes to us from the M. E. Church, South. There were several young men to enter the Conference course of study preparatory to the ministry.

President Taylor preached the ordination sermon at 11 o'clock on Sunday, after which four preachers were ordained; namely, G. W. Andrew, F. L. Gibbs, C. H. Hill, and C. E. Ridge.

The local attendance at Conference was large. The church auditorium was filled most of the time.

Rev. C. L. Spencer was kept from Conference by his illness. Conference offered special prayer for the sick.

Two new church organizations during the past year were reported. Kannapolis has organized a new church and has bought a lot and built a hut. At a point between Lexington and Spencer a new church has been formed with Rev. R. S. Troxler as pastoral supply and a new church of brick is under way. Both of these points are promising.

Rev. D. A. Braswell was not at Conference. His condition has become such that it was thought best to take him to Morganton Hospital for treatment.

Congressman W. C. Hammer is a member of our Asheboro church. He was at home and was a frequent attendant at the sessions of our Conference.

Retiring President Dixon and incoming President Taylor both made speeches befitting the occasion. President Dixon has been very active and has accomplished much, and Brother Taylor enters upon the work of the executive with vigorous determination and whole-hearted consecration.

Conference had its most emotional experience when three of its ministers asked to be superannuated. These were Brothers Holmes, Pike, and Moton. The thought of the retirement of these men so long in the Conference and so highly esteemed for their works' sake, and also for their personal character moved many to tears. Many came forward to shake hands with these brethren and to fall upon their necks and embrace them. All hearts were touched by this display of genuite affection between the brethren.

The presence of a number of teachers and students from High Point College and their introduction to Conference in a body made a good impression on Conference. A college song was sung and the college yell was yelled.

Rev. A. O. Lindley and Rev. A. G. Dixon were called away from Conference Monday forenoon to conduct the funeral of Mrs. Margaret Ledbetter at Shiloh church near Julian. Mrs. Ledbetter was the mother of the late Rev. J. A. Ledbetter of our Conference and would have been 100 years old had she lived two or three weeks longer. Her descendants had begun to make preparations to celebrate her completion of 100 years.

Rev. J. W. Hulin was kept from Conference part of the time by funerals.

Rev. J. E. Pritchard served as Conference host in a most satisfactory manner. He seems so have neglected no detail in his preparation for his numerous guests.

A history of our Conference was prepared and read by Rev. J. E. Pritchard, Conference Historian, on the night set apart to celebrate the 100th anniversary of the beginning of our Conference. This will be published. Brother Pritchard was re-elected Conference Historian.

Pastor Furr reported for the North Charlotte church that it is two and a half miles from First church, has 43 members, has bought a new lot and sold the old lot, but can still use the tabernacle built upon it until they build on the new lot. He regards the opening a good one.

Rev. A. G. Dixon has served 21 years as a member of the Board of Church Extension.

Following rousing addresses by Dr. Dixon and President Taylor a special offering was received for Church Extension. Over two thousand dollars were pledged or paid.

Rev. J. Clyde Auman was elected treasurer of special funds as follows: Delegates' Expenses to the General Conference, Centenary Gratitude Gift, and special fund for our Board of Church Extension.

The place of next Annual Conference will be decided by the Standing District Committee. Invitations were received from High Point and Asheboro, but other points will have the advantage of these for an obvious reason. Send your invitation to Rev. C. H. Whitaker, Tobaccoville, N. C. The time of meeting is Wednesday before the first Sunday in November, 1928.

Several brethren pledged $100 each to the special Church Extension Fund and President Taylor was authorized to continue the appeal for this fund. Church extension is held up by lack of means.

An agent of the Prudential Life Insurance Company gave information to Conference regarding rates and terms of group insurance. Brother Phillips of our Conference also gave information from another company.

Rev. J. T. Sisk came to Conference, but was not well and asked to be excused before the session was ended.

Bro. J. D. Payne of Alamance county raises fine flowers which he gives to the sick about him. He brought a large bouquet of dahlias to Conference and presented them to the body. He immediately asked to be excused because of illness in his home. The Conference voted him their keen appreciation of his beautiful gift.

Dr. and Mrs. S. K. Spahr, of Grace church, Greensboro, were visitors at Conference. Dr. Spahr came to serve Grace church for a few months, and his service was so pleasing to the congregation that at their request it was continued year afer year until four years have passed. Bro. Spahr realizes that he is no longer a young man, and he most gracefully retires that the church may have the service of a pastor who still has the vigor of young manhood. It is a means of grace to talk with him and learn how he feels about retiring. I would that we all might learn how to grow old so gracefully and with such cheerful acquiescence in the order of Providence. He and Mrs. Spahr will have long after they have gone from Greensboro the warm affection of many Greensboro people and of others of our state who have come in contact with them.

Mrs. J. N. Garrett was a visitor at Conference. She is the widow of Rev. J. N. Garrett and a granddaughter of Henry Walser, chief promoter of the building of Yadkin College.

The new church at Kannapolis offers to pastor a parsonage and $600 towards salary. This church was organized only a few months ago as a result of some meetings held by Brother Hendry of Concord.

A memorial service was held Sunday afternoon in honor of Rev. D. A. Highfill, Rev. J. H. Stowe, Mrs. J. H. Bowman, Mrs. D. A. Braswell, and Mrs. D. I. Garner.

Rev. J. S. Williams, Good Samaritan chaplain of Asheville, tendered greetings to the M. E. Conference in Asheville. He then came to our Conference and spent several days. His service to the sick and unfortunate in Asheville is so highly esteemed that he seems to hold a permanent bishopric.

Rev. Lawrence Little was present for a while, but duties elsewhere took him away.

President Andrews of High Point College made report showing progress in the work of that institution, but not trying to conceal the fact that the college must be provided for in the way of adequate endowment before it is safe. Until that is done a sword will hang over the head of the institution.

On Children's Home Day Brother George T. Penny made a speech that highly pleased. Some one said he did not know whether Brother Penny should be classed with the ministers or the laymen.

Members of the Conference were shocked to hear that Brother J. C. Penny had been shot by a drinking man, but were relieved to hear further that the wounds were only superficial flesh wounds. Brother Penny was trying to collect rent from the man who took offense and shot three times, hitting Brother Penny each time. He got in his car and drove to a hospital to have his wounds attended to.

Miss Dr. Fleagle was called to go to Winston to address a meeting in Maple Springs church. She went thence to Baltimore. Miss Forrest went to Alabama to continue her field work for the W. F. M. S.

REPRESENTATIVES ELECTED TO GENERAL CONFERENCE

Ministers: S. W. Taylor, C. W. Bates, A. G. Dixon, L. W. Geringer, J. E. Pritchard, G. L. Curry, C. E. Forlines, R. M. Andrews, J. D. Williams, R. A. Hunter, G. R. Brown, N. G. Bethea, J. F. McCulloch, R. C. Stubbins. Alternates: J. R. Hutton, H. F. Surratt, J. A. Burgess, Edw. Suits.

Laymen: Wiley Ward, J. M. Cutchin, J. N. Wills, Mrs. W. C. Hammer, R. N. Hauser, R. M. Cox, J. B. Hicks, Mrs. H. C. Nicholson, H. A. Moffitt, J. G. Rogers, L. L. Wrenn, George T Penny, Mrs. G. R. Brown, A. M. Rankin. Alternatees: W. A. Davies, Mrs. A. G. Dixon, V. W. Idol, D. A. McLaurin.

REPORT OF STATIONING COMMITTEE

Alamance—J. A. Burgess.
Albemarle—J. A. Anderson.
Anderson—G. B. Ferree.
Asheboro—J E. Pritchard.
Asheville—F. W. Paschall.
Bess Chapel—M. C. Henderson.
Bethesda—J. H. Trollinger.
Burlington, First—L. W. Gerringer.
Burlington, Fountain Place—W. M. Loy.
Caroleen—L. S. Helms.
Charlotte, First—H. F. Surratt.
Charlotte, North—F M. Furr.
Chase City—To be supplied.
Chatham—C. G. Isley.
Cleveland—J. D. Morris.
Concord—G. H. Hendry.
Connelly Springs—To be supplied
Creswell—R. L. Hethcox.
Davidson—C. E. Ridge.
Davidson, North—R. S. Troxler.
Democrat—H. W. Bell.
Denton—E. A. Bingham.
Draper—W. T. Totten.
Enfield—J Clyde Auman.
Fairfield—E. G. Cowan.
Fairview, Glen Raven—T. A. Williams.
Fallston—J. M. Morgan.
Flat Rock—To be supplied.
Forsyth—R. C. Stubbins.
Forsyth, West—C. H. Whitaker.
Friendship—C. H. Hill.
Gibsonville—T. M. Johnson.
Graham—D. R. Williams.
Granville—H F. Fogleman.
Greensboro, Calvary—C. W. Bates.
Greensboro, Grace—R. J. Tamblyn.
Greensboro, St. Paul—N. Brittain.
Greensboro, West End—J. D. Williams.
Greensville—H. L. Powell.
Guilford—W. F. Ashburn.
Halifax—C. L. Spencer.
Haw River Circuit—G. L. Curry.
Haw River Mission—To be supplied.
Henderson—R. A. Hunter.
High Point, First—To be supplied. E. L. Ballard, associate pastor.
High Point, English St.—D. I. Garner.
High Point, Lebanon—J. R. Hutton.
High Point, Welsh Memorial—T. E. Pierce.
Kernersville—E. G. Lowdermilk.
Lexington, State St.—N. G. Bethea.
Lexington, South—A. Ridge.
Liberty-Siler City—A. G. Dixon.
Lincolnton—W. L. Carson.
Kannapolis—E. G. Cowan.
Littleton—M. I. Cutchfield.
Mebane—Edward Suits.
Mecklenburg—W. G. Hall.
Melton's Grove—J. H. Trollinger.
Midland—J. W. Hulin.
Mocksville—J T. Sisk.
Mt. Hermon—J. E. Carroll.
Mt. Pleasant—G. F. Millaway.
Moriah—H. C. Carmichael.
Orange—B. M. Williams.
Pageland—C. E. Phillips.
Pinnacle—A. L. Hunter.
Pleasant Grove—G. L. Reynolds.
Porter—C. H. Hill.
Randleman—W. H. Neese.
Randolph—A. O. Lindley.
Reidsville—G. R. Brown.
Richland—Fred Love.
Roberta—Robert Short.
Rockingham—J. H. Trollinger.
Saxapahaw—O. C. Loy.
Shelby—L. S. Helms.
Spencer—Glenn Madison.
Spring Church—A. D. Shelton.
Tabernacle—H. L. Isley.
Thomasville, Community—H. W. Maier.
Thomasville, First—J. L. Trollinger.
Vance—M. P. Chambliss.
Weaverville—J. D. Cranford.
Whitakers—To be supplied.
Why Not—J. B. Trogdon.
Winston, First—To be supplied.
Winston, South—P. L. Kinnamon.
Yadkin College—N. G. Bethea.
Yarborough—W. B. Surratt.

Left without appointment at their own request: H. S. B. Thompson, W. D. Reed, C. M. Compher; in hands of the president, O. B. Williams, C J. Edwards, J. S. Riddle, J. F. Whitley, R. A. Truitt, C. B. Way, N. M. Harrison, Jr., W. H. J. Winstead, C. W. Saunders.

"GLORY THAT WAS GREECE" TO BE DUG UP AT ATHENS

The most important, and the most expensive, archaeological excavations in the history of the world are to be made at Athens, Greece. The purpose of the excavations is to uncover the ruins of ancient Athens. For hundreds of years before the birth of Christ that city was the world's center of learning and art. Its forum and market place—called the Agora—was the place where the ancient Greeks met in public assembly. Around this market place were the chief public buildings, libraries and temples. In those buildings and in the open spaces of the Agora were grouped the marvelous statues and the wonderful paintings of the "Age of Pericles"—the "golden age" of Greece. (Pericles was born 498 B. C., and died 429 B. C.)

Undoubtedly the excavations will bring to light ruins of the ancient buildings and many interesting statues and other works of Athens, engraved on stone, will be found. The work may disclose facts that are not now known in Greek history and art. Perhaps present-day books on ancient history may have to be rewritten!

The excavations are to be under the control of the American School of Classical Studies in Athens and the Greek government. The total cost is estimated at $2,500,000. All but a quarter of a million of that total has already been raised. An American, whose name has not been made public, has promised $2,250,000 for the work and has already given $250,000. The rest will be given as it is needed, provided that the Greek government gives its full co-operation. That government has already set aside twenty-five acres for excavation.

The land is owned by private persons and must be bought before the excavations begin. It is estimated that the cost of this land will be at least a million dollars. Probably actual work will not begin before 1929. The owners are asking high prices for their land and will probably carry their cases to the Greek courts. However, the Greek government will probably insist that the owners receive only fair and reasonable prices for their property. —Current Events.

—Great Britain has opened the exploitation of the enormous salt and potash deposits of the Dead Sea to corporations of any nationality. Semi-official estimates place the value of such minerals at 1,267 billions of dollars.

MARRIED

Fry-Summers

At 6:30 o'clock in the evening of October 19 the writer united in marriage Miss Irene Fry and Mr. James E. Summers, both of Greensboro.

After a bridal tour for a few days they have returned and will make their home for the present with the bride's father and mother. J. D. WILLIAMS.

Stockard-Routh

On Friday morning at 10 o'clock, October 14th, Miss Helen Stockard became the bride of Mr. Charles S. Routh. The ceremony was performed in the presence of a few relatives and friends at the home of the writer.

Mrs. Routh is the daughter of Mr. and Mrs. F. S. Stockard of Greensboro and Mr. Routh is the son of Mr. and Mrs. W. V. Routh of Greensboro. They are both active members of West End M. P. church and will make their home in Greensboro.

J. D. WILLIAMS.

HIGHEST AND LOWEST TOWNS

What are the highest and lowest towns in the United States? Leadville, Colo., is the highest. Its altitude is 10,185 feet. Brawley, in the Imperial Valley of California, is the lowest. It is 112 feet below sea level. Both towns have about the same population. According to the 1920 Census, Brawley has a population of 5,389, as compared with Leadville's 5,000.

The highest town is older than the lowest town. Leadville dates back to 1860, when gold was discovered there. Later silver, copper and zinc were discovered. Leadville has always been a mining town. Brawley, on the other hand, did not come into being until 1900. It is the center of a rich fruit district. Oranges, lemons, grapefruit, limes, citrons, figs, Japanese persimmons and other fruits are grown in abundance near Brawley.—Current Events.

THE NEW LANKFORD BILL

Before the 69th Congress adjourned, Congressman Lankford of Georgia, gave notice on the floor of the house that he would reintroduce this Bill for a Sunday Rest Day Law for the District of Columbia, as soon as the Seventieth Congress convenes.

With this in mind, the various organizations interested in the preservation of the civil Sabbath, met in conference at the Fort Pitt Hotel in Pittsburgh, Pa., in June of this year and formed a united council looking toward a more perfect co-operation in this work in the future.

—Dr. Charles H. Levermore, winner of the $50,000 Bok Peace Prize (in 1924), died suddenly at Berkeley, California, October 20, at the age of seventy-one. He received the $50,000 prize, offered by Edward W. Bok, former editor of the Ladies' Home Journal, for "the best practicable plan by which the United States may co-operate with other nations to achieve and preserve the peace of the world."

IN HONOR OF THE DEAD

BURGESS

Silently, one by one, these loved and treasured friends of ours are stealing away; one day they are in our midst in buoyant life and strength, and on the next their place is vacant; the familiar faces disappear, and new ones come about us until at times we seem to be living in another world. Our congregation has again suffered a sore bereavement in the loss of a highly valued member and greatly loved friend, Mrs. Jessie P. Burgess, wife of the late Mr. William D. Burgess, who died at the family residence, 201 Lindsay street last Tuesday afternoon, September 27th, after an illness of several months' duration. A daughter of the late Dr. and Mrs. William Ledbetter, Mrs. Burgess was born in Chatham county May 19, 1860. She was happily married to Mr. William D. Burgess in Greensboro October 11, 1883. The family moved to High Point in 1898, occupying a residence on North Main street. For a period of five years they lived in Mt. Airy, N. C., but moved back to High Point in 1920 to the residence on Lindsay street. Suddenly and almost without warning Mr. Burgess died in November, 1921, while on a visit to his daughter in Charlotte. Mrs. Burgess felt this severe blow most keenly, and soon began to fail, never regaining her former vigor and strength. She suffered from high blood pressure, and toward the end almost lost her eye sight.

She was converted at a tender age of girlhood, and united with the Liberty Grove Methodist Protestant church near Liberty, N. C., and when the family moved to High Point she, her husband, and other members of the household identified themselves with the First church, retaining membership there until the day of her death. She loved her church and was loyal to it in every way; was a member of the two Missionary Societies and the Ladies' Aid Society. She always attended services whenever her health permitted.

The following sons and daughters survive her: Messrs. Don M., Wm. Worth, J. Glenn, J. Harvey, and W. Ray Burgess of High Point and Hunter G. Burgess of Durham; Miss Blanche Burgess, Mrs. C. H. Bass, Mrs. H. C. Horrox, and Mrs. H. L. Shury of High Point. One sister also survives, Mrs. J. H. Johnson of Graham.

Funeral services were conducted at the home on Thursday morning by Dr. Geo. R. Brown of Reidsville, assisted by Dr. A. G. Dixon of Greensboro, and her present pastor, Rev. E. Lester Ballard. Dr. Brown paid a beautiful tribute to her life and character, and said that when a father is taken the head of the family goes, but when the mother leaves, the heart of the home goes away, and ever afterward we yearn "for the touch of a vanished hand, and the sound of a voice that is stilled." Too much praise cannot be given to these self-sacrificing, God-fearing mothers of ours, who devote their strength, their talents, their very lives to their husbands, children, and homes.

"The bravest battle that ever was fought?
Shall I tell you where, and when?
On the maps of the world you will find it not,
But 'twas fought by the mothers of men."

Mrs. Buurgess was a faithful wife, a tender, devoted mother, a consistent Christian. She has made a worthy contribution to the world in her large family of splendid daughters and sons, "who arise up and call her blessed." May their mother's God heal their wounded hearts and bind up their grief-stricken spirits in these sad days and lonely nights. "Who can find a virtuous woman? for her price is far above rubies. Strength and honor are her clothing; and she shall rejoice in time to come. Favour is deceitful, and beauty is vain, but a woman that feareth the Lord, she shall be praised."

MRS. R. L. PICKENS.

Robert Claude Sharpe, Jr.

"There is no death! An angel form
Walks o'er the earth with silent tread;
It bears our best loved things away,
And then we call them "dead."

"O, not in cruelty, not in wrath,
The reaper came that day;
T was an angel visited this green earth
And took our flower away."

The flower plucked, when the angel came recently among us, was, the infant son of Mr. and Mrs. R. C. Sharpe—Robert Cluade, Junior, born July 24, 1927, taken August 7, 1927.

To relinquish so priceless a treasure seems indeed hard since this babe was the first of the family to be transplanted to God's flower garden above. We can not understand why these things must be a part of life—yet we humbly submit to Him who errs not. We are comforted with the knowledge that one more jewel shines in His crown—up yonder.

Heaven should seem more sweet since Robert Claude is there, a beacon light, beckoning father, mother, sister and brother on to the shining shore, where Jesus reigns eternally as Sovereign and Friend.

The immortal words of the poet seem oppportune here:

"Jesus has taken a beautiful bud,
Out of our garden of love,
Borne it away to the city of God,
Home of the angels above.

Full blooming flowers alone will not do,
Some must be young and ungrown;
So the frail buds He is gathering, too,
Beautiful gems of His throne.

Fathers and mothers, weep not or be sad.
Still on the Savior rely;
You shall behold them again, and be glad,
Beautified flowers on high.

Blooming in beauty in Heaven are they,
Blooming for you and for me;
Follow the Lord, tho' the city be far,
'Till our bright blossoms we see.

Gathering buds, gathering buds,
Wonderful care will be given;
Jesus is gathering, day after day,
Buds for the palace of Heav'n.

Funeral services were conducted from the home near Efland, by the pastor, Rev. B. M. Williams, and interment made in the Methodist Protestant Church cemetery at Efland.

Tucker

Once more Calvary Church has been called upon to give up by death one of its best members. This time it was Brother C. L. Tucker, who was called to his reward. Brother Tucker was taken sick some ten days before he died, October 22nd. Pneumonia was the cause of his death. He would have been sixty-six years old if he had lived until the 24th of October. Brother Tucker first united with the Pleasant Garden Methodist Episcopal Church, then later joined with his wife at Grace Church. Then when Calvary church was organized he became a charter member. He was a quiet, faithful member. When his health permitted he was found in his place at the services. The church will miss him very much.

Surviving in addition to his wife are three sisters, Mrs. W. F. Low of Greensboro; Mrs. J. F. Ross, Pleasant Garden; and Mrs. R. A. Brown, Atlanta, Ga.; one daughter, Mrs. F. L. Wallace, of Johnson City, Tenn.; two sons, Paul and Joseph of Greensboro; and three brothers, C. A. Tucker, Greensboro; E. R. Tucker, Pleasant Garden; and J. W. Tucker, Dallas, Texas.

Funeral services were conducted by the pastor, Rev. L. W. Gerringer, assisted by Dr. R. M. Andrews and Dr. C. E. Hodgin, Sunday afternoon at 2:30 at Calvary church The largest congregation that has ever gathered at Calvary was present for the services. The house was completely filled, and the people were standing in the vestibules and out on the walk in front. This great congregation and the large number of beautiful floral designs constituted a tribute that is paid only to a good man by his neighbors and friends. After the service at the church his body was carried to Pleasant Garden where interment was made in the local cemetery.

Sister Tucker, the children, and all the relatives have the sincere sympathy and prayers of the church and many others in this time of great loss. May the God of all comfort and keep you in this time of severe trial. And in your bereavement remember the words of the poet:

"There is a world above
Where parting is unknown;
A whole eternity of love
Form'd for the good alone,
And faith beholds the dying here
Translated in that happier sphere."

Allen

George Walter Allen, son of Nathan and Eliza Allen, was born November 20, 1877. He departed this life October 2, 1927.

Brother Allen was born in Moore county, N. C., but early in life his family removed to Kimesville, and it is here that the deceased grew to manhood. As a boy he attended Mt. Pleasant Methodist Protestant Church, and early in life became a Christian and united with that church. His membership remained there until his death.

In 1900, June 3, he was happily married to Miss Emma Suits, daughter of William and Mary Suits. Five children were born to bless this union, four of whom survive. The living children are Hermon, Arthur, Lewis, and Mrs. C. F. Loy. About four years ago the family came from Belmont to live in Burlington.

Brother Allen was a church goer, though he seldom had the privilege of attending services in his own church. He enjoyed going to

church, and was an attentive and earnest worshiper. For six months before his death he had shown a marked religious interest. The deceased was unknown to the writer, but those who did know him feel sure that he was prepared for the summons, which came suddenly Sunday morning, October 1. And it is just this assurance that the heart needs for a time like this.

The funeral was held in Belmont church, conducted by the pastor of the deceased, Rev. George F. Millaway, assisted by the writer. Interment was in Belmont cemetery.

Our hearts go out in sympathy for the bereaved family, and we pray that comforting grace may abound towards them until the day of their eternal reunion.

S. W. Taylor,
By Request of Brother Millaway.

Payne

Mrs. Mary A. Payne, aged 87 years, four months, 13 days, widow of Joseph Payne, died at her home four miles west of High Point, Wednesday morning, October 19, 1927, following an illness of several weeks. She was born in Davidson county and was the daughter of the late Philip Clinard, and Inez Clinard.

In 1867 Mrs. Payne was married to Joseph Payne, who died November 19, 1921. For over 60 years she had been a faithful member of Mt. Pleasant M. P. Church and was very active in all church work until the time of her death.

Surviving are four sons and one daughter. George W. Payne, P. Lee Payne and J. C. Payne of High Point, and W. D. Payne, and Annie Payne of the home place. One sister, Mrs. Eliza Collett.

Funeral services were conducted on Thursday, October 20, 1927, at 11 o'clock at Mt. Pleasant church by R. S. Troxler, pastor, and Rev. Charles P. Coble, pastor of the First Presbyterian church, High Point.

Flower-bearers were as follows: Ruth Payne, Evelyn Payne, Violet Payne, Mildred Swaim, Eula Swaim, Sada Swaim, Zelma Hayworth, Wilma Hayworth, Mrs. Fred Ridge, Mrs. W. T. Payne, and Mrs. Harvey Hoover.

Pallbearers were as follows—Jerome Collett, Walter Collett, Clay Craven, Birch Craven, Row Craven, and E. S. Welborn.

Remains were laid to rest in the M. P. Pleasant cemetery to wait the resurection of the dead.

(Miss) RUTH PAYNE, Granddaughter.

Card of Thanks

We take this means of expressing our heartfelt thanks and appreciation of the kind, helpful service rendered us by the good friends and neighbors, who so kindly and sympathetically assisted us in every way possible. No greater kindness could be rendered by any people during the days of our sore bereavement and distress in the loss of our mother and grandmother. Our most sincere appreciation to those who presented so many beautiful, costly flowers that literally covered the grave in which her body rests. May God abundantly bless each and every one.

(Miss) RUTH PAYNE, Grand-daughter.

—More than 250 Communist agitators were arrested in one week in Budapest, Hungary. They had received money from Moscow to enable them to carry on.

Woman's Missionary Department

Miss Esther Ross, *Editor*
Miss Mary C. McCulloch, *Assistant*

Address matter for immediate publication in this department to Miss Mary C. McCulloch, 1705 Asheboro Street, Greensboro, N. C.

CHRISTMAS FOR PINE RIDGE

Friends are asking what we will need for Christmas.

At the close of our day School for the Christmas holiday, we have a tree and treat for our 150 students. Then later during the Christmas season we want to arrange treats for at least four different Sunday Schools.

We can buy the candy, nuts, etc. at wholesale prices and so it would seem practical to send contributions of money for this fund.

If our friends want to send other gifts to our boys and girls, would suggest toilet articles of various kinds, handkerchiefs, stockings, sizes 8 to 10 and socks, 10-11, combs, tooth brushes and paste, work gloves, tape, sewing thread, medicines such as salves, laxatives, disinfectants, adhesive tape, etc.; stationery, such as pens, pencils, tablets, notebooks, etc.

We can always make good use of canned fruit, dried fruit, pickles, staple groceries.

Used clothing in good condition, especially for children. These are given away when we find need. The surplus is sold in our store and the proceeds put into our Scholarship-Maintenance Fund to help boys and girls who otherwise could not be in school.

How to Ship

Please send freight shipments to Slade, Ky. Do not send anything by express.

We still prefer shipments by parcel post when not too large, direct to Pine Ridge, Wolfe County, Ky., and make plain on your contribution, the name and address to whom we should write acknowledgement.

ALVAN DREW SCHOOL,
Thos. R. Woodford, Supt.

PINE RIDGE, KENTUCKY

We are very glad to report a very successful, helpful meeting held at Alvan Drew School October 11 to 21, with Dr. E. D. Stone of Baltimore, preaching. We are very sure the lives as well as the words of Dr. and Mrs. Stone have made an indelible impression for good upon many of our young people. There were about thirty decisions for Christ. Twenty-eight have joined our church so far.

We are anxious to secure a supply of our own Church Hymnals for use in our High School Auditorium. Our Pittsburgh Publishing House has very kindly donated about forty copies. We need about two hundred. If some of our churches are buying a supply of the new Centenary edition and have some copies of the old edition to spare, we would appreciate it if they would send them to us by parcel post.

We are very thankful that another unit has recently been added to our light and power plant, and also a new pump is now being installed so that life will be made more satisfactory at Pine Ridge by a considerably increased supply of light and water.

You are helping God to fulfill Phil. 4:19, and we are grateful to Him and you.

Sincerely,
THOS. R. WOODFORD, Superintendet.

CENSUS OF RELIGIOUS BODIES: 1926

Unitarians

Washington, D. C., September 24, 1927.—The Department of Commerce announces that, according to the returns received, there were 353 active Unitarian Churches in the United States in 1926, with 60,152 members. These figures are exclusive of 18 federated churches, each consisting of a Unitarian unit combined with a unit of some other denomination. These federated churches, which are more or less closely affiliated with the Unitarian denomination, reported a total membership of 2,838.

In addition to the 353 active churches whose membership is included in the total given above, reports were received concerning 45 Unitarian Churches that were said to be dormant or discontinued or holding summer services only. The churches holding summer services only were omitted from the tabulation because their members are already included for the most part in the membership of churches at their places of permanent residence.

In 1916, at the time of the last preceding decennial census of Religious Bodies, there were reported 411 Unitarian Churches, with 82,515 members. These totals presumably included a few federated churches, though the movement towards the federation of churches of different denominations had not made very great progress in 1916.

The total expenditures in 1926, as reported by 344 Unitarian Churches, amounted to $3,418,975, including $3,120,816 for current expenses and $255,759 for benevolences. The total expenditures reported in 1916 by 369 churches were $1,485, 556. The value of church property (including church edifices, furniture, etc., but not including parsonages-, as reported by 335 Unitarian Churches for 1926 was $27,478,554. The corresponding value reported by 393 churches for 1916 was $15,247,349.

Of the 353 churches reporting in 1926, 296 were located in urban territory (incorporated places of 2,500 inhabitants or more-, and 57 were in rural areas. Of the total membership 55,445 were in the urban churches and 4,707 in the rural churches; and of the total expenditures the urban churches reported $3,276,692 and the rural churches $142,283. The value of church property reported by 279 urban churches was $26,238,654 and that reported by 56 rural churches was $1,239,900.

Sunday schools were reported by 317 Unitarian Churches in 1926, with 3,025 officers and teachers and 19,722 scholars. The Unitarian Churches in 1916 reported 3,064 Sunday school officers and teachers and 19,675 scholars.

—Automobile and automobile accessory manufacturers are taking one-fourth of the newspaper space purchased by national advertisers. Makers of toilet goods take one-fifth, and cigaret manufacturers an eleventh.

—There are now more than 70,000 motor buses in use in the United States, operating over nearly 700,000 miles of regular routes.

Methodist Protestant Herald
J. F. McCULLOCH, Editor and Publisher

Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.

PRICE—$1.50 a year, payable in advance.

Papers are discontinued on expiration of the term of subscription. However, subscribers who request it will be marked on our books as "regular," their papers to be continued and payment to be made as near the beginning of the year as convenient.

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OUR CHILDREN'S HOME

Offerings by Churches and Individuals

Oak Grove, Forsyth, $10; total, $10.

Offerings by Sunday Schools

Gibsonville, $25; Bellmont, Mt. Hermon Circuit, $8; Asheboro, $56.50; Philathea Class, Henderson, $40; Bessemer City, $1.50; Laurel Hill, $4.35; New Hope, Why Not, $6.27; New Salem, Randleman, $2.30; total, $143.92.

We are now entering upon a new year. May we all have new ambitions, and determinations to do more than ever before.

The 20th., instant, has been designated as "Orphanage Sunday" in North Carolina. We trust each pastor will bring this before his congregation and impress them with the great importance of this enterprise.

We are glad to report receipt of some valuable clothing from the W. H. M. S. of Connellsville, Pa., they will mean much to us in the way of winter clothing.

These good women have shown deep interest in "Our Home."

To each one who have contributed in any way, we sincerely thank you.

E. F. ALLMAN, Superintendent.

SUNDAY SCHOOL

Lesson for November 13.—Hosea Preaches God's Love. Hos. 6, 11, and 14.

Lesson for November 20—Micah Champions the Oppressesd. Mic. 2, 3, 6, and 7:1-6.

CHRISTIAN ENDEAVOR

Topic for November 13.—The Good and Bad in Newspapers and Magazines. Matt. 4:23-25; Jude 10-13.

Topic for November 20—Blessings We Often Forget. Ps. 103:1-18.

—An "electrical man," that takes orders over the telephone (or by radio) and then carries out those orders, is the latest wonder and achievement of science. This mechanical "man" has been named "Televox" by his inventor, R. J. Wensley, an engineer employed by the Westinghouse Electric and Manufacturing Company, of Pittsburgh,

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Correspondence solicited.

R. M. ANDREWS, *President*

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—Dr. Robert Bridges, Poet Laureate of England for the last fourteen years, was eighty-three years old October 23. He spent the day quietly at his home in Oxford, England. He received hundreds of telegrams and letters of congratulation from many parts of the world.

—Little King Michael, of Rumania, was six years old October 25. While he was having his birthday party and his country was celebrating his birthday, a plot to overthrow him and place his father, Prince Carol, on the throne was discovered. Some of the plotters were captured and sent to jail.

—Corn sold as pork paid $1.62 for each bushel fed under demonstration methods this year.

Methodist Protestant Herald.
ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.
VOLUME XXXIV GREENSBORO, N. C., NOVEMBER 24, 1927 NUMBER 3

Pres Elderdice 5dec8
Westminster MD

Appeals for Our Gratitude Gifts

Giving gifts is in order at this season of the year. It is a time for free-will offerings. The harvest season is over and men are enjoying the fruit of the fields. God's gifts to us prompt us to give to others more in need than we. There are the poorer than we whose needs appeals to us. If we do not regard them with sympathy and do not try to relieve them, we may well doubt the quality of our gratitude. Jesus said, "The poor ye have with you always, and whensoever ye will you can do them good." If we do not do them good at this special season of thanksgiving, when will we do them good? Surely we will remember with substantial help during the weeks now passing.

Then there come to our ears the cries of the widow and the orphan, especially the orphan. Our own orphanage at High Point makes special appeal at this Thanksgiving time. "One day's income" is asked for. Who would begrudge the orphans this sum? And how much it would help if all our people would practice this rule! More buildings could be built, more orphans could be housed and fed and trained.

Then there comes to us this year the voice of the Methodist Protestant Church, approaching the completion of her hundredth year, and calling modestly for a gratitude gift of $100,000. This is a gift we have never been permitted to give before and will never be aske dto give again. Before the coming of that May birthday shall we not gladly and deliberately make this special gratitude gift to God for the church we so love? When the fair form of the Methodist Protestant Church appeared in the world the great Thomas H. Stockton beheld and exclaimed, "Never has the ecclesiastical would seen a form so fair!" Let us give thanks and thank-offerings for such a church.

Part of Preachers in Calling Preachers

God calls men to preach. No inferior call will suffice. But sometimes God calls men through men after He has selected them. God selected Elisha to be a prophet in Israel, but called him through Elijah. When Elijah cast his mantle over Elisha the latter became aware of the divine selection. Any pastor may have in his flock some young man whom God has selected for the Christian ministry but who as yet is not conscious of the divine call. His attention may never have been directed to the question whether he should become a preacher of the Gospel. Whose especial duty is it to bring this matter to his serious attention? Clearly it is the duty of his pastor. The pastor may have no intimation of God's purpose to make the young man a minister, but he can reach the young man regarding this matter by his references to it in the pulpit. A sermon occasionally on the subject will enable the pastor to set all his people thinking as to their place and work in the church. One good time to preach such a sermon is "Men for the Ministry Day." So important is this matter that our denominational board of education has appointed this day and is asking that it be observed by our ministers generally. Then in some instances a personal word from the pastor to some young man may be the first step in leading him into the ministry. Some years ago the editor of this paper heard a young layman speak at a Sunday school convention. We were impressed with his ability and after the meeting we said to him: "Did anyone ever suggest to you that you ought to enter the ministry?" He said, "No." We said to him: "I believe that you could do the work if you were called to it." Today that young man is one of our most successful pastors. A word that will set a young man to thinking sharply about what God would have him do may be spoken by his pastor and be of great help in leading that young man to his true place.

This Thanksgiving Day

To the thoughtful Christian every day is thanksgiving day. The Christian realizes that God is daily bestowing favors and he appreciates them and lifts up his heart in thanksgiving to God. But this Thanksgiving Day is different. On this day the Christian joins with his fellow-Christians in a tribute of thanksgiving to God for favors that God sends upon all. This is a day of united thanksgiving. Hence our President exhorts us to repair to our accustomed places of worship and there together recognize God's goodness to us all and offer to him the incense of our prayers and our gratitude. Our individual thanksgiving must be pleasing to God, but surely this combined thanksgiving must be more pleasing. And if we combine with our united thanksgiving a united offering of help to the unfortunate and the needy, surely it will be still more pleasing to our Heavenly Father, for thus we prove that we have His spirit and are indeed His children. There are many ways to spend Thanksgiving Day, but surely the best way is to make it a day of real thanksgiving to God and of gift-giving to men. The beauty of the day is marred by making it a day of mere feasting and self-indulgence.

The Time to Complain

The stationing committee of the Annual Conference is made up of men, fallible men, and there is possibility of its making mistakes, however careful it may be. Hence in our church polity there is provided a committee of appeals to consider appeals from the decisions of the stationing committee. The time to appeal to this committee is before Conference adjourns. It is manifestly improper to wait until after Conference and then rush into the church paper with complaints. The editor and readers of the church paper may sympathize with you but they cannot help you. A public discussion of personal differences is not edifying. Experience has shown it to be better to have committees to adjust differences rather than to try to do it by public discussion.

MONUMENTAL THOUGHTS AND WORDS

By Rev. Luther K. Long

It is a great privilege to be living within comparatively easy reach of Washington, D. C. It is inspiring to view the noble buildings of the capitol city, the wide streets, the extensive parks, and the many and varied monuments and memorials.

The Union Station, which was built by the railroads with the co-operation of Congress, is a most interesting place. On the plaza in front of the station is the monument to Christopher Columbus—greatest and most venturesome of the early travelers. I like to wander about the spacious interior of this magnificent structure studying the faces and manners of people; and I greatly enjoy lingering on the plaza as travelers hurry in or our of the station, just beginning or having completed their journey.

The inscriptions, high over the wide front, are of great interest as they lift the eye and the mind to high thoughts and lofty expressions. At the extreme left we read these words:

"He that would bring home the wealth of the Indies must carry the wealth of the Indies with him. So it is in traveling, a man must carry knowledge with him if he would bring home knowledge."

At the extreme right we read these wise admonitions:

"Let all the ends thou aimest at be thy country's, thy God's, and truth's. Be noble and the nobleness that is in other men, sleeping but not dead, will rise in majesty to meet thine own."

On the wide panels between the extreme right and left are these three inscriptions in which recognition is given to the farm, mechanic arts, freedom, man's imagination, fire, and electricity. Note, also, that at the end of each is given a significant quotation from the Bible:

"The farm, best home of the family, main source of national wealth, foundation of civilized society, the natural Providence. The old mechanic arts, controlling new forces, build new highways for goods and men, override the ocean, and make the very ether carry human thought. 'The desert shall rejoice and blossom as the rose.'"

"Sweetener of hut and hall, bringer of life out of nought, freedom, O fairest of all the daughters of time and thought. Man's imagination has conceived all numbers and letters, all tools, vessels and shelters, every art and trade, philosophy and poetry, and all polities. 'The truth shall make you free.'"

"Fire, greatest of discoveries, enabling man to live in various climates, use many foods, and compel the forces of nature to do his work. Electricity, carrying light and power, devourer of time and space, bearer of human speech over land and sea, greatest servant of man, itself unknown. 'Thou hast put all things under his feet.'"

I imagine that in the years to come many a weary world-trotter will be made a little better by reading these noble inscriptions; and multitudes of our own people, spending a few sight-seeing days in Washington, will gather from the reading of these words fresh courage to seek in life only those material things and those qualities of character that can be devoted to high and worthy uses.

—We are not at all sure that we shall have any possessions, anything of our own, in the future life, anything, consequently, to give away. So let us give while we can, and enjoy the best part of possession.—*Jean Ingelow.*

WHAT CHRIST DID FOR ME

By On Kin

How did I become a Christian? How did a black dog turn white? How did a wicked, drunken, and riotous young man turn sober and tranquil? These are questions which still perplex some of my old companions who used to drink and sin with me and some of whom are still drinking and sinning away their lives.

I went through the ceremony of baptism while a student in the Methodist Boys' High School at Rangoon, and not very long afterwards slid back and went through every possible experience of a sinner's life. I then had a spell of religion, turned into a Buddhist monk, turned out a layman again, and turned adrift into dissipation. I think it is best to pass over without any more comment this tragic chapter of my life and to come to the question of how I came to be converted by Christ; for it was He alone and no one else who could have worked so wonderful a change in me.

In the year 1916 I went to Pegu to teach in an Anglo-Vernacular Buddhist school and, instead, was landed in the Methodist Anglo-Chinese School, which was then in charge of Rev. B. M. Jones. There soon came a time when all the workers in the Mission gathered together at Pegu for a summer school. During the class meetings I was asked to interpret for two missionaries who did not then know enough Burmese to address the classes in that language. While interpreting the truths of the gospel, I felt myself being carried away into new fields of spiritual experience. It was the Spirit of Christ taking a firm hold of me. From that time my whole outlook on life was changed. I was then 22 years of age and was fired with an eager desire to break the news to my mother at home.

It is hardly possible for a Westerner to realize fully the disastrous consequences of the destruction of the social status of a convert in a Buddhist community. Society demands that a Burman to be a Burman must be a Buddhist. If he renounces his Buddhist religion, he alienates his nationality as well as his social rights, and all his relatives disown him.

I soon went home with the purpose of telling the story of my Saviour. But when I reflected how dearly my mother and my sisters loved me, I did not have the courage to break their hearts by telling them that I belonged to Christ. I came back to my work and a few weeks later wrote to my mother intimating to her the fact that I had been converted to Christianity. About a week later, two Buddhist monks sent by my mothers came to preach me back to Buddhism. They gave a fine display of their philosophy and argumentative powers but could not erase from my soul the fact that I was saved by Christ. They fought as hard as their lives were worth, and for once they had met their watch. I showed them how Jesus Christ had transformed my life. I told them that the evil things I once loved, now I hated; and the spiritual things I once discarded, now I loved. They went back thoroughly disappointed and told my mother that my case was hopeless, and urged her to count me as one dead and gone.

When the school closed for the long vacation, I was ready to go home. But was I strong enough to stand the opposition that was awaiting me and to testify to my people the saving power of my Saviour? I believed I was. I prayed that I might be. Upon my arrival at Twante, I was welcomed by the family with glad hearts and open arms. On that very night, my mother asked me to lie down beside her on a mattress, and talked to me lovingly as she used to do when I was

a child. Then calmly yet seriously she asked me this question: "On Kin, is it true that you have become a Christian? Are you sincerely a Christian in the real sense of the word?" "Mother, yes," I said. All of a sudden, she stood up and stamped her foot on my back with so great a force that I became unconscious. I wish I had remained so that night. But soon, consciousness brought to my ears the wails and sobs of the family, who were weeping for one that was lost to them forever. It was a heartrending spectacle and in my agony I went out into the open night and kept a vigil with a heart in torture, as the family did with weeping.

Early next morning my mother noised abroad the news of my conversion to Christianity. My relatives discarded me; my friends shunned my company; all regarded me as an outcast and a vagabond. People taunted me. They spat out when I passed before their houses. The very sight of me tainted their eyes. But I did not care; I had Jesus with me. For did not Jesus say that he who loveth his father, mother, sister, brother, more than Him is not worthy of Him?

At one time, my mother took me to my brother, who had invited some well known and able speakers on religion. This attracted a large audience, which they hoped would frighten me into recantation. They opened up the discussion by asking me the reasons why I became a Christian. I answered bluntly that I used to drink liquor with that brother of mine before, and that I would never more do as my brother was doing then. Whereupon, with grinding teeth and clinched fists, my brother rushed towards me. I felt then that, but for Jesus, I should have challenged him to a fair fight and could have knocked him out in one round. Fortunately, my sister-in-law intervened and I was turned out of the house without much ado. Thus ended the elaborate preparations they had made to initiate me into the mysteries of the Buddhist religion.

I spent that night on a steamboat and came home the next morning. A few days afterwards I fell into the clutches of Satan through a love affair. I remember that on several occasions I, like Peter, wept bitterly every time I acted contrary to the Spirit of God. Somehow or other, I was given enough strength and courage to overcome these temptations.

At the beginning of the school year I was transferred from Pegu to the Methodist Anglo-Vernacular School at Syriam. A few months later, I was engaged to a lady teacher there, who is now my wife. A year later, I visited my native town, and there I saw a group of children running about the streets like helpless little vagabonds. The burden of their uplifht began to weigh upon my heart, and finally I besought the missionary to let me open a schol in my native town. I can well remember the remark made by the missionary that it would not be worth while for me to go back to my place and open a school, because a prophet has no power in his own town. I dissented from his view and urged him to let me try my plan out. He finally consented. We began our operations and soon won the confidence of the people. The school prospered, became self-supporting, and now has about 175 pupils in charge of eight teachers and is doing very good work for the community.

Two years after the opening of the new school, one day during the vacation my wife and I went to a village where a Baptist convention was being held. On the way, in a village called Twantewa the people were holding a festival to celebrate the cremation of a deceased Phongyi or Buddhist monk. Along with us on board the same launch was a troop of dancing girls hired by the people for that occasion. When these girls landed, who were to meet them but a group of yellow-robed monks all agog with fun? I was overwhelmed with surprise and sorrow to see such a thing; for, according to Buddhist canons, it was a deadly sin for a monk even to look at such a girl. Before me lay a great flock of sheep in the grip of wolves and hyenas, and yet if they chose, they could have the best Shepherd. Tears stole down my cheeks and I was convinced that Buddhism was not morally strong enough to save these people from the influence of evil. Turning to my wife, I said that if Buddhism stood between Christ and the people, I would take my share of striking it and strike it hard. This was a definite call of God for a better and a higher service. Leaving my wife and my dear little ones, I went to India to attend the Theological College and completed my course. The more I know of Christ, the stronger do I feel His transforming power.

As I look back with pain-ridden eyes into those early days when I was in open rebellion against God, I can vividly see that scarlet stream which ran down the cross enter into my very life-blood. When I picture myself standing at the foot of the cross, I just break out in awed and exultant exclamation, "O the depth of the riches both of the wisdom and knowledge of God." In the strength of the "unsearchable riches of Christ," I will stand before sin and proclaim that sin can be destroyed; I will stand before sorrow and proclaim that sorrow can be transfigured; I will stand before the broken and perverted relationships of men and proclaim that they can be rectified. God help me. Amen.—*Zion's Herald.*

TOBACCO'S ASSAULT ON THE BRAIN

By Will. H. Brown

Every mental test made in educational institutions adds one more to the long list showing the disastrous effects of smoking. Prof. Everett V. Perkins, principal of a high school near Augusta, Maine, in making out a list of the 25 students with the highest records, found that the list contained but one smoker. Then he made out a list of the 25 students with the lowest records, and in this all but one were smokers.

He further found that the average scholarship of the smokers in the senior class for the first half of the year 1926 was 77, while the average for the non-smokers was 80 and 15-100. Professor Perkins truly says: "Smoking and scholarship do not go together at Cony High School." He might have truthfully added, "or anywhere else."

A bulletin published at Antioch College, at Yellow Springs, Ohio, contains a careful study made in the college, of students who smoke. Heavy smokers were at the bottom of the list in every test, while those who did not smoke were at the top, with the light smokers sandwiched in between. Smokers who remained in college as long as three years steadily declined in scholarship records. Non-smokers maintained a nearly uniform average. The report concludes with these words: "With these figures before us, it is hard to avoid the conclusion that smoking is actually a cause of mental inefficiency."

Secretary of Commerce Herbert Hoover well says: "Nearly every delinquent boy is a cigarette smoker. Cigarettes are a source of crime. To neglect crime at its source is a short-sighted policy unworthy a nation of our intelligence."

An enemy that assaults the brain, the body and the soul should be exterminated.

From Conference President

Housed

We are now comfortably housed at 126 Tate Street, Greensboro, and after a little time we hope to get the home-feeling in our new environment. The breaking away from old friends is not an easy matter; there is compensation for it, though in the privilige and pleasure of making new acquaintances and acquiring new friends. We shall not forget the old friends, nor fail, we trust, in the pleasure of making new ones. And to both our old and our new friends we want to say that the latch-string is on the outside. Pull it; pull it often.

On the Field

On last Saturday, the 19th, we were with Brother George L. Curry and the Haw River people in their first quarterly conference. All the five churches were represented, we believe, and a splendid spirit of harmony and progressiveness was in evidence. We predict that Brother Curry and his people are going to have a happy and prosperous year. He is already laying plans for the work, and expects early in the year to get a good start along all lines. Besides sending trucks to move their pastor, they raised his salary $350, making the promise for the year $1,750. Rev. W. D. Reed was present, and rendered timely and efficient help in the conference. We are confidently expecting great things of Haw River charge this year.

Thanksgiving

Perhaps this happy feast will come and go before some of our readers receive this message. But even now we are praying for a Thanksgiving Day that will make God a little more real and blessed to us all, as we meditate upon His goodness and render worship and gratitude to Him for His unfailing mercies. I presume that the usual Thanksgiving offering will be taken for the Children's Home. For this worthy cause, give the earnings of a day, and more, if your prosperity makes this possible. I hope to see the time when it will be the practice of every charge to hold a Thanksgiving service on Thanksgiving Day. Such practice would intensify our gratitude and be pleasing to Him from Whom all blessings flow.

Saddened

The tragic passing of Brother W. A. Lovett, of the Asheboro church, has filled us with grief for the loss to the church there and to his dear family. Our hearts are touched in tender sympathy for the stricken loved ones. May a gracious and loving Providence give to them abundant comfort.

Finance

Treasurer V. W. Idol reports a few charges making payments on budgets. Due recognition will be given to these charges in our report next week.

Pray

The one thing that is uppermont in our minds and deepest in our hearts is a quickening of the spiritual life of the church. We do not in the least minimize other needs, but we do recognize this as paramount. We are therefore calling on the church to pray, and pray much, and pray without ceasing, that a great spiritual awakening may come, and come speedily to the church. I am confident that nothing would please God more than to hear this prayer.

Unusual

We did this unusual thing Sunday—attended church twice, and did not preach. It is a rare privilege for a minister to receive spiritual refreshing by listening to someone else. At 11 a. m. it was our good pleasure to worship with the Grace congregation, and to hear the initial sermon of their new pastor, Rev. R. J. Tamblyn. The attendance was large, and the impressions of the sermon and other parts of the worship program were pleasing and helpful. We hope and pray for pastor and people a happy relationship, and that the church may go forward with increasing usefulness. Doctor and Mrs. Spahr have greatly endeared themselves to the Grace congregation and their stay with the people there will always be looked upon as a benediction.

At night we went to Calvary, expecting to hear a good sermon by the new pastor, Rev. C. W. Bates. We missed this, and had the privilege instead of enjoying an appropriate and well rendered Thanksgiving program by children from the Children's Home. We are always glad to hear these children, and to contemplate the useful men and women that they are to be. The evidences of care and training are unmistakably stamped upon them, and one cannot but feel, in looking into the faces of these happy and promising children, that the Home fully justifies all that it costs to maintain it. Superintendent Allman was present, and made some fitting remarks before the offering was received. We hope this was large. Brother Gerringer, the retiring pastor, was very faithful and successful in his work at Calvary, and the people will long and affectionately remember him. Brother Bates has been received with open hands and hearts, and we predict that the good work started there will go forward happily and steadily under his consecrated leadership.

Appointments

November 22—With Brother Suits, quarterly conference at Mebane; hour, 7:30 p. m.

November 26—With Brother T. A. Williams in first quarterly conference; place, Fairview; hour, 2:30 p. m.

December 3—With Rev. B. M. Williams at Efland in his first quarterly conference.

December 4—With Brother C. H. Whitaker on West Forsyth charge: 11 a. m., at Baltimore; 3:30 p. m., Stony Knoll; 7 p. m., Union Hill.

December 5—11 a. m., Harmony Grove; 7:30 p. m., Pleasant Hill.

December 6—11 a. m., quarterly conference at Tabernacle.

December 6—7:30 p. m., with Brother Lowdermilk in quarterly conference at Kernersville.

December 10—With Brother Chambliss in quarterly conference.

December 17—2:00 p. m., with Brother Ashburn in quarterly conference at Vickory church.

December 18—With Brother Ashburn: 11 a. m., 3 p. m., 7:30 p. m.

Assignments

The congregation at Haw River Mission unanimously asked for Rev. George W. Holmes as their pastor. He has been officially assigned to the work. May the approval of the Great Shepherd be given to this relationship and to that of every charge in the Conference.

Lovingly yours,
S. W. Taylor.

IS PROHIBITION COMING OR GOING?

There came into this office yesterday a man from a city on the Ohio river—a city of about 400,000 population. He is a prosperous tobacco manufacturer. A certain popular brand of cigarets is among the products of his factories. He has been more or less active in politics. He is a good fellow in the better sense of that much-abused designation. He was here to attend the debate which was held last night at Soldier field.

We talked about that; about the tobacco business; about politics, and finally the conversation drifted around to prohibition. Said he:

"In ten or fifteen years this country will have forgotten about liquor. I used to want a few drinks every day. When the 18th amendment was enacted I stocked up well. For a while I kept up the old habits, but now I don't take a drink oftener than once in six months. I just don't think about it any more, and that's true of my friends.

"It has made a big difference to the workers in my factory. Fellows who couldn't own a white collar now have their own homes paid for. They are buying gasoline with the money they used to spend on booze, and the family that didn't have shoes to walk in when the saloons were busy, now goes driving in the car every Sunday.

"No, sir, you can't induce me to vote for liquor to come back in any way, shape or fashion. The only vote I'll cast on that question would be to make the law stronger."

And there are thousands of men throughout America who have reached a like conclusion for a like reason. We who live in the big cities, where, in the nature of things, the outlawed liquor interests will make their last stand, do not realize to what an extent America is really drying up in the smaller cities, the towns and villages.

Here is the testimony of a different sort of witness, but in his own way no less competent—a preacher, John Andrew Holmes, who writes in the current issue of the *Congregationalist.*

"Having lived my entire half-century of life with not a single full year's exception in dry towns and cities from Massachuetts to California, in every one of which there was nullification by the authorities and law-breaking by the people—bad enough in themselves but cunningly magnified by false propaganda until the very elect were deceived and discouraged—but in every one of which the cause of law and order triumphed in the end, I call upon all enemies of drink to bear up, keep up the fight and wait patiently for God. All the present hue and cry, with the horrible stories of atrocities which we always have to hear in such times of war, is 'old stuff' to me. I heard it for years in a township, but we muddled through it. I heard it for years in a county, but it died down. I heard it for years in a city, but it was finally conceded that the city should be run without license money. I heard it for years in a state, but it did not last a generation. Now that I hear it in a larger area, how well I know its raucous voice! That voice, however loud, cannot deceive me."

The cigaret manufacturer and the preacher are agreed. Each from his own viewpoint sees the same thing happening. Prohibition is coming, not going; it is winning, not losing. The clamor we hear is the clamor of the defeated; it is not the voice of America.—*Editorial in Chicago Evening Post.*

—God strikes not as an enemy to destroy, but as a father to correct.—*Aughey.*

THE HEART OF THE LORD'S SUPPER

The celebration of the Lord's Supper is one of the most simple and the most profound of all the sacraments. But in all the ages since Jesus first taught His disciples to observe it, the meaning and significance of it have been obscured and lost in many ways, contrary to the thought that Jesus wished the church to have.

One branch of the Covenanter Church of Scotland for many years has anticipated the observance of the Lord's Supper with awe, and even with fear, and many devout members of the church have stayed away from the celebration because they have thought they were not spiritually fit or exalted enough to be permitted to partake of the bread and the cup. At many of our own denominational observances of the rite, the whole atmosphere has been colored with personal contrition for sin, or with thoughts of the disciples' own spiritual needs.

But when Jesus said to His disciples at the first Supper, "Do this in remembrance of me," He stated in those six easily understood words the heart of the entire sacrament. At the Lord's Supper, the Christian disciple is not to come emphasizing his own shortcomings; he is not to dwell on his failures, or his weaknesses. He is not there to ask for personal blessings, or to be exercised over the problems of the world. The one thing that the Lord's Supper should call for on the part of those who are observing it is the remembrance of Jesus. "Do this in remembrance of me!" is the center and heart of the whole observance.

In remembering Jesus, the disciple may call to mind the characteristics of the Master. He was and is many-sided in his nature and power. We may think of Him as the great Healer who "went about doing good." We may contemplate Him as the great Teacher "who spake as never man spake." We may remember Him as the lover of little children. We may picture Him as the reformer who was indignant over hypocrisy. We may again think of Him as the great Comforter. We may remember Him as the great Unifier of mankind in His teaching of the Brotherhood, or we may dwell on His matchless power as the great Revealer of eternal life, the resurrection.

How much value there is in a service like the Lord's Supper, where the entire thought of the Christian disciple is given up to Jesus Himself, and is separated from all selfish thought of one's own personal life, except as it is bound up in him! What astonishing things would be part of the history of man if, at great conferences and conventions, the entire thought could be given up to a remembrance of Jesus! What if the League of Nations at its deliberations should give up a whole morning to remembering Jesus as the world statesman! What if even our own sectarian bodies in their conventions—where subjects are often debated that do not soften the friendly feeling—should stop, and all together remember Jesus in all His personal beauty and His desire for the union of believers!

Yes, the heart of the Lord's Supper is Jesus Himself! Would to God that every communion of men, even in politics and amusement and financial meeting-places, might have the same heart of remembrance of Him whom to know aright is eternal life.—*Charles M. Sheldon, in Christian Herald.*

—Every man who holds wealth or power is not only a steward of God but a steward of the people.—*Walter Rauschenbusch.*

Denominational Enterprises

RECEIVED YOUR CHRISTMAS PROGRAM?

Sample copies of the Christmas service prepared by the Budget Council have been mailed to all the pastors and Sunday school superintendents whose addresses we have been able to secure.

It is inevitable, of course, that in such a large list some addresses will be incorrect. This is to earnestly request that all who have not received samples write us at once and another copy will be sent immediately.

We are furnishing, as in the past, a regular Christmas program, containing information about the work of the Methodist Protestant Church, a selection of hymns and carols for the Christmas service, and recitations and dialogues for assignment to the persons participating. The pageant to be used this year, "At the Door of the Inn," was secured from the Pilgrim Press, and is a very beautiful portrayol of the supposed scene at the Bethlehem Inn on the night of the Nativity. Any church will be able to prepare a splendid Christmas service with the material furnished.

The program is furnished free with the understanding that an offering be taken and forwarded to the Annual Conference Treasurer for credit on the General Conference Budget. Every church is urged to make a liberal offering this year so that the present embarrassment of our Boards and Institutions may be somewhat relieved as we approach the General Conference, which is to celebrate the Centennial of the founding of our church.

If you have not received your sample program, write at once. If you have received it, order a sufficient quantity for your needs, and plan for a great Christmas service.

Budget Council of the Methodist Protestant Church
193 Odell Street, Concord, N. C.

HOW GOD WANTS TO BE THANKED

(Ps. 34:1)

One way to thank God is to stop grumbling about things. God likes us to both speak and live our thanks.

When we are loving and kind even when things do not go to suit us, we are expressing thanks to God.

In our evening prayers, it is a good thing to say, "Thank you" to God for the special blessings which the day has brought, naming them one by one.

One way to express thanks to God for good health is to do all we can to keep our bodies in health and strength.

If we are truly grateful to God for our minds, we will put into them only such thoughts as we know will be pleasing to Him.

We give thanks to God when we make best use of all His gifts to us; but He also likes us to express our thanks in words. —*Selected.*

—Every Christian should have some close and intimate form of giving, such as gifts made to some poor family about whom he will minister at first hand. Such gifts open the heart more than gifts through a board, and help to make the latter gifts seem vivid and needed. If we do not give right at home, we shall not long have the spirit to give for work at a distance.—*C. E. World.*

THE MONEYBANKS GO FOR A SLEIGH-RIDE

"Well, well, well," exclaimed old Santa Claus, as he put down his pack and grinned a jovial grin at Mr. and Mrs. Moneybanks. "So you never knew what Christmas seals do. Dear, dear, dear! Come with me then."

The portly Mr. and Mrs. Moneybanks really cared very little about anything so insignificant as the penny Christmas seal, but when summoned by no less personage than the old Nick himself, they felt called upon to follow.

"I'll show you a sight for any financier. One penny goes a long way here, Mr. Moneybanks," went Santa as he climbed abroad the well known sleigh and gathered up the reins of the well known "Dasher, Dancer, etc."

"Step aboard," he called to his guests, "don't mind sitting on a few toys back there. When it comes to children's toys you know, you're featherweights, my friends."

Indeed they seemed to be, for they sat airily on a gross or so of dolls, wooly dogs, teddy bears and other of Noah's animals, and never smashed a thing. The Moneybanks, knowing nothing of children, knew nothing either of toys, so they evidenced no surprise at the feat of seating their combined 395 pounds on the conglomeration of gifts for Christmas stockings. In passing it may be stated they unconsciously had sat on many delights all their lives, (but by this time the reader has probably suspected as much).

Anyway there they sat, old Santa started the sleigh and off they went. The wise old boy wished to reform the Moneybanks, (the reader by his time has probably suspected that, too) so he was taking the miserly couple on a tour of inspection.

"Now, Mr. and Mrs. Moneybanks," continued the jovial gentleman, "watch very carefully. We shall cover the trail of the tuberculosis sticker. Four million, five hundred thousand dollars' worth of one-inch seals were sold last year. When placed end to end, my friends, there are 63,360 seals in one mile. One mile of health for $633.60. Ah, yes, a penny goes a long way. Get comfy, for we shall travel far tonight—from New York City to Los Angeles and back again, my friends."

The Moneybanks did not look particularly elated over the prospects of such a unique and lengthy sleigh-ride, but then they never looked elated over anything save the bank-books when they saw an extra million added to the incomprehensible figures.

"Yes. my friends, all along the way I shall point out certain interesting sights," continued the friend of children and mankind. And he did. One mile of health, $633.60, two miles $1,267.20, on they sped! And these are some of the health-giving sights the hard-hearted old couple saw as they passed by city, hamlet and town on that strange ride.

They saw fifteen hundred tuberculosis associations all affiliated with the National Tuberculosis Association who sell the health seals and take charge of distributing the money raised; nearly one million people sick with tuberculosis, of which number 5,000 are children; 700 sanatoria and hospitals to care for them; 3,500 specially trained public health nurses who visit the schools and homes and teach health; two million boys and girls practicing daily health habits in its Modern Health Crusade; 1,000 open air schools where sickly children can build up their strength and keep from having tuberculosis; 600 permanent tuberculosis clinics and many traveling clinics where children, men and women, may go to have physical examinations and keep track of their human ma-

chinery; thousands of women's clubs, men's clubs, labor unions, lodges and similar groups who help in the work of selling and distributing health; hundreds of newspapers, magazines, trade journals, house organs and other publicans that contribute space for advertisements, photographs and articles to teach the public the value of the Christmas seal that stands for health; millions of pamphlets and circulars teaching the need for rest, fresh air, sunshine, cleanly health habits, good food and proper exercise; thousands of boys and girls and men and women who sell the seals through the mails, by personal contact or by house to house canvass.

Then all the way along were the millions of people, rich and poor, who purchase seals and stand as partners in the crusade to control tuberculosis through preventing it.

Oh, yes, old Santa certainly showed that the tuberculosis Christmas seal sale held annually is not held in vain. Not a county was missed in the whole United States and while the ride may never become as famous as Paul Revere's Ride, it certainly carried a wonderful message to thousands of people. For, as the reader has probably again suspected, the Moneybanks arrived home, hard-hearted no longer. Mrs. Moneybanks drew out her check-book and actually smiled as she murmured, "A penny certainly does go a long way in health, Mr. Claus. May I have the privilege of purchasing a few miles?" Mr. Moneybanks also actually smiled as he drew out his check-book and murmured, "You are an excellent salesman, Mr. Claus, and what you are selling must continue to be purchased. I will also take a few miles of health."

And old Santa Claus grinned his jovial grin and exclaimed, "Thank you, my friends, I'll place these checks with Tommy, the newsboy's ten cents. You are now worthy of being a partner with him and all the others who understand that a penny for health goes a long way. Ho. hum," continued the old boy and he stretched and yawned, "selling seals makes filling stockings a joy, my friends. I stuff 'em with health you see."

Thereupon he jumped into his sleigh, gathered up the reins that drive the well known Dasher and Dancer and there he is with his packful of health driving over the country on the 1927 Christmas seal.

THE HABIT OF THANKSGIVING

"I will praise the Lord at all times, His praise shall continually be in my mouth." Psalm 34:1.

There is a beautiful legend of a golden harp in an ancient monastery. Once the monastery was beseiged by robbers, who desired to carry off its treasures. The monks took the harp to a river which flowed close by, and sank it in the deep water, in order to keep it from the hands of the robbers. And the legend is that, though buried thus in the river, the harp still continued to give forth sweet and enchanting music, which was heard by those who came near.

Every Christian life should be like this golden harp. Nothing should ever silence its music. Even when the floods of sorrow flow over it, it should still continue to rejoice and sing.

One of the secrets of such a life is found in the cultivation of the habit of thankfulness.

The true spirit of thanksgiving cannot be saved up for Thanksgiving Day. A grateful heart must be born and bred in us—born of love to and confidence in God, bred in sunshine and shadow, prosperity and adversity. Like a certain kind of primrose, it must bloom all the year around.—*Gastonia Bulletin.*

"WHY WE'VE NOT GROWN"

About 30 years ago, while living at Matthews, N. C., the pastor of the M. E. Church, South, made a remark that seems to be worth considering. We were close neighbors, the parsonage lots joining. The three years that we lived thus, "door-neighbors," we were quite "chummy." He was a voracious reader. He read nearly all the books I had, during these three years. When he had finished reading Bassett's *History of the Methodist Church,* he said to the writer: "Why have you never grown any more?" The question being unexpected, I did not have a ready and satisfactory reply, and so far as I remember, said: "I do not know." He replied, "I can tell you—you ceased to 'fight.'"

I've often thought of this remark during all these years since. He seemed favorably impressed with the book, and if we had pressed the matter as in the beginning, our success would have been far greater.

It seems that often we have assumed an attitude of an apologist. The real reason for our existence is little known. We are looked upon by many, no doubt, as a set of revolters, without any sufficient cause. Even a prominent ministerial member of one of the "mother" churches made a "slip" at this point on our Conference floor, and was corrected. We had one man with enough "grit" to make the correction. The day for controversy is past, at this point, but not for "keeping history straight." How many of our young people have any correct knowledge of the reasons that culminated in the organization of the Methodist Protestant Church? It seems that it is taken for granted that everybody knows. But everybody does not know. We are fearful that we many have some men in the pastorate, even, that do not know. No doubt, some have a vague idea, but the real facts that culminated in the organization of the Methodist Protestant Church, we are fearful, all do not know, even among some who are filling the pastoral relation. This ought not so to be.

We believe it would be well for each pastor some time during the year to give a lecture, or "talk," especially to the young people, giving the real facts in the case—not in a controversial spirit, but the simple, but patent facts that led to the organization of the Methodist Protestant Church. This could be done in a concise manner and would surprise, and open the eyes of many. No reasonable person should object to the truth being told. There was a reason a hundred years ago, and a very strong reason, or reasons. The present generation does not know this reason, or reasons, but it is entitled to know, and it is but simple justice that this should be known. Justice to our fathers, and justice to the church of the present.

This should be done in a non-controversial, Christian spirit. Our young people should be able to give a reason for the faith that is in them. J. F. Dosier.

—The youth of today, though at heart we believe as noble and fine as ever, yet is harassed by many doubts and uncertainties, and in exteriors has broken away from much that our fathers thought to be essential. Youth flaunts its independence before all men's eyes, does many foolish and hurtful things, and is in a turmoil of mind and body which cannot last. Youth is dissatisfied with the present order of things, and is reaching out for something better. This unrest will prove to be sad and terrible if it stops short of Jesus Christ, but if it spurs the young people on to seek Him and never rest until they find Him, it will lead them to final peace and power.—*C. E. World.*

OUR STORY PAGE

THE LITTLE RED HOUSE

Once upon a time there was a little boy who was tired of all his toys and tired of all his picture books and tired of all his play. "What shall I do?" he asked his dear mother.

And his dear mother, who always knew beautiful things for little boys to do, said: "You shall go on a journey and find a little red house with no doors and with a beautiful star inside."

Then the little boy's eyes grew big with wonder. "Which way shall I go," he asked, "to find a little red house with no doors and a star inside?"

"Down the lane and past the farmer's house and over the hill," said his dear mother. "Come back as soon as you can and tell me about your journey."

So the little boy started out. He had not walked very far down the lane when he came to a very little girl dancing along in the sunshine. "Do you know where I shall find a little red house with no doors and a star inside?" the little boy asked her.

The little girl laughed. "Ask my father, the farmer," she said.

So the little boy went on until he came to the great brown barn, where the farmer himself stood in the doorway looking out over the pastures and grain fields.

"Do you know where I shall find a little red house with no doors and a star inside?" asked the little boy.

The farmer laughed, too. "I've lived a great many years, and I never saw one," he chuckled. "But ask the granny who lives at the foot of the hill. She knows how to make arrow-root taffy, popcorn balls and red mittens. Perhaps she can direct you to it."

So the little boy went on farther still until he came to the granny sitting in her pretty garden of herbs and marigolds. "Please, dear granny," asked the little boy, "where shall I find a little red house with no doors and a star inside?"

The granny was knitting a red mitten, but when she heard the little boy's question she laughed cheerily, "I should like to find that little house myself.," she chuckled. "It would be warm when the frosty nights come, and the starlight would be prettier than a candle. But ask the wind, who blows about so much and listens at all the chimneys. Perhaps the wind can direct you to the little house."

So the little boy took off his cap politely to granny and went up the bill. The wind was coming down the hill as the little boy climbed up. As they met, the wind turned about and went singing along beside him. It whistled in his ear.

"O, wind," asked the little boy, after they had gone along together quite a way, "can you help me to find a little red house with no doors and a star inside?"

The wind cannot speak in our words, but it went singing on ahead of the little boy until it came to an orchard. There it climbed up in an apple tree and shook the branches. When the little boy caught up, there, at his feet, lay a rosy apple. The little boy picked up the apple. It was as much as his two hands could hold. It was as red as the sun had been able paint it, and the thick brown stem stood up as straight as a chimney. It was a little red house in which the apple blossome lately had gone to sleep. It had no windows.

"I wonder," thought the little boy. He took his jackknife from his pocket and cut the apple straight through the center. Oh, how wonderful! There, inside the apple, lay a star holding brown seeds.

So the little boy called "Thank you" to the wind, and the wind whistled back again, "You're welcome." Then the little boy ran home to his mother and gave her the apple.

"It is too wonderful to eat without looking at the star, isn't it?" he said.

"Yes, indeed," answered his dear mother.—*Carolyn Sherwin Bailey, in Mother's Magazine.*

A LOYAL LITTLE MOTHER

Betty often stood in front of the store windows where dolls were on display, and longed to own one of these beauties. Sometimes she thought she would rather have a doll with brown hair, and again a flaxen-haired child with blue eyes would appeal to her very strongly.

But always she had had to turn away with a sigh, for there was just barely money enough at home to get those things which were needed, and after all, the home-made doll which Betty's mother had managed to contrive out of odds and ends, was very near to the little girl's heart.

The doll's name was Bertha Jean. Her body was made out of soft old stockings, and features were embroidered on her face in wool. Her hair was taken from the corner of a ripped place in the mattress and was really and truly hair, although it never grew on a human head.

Betty had a real doll carriage which Mrs. Blake, the banker's wife, gave her, because her own little daughter had outgrown it. And so many times Betty took Bertha Jean out for a ride in the morning sunshine, covering her snugly all up except the doll's face, for if the truth must be told, some of the children in that neighborhood were quite thoughtless and poked fun at Bertha Jean, calling her a "rag doll," and "Raggedy Ann," and other names which Betty did not like to hear, because she loved this odd-looking child of hers quite as well as some of the other children who lived near loved their expensive store dolls.

The clothes which Bertha Jean wore were made out of scraps—small left-overs, but they were always neat and clean, for Betty took good care of the little clothes her mother made for Bertha Jean.

Betty had just started in school. She had looked forward for a long time to the day when she would be big enough to go down the street and across the two roads necessary to pass over to reach the school, and it was going to be such fun to have a lot of other little companions just about her own age.

And how Betty loved her pretty young teacher, Miss Eleanor, who wore such dainty dresses and who always smiled so sweetly! Betty's heart simply thrilled whenever Miss Eleanor gave her a little pat on the shoulder, or slipped an arm around her.

But now something had happened which made Betty very sober, for Miss Eleanor had announced that there would be a doll party on Friday, and every little girl was to bring her favorite doll, and every little boy an animal toy of some kind.

Betty wasn't ashamed of Bertha Jean—no indeed! But just the same she shrank from the idea of having her doll laughed at by other children. She knew that hers, in all likelihood, would be the only home-made one there, and Betty was almost inclined to stay home from school and miss the party if her mother would let her, rather than to face the rest and to hear Bertha Jean made fun of.

Betty even talked with her mother about it, and Mrs. Lee listened understandingly.

"I think I'd go, dear," she said gently, "for you'll enjoy the party, and after all you must remember that Bertha Jean cannot hear and has no feelings to be hurt, even if the other children do laugh at her. But perhaps they will not, and I shouldn't be a bit surprised if a lot of them wanted to play with her. We'll dress her up in her best clothes and you can take her in her carriage."

So Betty went to the party and took her home-made doll with her. There were several grown-up ladies who were visitors at the school, and they seemed much interested in the little boys and girls, and the toy animals and the dolls which the children brought. But when they saw Betty's doll, they exclaimed in delight.

"Did you ever see anything so cute!" exclaimed one.

"Whoever made that doll is an artist!" cried another.

"I know what I'm going to do," burst out a third. "I'm going to try to get this little girl's mother to make some of those dolls for my Gift Shop. I am sure people would be quite wild about them in the city where I live!"

And so before Betty knew what was happening, she was the center of much attention, or rather her home-made doll was, and in place of making fun of Bertha Jean, the other children were all asking to have a chance to look at her and hold her, and were examining the cunning little clothes with real pockets, and buttons and button-holes, and shoes and stockings which you could take off and put on.

When the party was over, Miss Eleanor asked Betty to wait a few minutes, and then she and two of the morning visitors went home with Betty.

Betty did not quite understand all the conversation, but she did know that the strange ladies were offering her mother what sounded like a lot of money to make dolls and doll clothes for their shop.

When Miss Eleanor and her two friends went away, Mrs. Lee grabbed Betty and hugged her.

"Who would ever think," she laughed, "that making dolls like Bertha Jean and doll clothes, would bring me a lot of money! You've wanted a store doll, dearest, and I've wanted to give you one but I couldn't. Now I'll buy you one with the very first money I get from these ladies, and you shall have one with black or brown or yellow hair, just as you like."

"But I don't want a store doll—now," smiled Betty, hugging Bertha Jean up to her. "This is my really truly own child, you know, and I like her best of all."

"You're a loyal little mother," smiled Mrs. Lee—"and if you hadn't been, and hadn't taken Bertha Jean to the party, even although you thought the other children might look down on her, I never would have had a chance to sell a lot of dolls such as these ladies have given me orders for.

"You see, it pays after all, Betty, to make the best of what we have, and then we will often find that what we have is really very good after all!"—*Selected.*

A GOLDEN HEART

Melinda lived with her grandmother, who gathered herbs in the deep forest. All the playmates the girl had were squirrels and rabbits, but one day even they went away, and she was left alone. This is how it came about.

There was a small grassy open spot near their home with a little brook flowing through it. The whole year round it was gay with pretty flowers. The rabbits would come there and eat the tender plants and drink the clear, cool water. Melinda often brought them cabbage and lettuce from her grandmother's garden.

One day some careless boys left a bonfire, which burned the little glade over and scared the little wild creatures away. Melinda was very sad, for her grandmother told her that her little playmates would not come back until the ground was covered with flowers again.

So the girl went out and tried to find some, but they had all gone too far away. She sat down by the little brook and tears came to her eyes as she thought of her lost comrades. When the little brook found out what was troubling her it hurried away to ask the lovely flowers to come up and live.

When it invited the daisy to come, it said, "Oh, I couldn't do any good going up there and living all alone."

The clover also refused, saying that it had all it could do now, without going anywhere else. The dandelion replied that it was too far away from home.

The kind little brook tried to get them all, but they all refused. At last it asked the forget-me-not, a tiny plain blue flower. It answered the brook at once and said it would be glad to go. So the little plant traveled away with the brook until it came to the glade. There it grew faster and faster, by hundreds and thousands.

One day, when Melinda came sadly down to the glade, it was all covered with the tiniest blue flowers, looking like a bit of blue sky, dropped down from above. There was the rabbit, hopping around with her little ones, and the squirrel was sitting up and holding its paws for corn.

Now, Mother Nature saw the kind thing the forget-me-nots had done. "You truly have a golden heart, for you have done what you could," she said.

The next morning, when the sun shone on the forget-me-not, every one had a golden heart.—*Selected.*

The Growing Figure of Jesus

You have only to compare the apostles' creed with what men believe of Jesus today to see how Jesus has grown in the esteem of men. The apostles' creed passes abruptly from the birth of Jesus to the suffering of his closing days. Today men fondly dwell upon his years of ministering service as He taught the people and as He went about doing good. The apostles' creed seats Jesus at the right hand of God and leaves Him there until He shall come to raise the dead and judge the world. The apostles' creed thus left men gazing into heaven, wondering when He would come again. But the two angels who rebuked the disciples for continuing to gaze into the heavens and who predicted His return to the earth did not date His return at the end of all things, and it was not long until men realized that Jesus was again with them in their labors to extend His Kingdom on the earth. While not ceasing to think of Jesus as enthroned in the heavens, the Christian world has come to think of Jesus as present on the earth where even two or three are gathered in His name. Furthermore, Christians have come to expect the presence of Jesus in every individual soul that will open the door to His incoming. Yes. Jesus is not now to men a mere remote spectator of their conduct, but He is Immanuel, God with us, helping us to overcome in life's struggles and conflicts. And in this intimate relationship to men He is a mighty power for salvation as He could not be when conceived to be far away.

And yet Jesus has not changed as the centuries have passed. He is the same yesterday, today and forever. The creeds of men as they change express the varying measures of men's minds. Jesus is too grand a figure to be measured by us. As we grow larger we will know Him more and more, but He will always be to us Lord and Master, greater and greater as we grow in power of comprehension.

—Adversity is the trial of principle. Without it a man hardly knows whether he is honest or not.—*Fielding.*

WOMAN'S MISSIONARY DEPARTMENT

MISS ESTHER ROSS, *Editor*
MISS MARY C. MCCULLOCH, *Assistant*

Address matter for immediate publication in this department to Miss Mary C. McCulloch, 1705 Asheboro Street, Greensboro, N. C.

DISTRICT MISSIONARY RALLY

The district misionary rally for the sixth district was held in the Asheboro Methodist Protestant church on Friday, November 4th, at 2 p.m. This district embraces Davidson, Why Not, Richland and Randleman charges and Asheboro station. Miss Esther Ross, chairman of the district, presided. The meeting was opened by singing that great hymn, "More About Jesus;" then followed a number of sentence prayers with Miss Ross leading and Mrs. Hayworth closing the prayer. When the roll was called it was found that seven churches in the district were represented.

Owing to the fact that the Annual Conference was in session at the same time the rally was held we were pleased to have a number of ladies from other districts meet with us.

After the calling of the roll the chairman introduced Dr. Roberta Fleagle, our medical missionary to China, who is now home on furlough. Dr. Fleagle told us something of the great work she is doing among the sick in China, and of a number of ways we folks back home can aid her in the work over there.

One could not sit and hear her tell of the great needs in China without wanting to give more for the foreign mission cause. We can not all go but we can all send our money and our prayers.

We were glad to have with us Miss Annie Forrest, a returned Missionary, who is now field secretary of the W. F. M. S. In a few well chosen words Miss Forrest pictured to us some of the great needs in India and how much the missionary is needed there. We were glad to have both of these consecrated women speak to us and hope we may have that privilege again in the future.

We were glad to have with us in the rally Mrs. Geo. R. Brown, state president of the W. F. M. S., and Mrs. W. C. Hammer, state president of the W. H. M. S.

The rally closed with the Mizpah benediction.

MISS ESTHER ROSS, Chairman,
MRS. WM. H. NEESE, Secretary.

ANNOUNCEMENT

All members of the Missionary Society of Mt. Zion Methodist Protestant church are hereby asked to attend the regular meeting next Sunday, November 27, immediately after Sunday school. Come.

MRS. C. W. ALLEN, President.

—Preston H. Coble, of Liberty, was killed near Newberry, S. C., in a fall from a bridge on which he was working. The body was brought home for burial. Brothers Millaway and Dixon assisted in the funeral service.

DO WE READ THE HERALD CAREFULLY?

This writer has been a constant reader of The Methodist Protestant Herald for nearly a score of years and always looks forward each week for its arrival. The habit of glancing through its pages before departing from the post office lobby has been almost invariably practiced by this writer. The many reports from various churches and charges and the helpful editorials and other articles combine to make it a worthy religious journal.

But do we read the Herald carefully? This writer being a printer and close observer of the general make-up and typography of a publication, is attracted by any mishap which has occurred during the course of an edition. We realize the manifold deeds necessary in the production of a publication, the editing of "copy," the conversion of the "copy" into type, the assembling of the matter into forms, the reading and correction of the reading matter and the various "operations" necessary for the production of an issue of a publication.

With the permission (and pardon) of the editor we wish to cite the following errors in last week's issue which may or may not be due to the editor or his printers: In the report of Union Chapel, Granville Charge, the initials of the pastor were given as "R. L." when they are "H. F." At the heading of the report of Hattie Anderson for Sandy Ridge church on Kernersville Charge, it is credited to "Weaverville Charge." Any one reading the report closely will see the reference to "Brother Lowdermilk filling his appointment," and discover the error. Brother Cranford is pastor of Weaverville Charge. In the report from Yarborough Chapel, on Yarborough Charge, reference is made to the new pastor as "Rev. W. F. Surratt," when it should be "W.B." Surratt.

Reporters may become more careful in the use of correct initials and names of pastors. (Pardon me, Brother Editor, for the reference to errors.) C. B. WAY.

(Our thanks to Brother Way for these corrections.—Editor.)

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$181,422.99
A Friend	1.00
Robert Short	20.00
Rev. H. L. Powell, on furnishing room	20.00
	$181,463.99

Endowment Insurance Fund

Amount previously reported	$ 8,837.21
Mrs. Z. M. Dellinger	5.00
W. H. Foust	10.00
	$ 8,852.21

J. NORMAN WILLS, Treasurer.

—Dr. S. K. Spahr has been engaged to preach in First Church, High Point, at the morning hour for some time to come.

—Rev. C. W. Bates is to preach the Thanksgiving sermon in South Greensboro today. There will be a union meeting in the Asheboro Street Baptist church at 10 a.m.

—A match drawn up into a vacuum cleaner started a fire in the closet that completely demolished a home.

A PITTSBURGH EARTHQUAKE

On Monday, November 14, at 8:45 in the morning, just when the fifteen hundred thousand people of the Pittsburgh district were entering upon the myriad tasks of this great industrial center of the world, five million cubic feet of gas exploded with a breath of fury that sent earthquake tremors throughout the whole city, and outward to the farthest environs of the town. Hundreds of people were seriously injured, and an undetermined number killed outright, while others are dying every hour in hospitals crowded to capacity by the victims of the awful tragedy. The property loss will run far into the millions, and, because of this veritable earthquake shock, hundreds of homes were either utterly destroyed or made untenable, and at least five thousand people are homeless in the Iron City to-night because of this tragedy.

The destruction wrought by this sudden catastrophe in the immediate vicinity of the accident, which occurred at the Equitable Gas Company's plant, on Reedsdale Street, on the North Side, is beyond description. In our walk through the stricken district, through whole streets of houses with broken windows, battered and trembling walls and broken roofs, we thought of no comparison quite so apt as that of shelled towns in the battle-zone of the World War. The scene was indeed so strikingly like that of Rheims, as we saw that storied city in 1921, still sick and sore with the unhealed wounds of her life-and-death struggle, that we needed only the battle-torn cathedral as a central figure to complete the verisimiltude of the sad and awful resemblance between the tragedy of war and the peace-time tragedy of Pittsburgh. Seven large public schools in the Manchester district of the city, serving thousands of pupils, are temporarily closed because the windows were blown out by the fury of the blast. The shock was felt everywhere within a radius of twenty-miles, and a broken flying fragment of the giant tank caused painful injuries more than two miles from the original scene of the disaster.—Methodist Recorder.

HERALD SUBSCRIPTION RECEIPTS

Dr. E. F. Allman, $1.50; Rev. P. L. Kinnaman, $1.50; Rev. C. E. Ridge, $1.50; Rev. T. G. Madison, $1.50; Rev. B. M. Williams, $3.00; Rev. J. D. Cranford, $1.50; Rev. O. C. Loy, Jr., $1.50; Rev. D. I. Garner, $6.00; Rev. M. P. Chambliss, $9.00.

—The Men's Brotherhood of Grace church welcomed their new pastor, Rev. Ronald Tamblyn, last Friday night in a supper held in the Church Hut. An address was delivered by Rabbi Ellis, of the Jewish Synagogue, who is a very entertaining speaker, and is a ready mixer with people of all religious affiliations. A quartette from the city sang several songs. Brother Tamblyn had just reached Greensboro by a long auto ride, but came to the meeting and spoke briefly and pleasantly. His sermon last Sunday brought out an unusual congregation and made a fine impression.

—Calvary people were glad to welcome Rev. C. W. Bates and family last Sunday. Brother Bates preached his initial sermon to a good congregation on Sunday morning. He called the first quarterly conference for Tuesday night of next week.

IN HONOR OF THE DEAD

Snotherly

William Snotherly departed this life October 20, 1927. At the ripe old age of 84 years, six months and 22 days. Surely it can be said of him: "He came to his grave in full age; like as a shock of corn cometh in his season."

In his early manhood he consecrated himself to his Lord and to the work of building up the Methodist Protestant Church.

He carried the bulk of the burden of building a Methodist Protestant Church at New London where he lived. With heavy odds against us the church was sold, and he with others moved his membership to Albemarle where he remained loyal until the Master called him home. Uncle Bill was a man of a kindly disposition. He delighted in helping young men to get started in life; and rejoiced in their achievements.

As a friend, he knew how to get close to you. The bigness of the soul and the warmth of his heart brought new hope into lives of his friends.

He loved his pastor tenderly. The writer remembered his parting with a treasured gold piece as an expression of his love to his pastor.

He was for a long time, a prominent figure in the quarterly conference of his charge. He was a recognized leader in his church. His faith was strong, his hopes secure.

Uncle "Bill," as he was familiarly called, served four years in the civil war, in Company K. 26th regiment. He was a good soldier, fighting for a lost cause, but was a more valiant soldier fighting for King Emanual.

In the first fight he lost but in the latter he gloriously won.

He leaves to mourn their loss a second wife to whom he was tenderly devoted; four noble children: J. H. Snotherly, the loyal friend to our Children's Home and the back-bone of Friendship Station; Mrs. H. L. Lowder, Mr. Lewis Mason and William Snotherly, Jr.

He was laid to rest in the old family burying ground at Bethel M. E. Church. The funeral was conducted by his pastor, Rev. J. D. Anderson, assisted by Rev. J. L. Trolinger, the writer and the pastor of Bethel church.

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won;
And thou art crowned at last."

W. D. REED.

Losses at Bethel Church

1927 has been a year of heavy losses to Bethel Church. The last two to go out by death were J. M. Roberson and Mrs. Mary E. Woody. Brother Roberson had reached the age of 73. His home was not far from the church and he was rarely absent from the services. He loved his church and had no fear in meeting his Lord. His place in Bethel is unoccupied and his presence is missed by all. His funeral service was conducted by his former pastor, Rev. G. W. Holmes, assisted by the writer.

Mrs. Woody was unanimously loved by her church and community. She had reached the ripe age of 74. Her funeral service was conducted by the writer assisted by her former pastor, Rev. G. W. Holmes, and Rev. H. L. Isley. These two made beautiful remarks about her. Her life was spent in doing good. Now she has gone to reap a glorious reward.

J. A. BURGESS.

Cheek

Mrs. Sarah Cheek, one of the older members of Chestnut Ridge, died as the conference year was closing.

In the absence of the pastor, who was attending conference, Rev. Contrell of the Baptist Church conducted the funeral services at Chestnut Ridge, November 2nd.

Sister Cheek was a good and faithful member of Chestnut Ridge Church. She lived to be about 76 years old. May God comfort all her relatives and friends.

B. M. WILLIAMS.

Cook

Carl Cook, son of F. M. and Mary Cook, was born September 30, 1901, and died November 16, 1927. He was married to Fannie Surratt November 8, 1922. To this union were born two children. He was converted about four years ago and joined the M. P. church at Alleghany, where he lived a faithful member until death. He was sick only a few days, typhoid fever being the cause of his death.

He leaves behind his widow, two small sons, father and mother, five brothers, three sisters, and a host of relatives and friends to mourn their loss. But we feel that our loss is his eternal gain.

Brother Cook was a faithful church worker, having served for two years as superintendent of the Sunday school at Alleghany church. He will be missed at his church, in the community, but most of all in the home.

Funeral service was held from Alleghany church by the writer on November 17th at 3 p. m. and burial took place in the church cemetery.

The bereaved ones have our sympathy. May the God of all comfort bind up the broken hearts and may they look to Him Who alone can give the needed grace to sustain us in these trying moments.

C. E. RIDGE.

PASTORS' NEW ADDRESSES

Rev. A. G. Dixon, Liberty, N. C.
Rev. L. W. Gerringer, E. Davis St., Burlington, N. C.
Rev. C. W. Bates, Bellevue St., Greensboro, N. C.
Rev. M. I. Crutchfield, Littleton, N. C.
Rev. E. G. Cowan, Kannapolis, N. C.
Rev. W. T. Totten, Draper, N. C.
Rev. W. D. Reed, Benaja, N. C.
Rev. E. A. Bingham, Denton, N. C.
Rev. J. B. Trogdon, R. 7, Asheboro, N. C.

Not knowing when pastors move, we wait to change their addresses on our mailing list until they request it.

—Dr. and Mrs. Allman with a party of children from the Children's Home came to Moriah and Calvary churches last Sunday and gave a very acceptable program especially appropriate to Thanksgiving time. Dr. Allman states that more buildings are needed for the Home. Present capacity is not large enough to house all who are appealing for a place. Then a larger building for school purposes is needed.

STATEMENT OF WINSTON BRETHREN

The first meeting of the board of stewards of the First M. P. Church was held in the church on Thursday evening, November 9, by call of the chairman. Practically all the board was present, and participated in the meeting. New officers were elected for the coming year.

After the election of officers, and the transaction of some other routine business, the delegate to the Annual Conference, just passed, was call upon for a report. The report was not only lengthy, but complete and impressive as well. It dealt with the present local conditions in the church as well as the action of the Conference. It went back into the past to the beginning of the trouble in the church.

The church has been partly divided since December, 1924, and the delegate reports that, apparently, the same spirit of division has made its way into the annual Conference. Our delegate reported that he tried in every way conceivable to arrange for a pastor that would be satisfactory to all the local church, taking considerable pains to lay the local conditions before the stationing authority of the Conference. Finding it impossible to get the official board of the local church to agree and after giving the matter more consideration, he then recommended to the Conference that the local church be sold, and the proceeds of sale turned over to the board of church extension for use where it would do most good. This recommendation he also made to the board of stewards. This suggestion was received favorably and action was taken thereon, and it was decided to call a meeting of the first quarterly conference for the church, in order that a proposition might be submitted to the membership of the church in an effort to adjust differences, and the earnestness with which he presented this recommendation impressed the board. It is evident now that the proposition will have the support of a large number of the members of the church.

In the course of his talk, he took occasion to rehearse the causes that have contributed to the present unfavorable condition in the church with which he is familiar. It is difficult to forecast what the action of the church will be, but it is quitely likely that some action will be taken looking to carrying into effect the suggestion of the delegate.

C. W. WILLIAMS,
C. H. SMITH,
L. P. BURNS,
Committee.

SUNDAY SCHOOL

Lesson for November 20.—Micah Champions the Oppressed. Mic. 2, 3, 6, and 7:1-6.

Lesson for December 4.—Isaiah Teaches Right Living. Isa. 3:1-5:30.

CHRISTIAN ENDEAVOR

Topic for November 20.—Blessings We Often Forget. Ps. 103:1-18.

Topic for December 4.—What is Prayer? 1 John 5:44, 15; Eph. 6:18, 19.

—Some of the flooded towns, especially those in Vermont, were cut off from the outside world for a time. President Coolidge ordered the War Department to send medicine and other supplies for the flood sufferers by Army airplanes.

FROM PASTORS *and* PEOPLE

Flat Rock, Vance.—Our "new" preacher filled his first appointment at Flat Rock third Sunday. Everyone seemed glad that our old preacher and our new preacher are one and the same. He gave us a splendid sermon, using as his subject, Yoking the Young People in Christian Work. New church officials were elected as follows: Trustees—A. E. White, S. H. Satterwhite, J. H. Satterwhite, U. J. Parrott, C. A. Wortham; stewards—S. W. Reavis, chairman, F. G. Hester, C. A. Wortham, B. W. Jones; class leader—Mrs. S. W. Reavis; Sunday school superintendent—S. B. Greenway; assistant superintendent, U. J. Parrott; secretary-treasurer—B. W. Jones. Mr. B. W. Jones has served as secretary-treasurer for three years. He is very efficient. His report yesterday opened our eyes as to the real workings of our Sunday school. Our Sunday school offering during year has amounted to nearly one hundred dollars. He reported over twenty dollars in treasury to begin the new year.

The new Sunday school rooms are going on to completion. They will add much to the efficiency of the school.

Our pastor, Rev. M. P. Chambliss, expects to put forth an extra effort to organize Christian Endeavor societies at all his churches this year.

The Woman's Home Mission Society will meet with Misses Annie and Rosa Satterwhite on Tuesday afternoon at three o'clock. This will be their Thank-offering service. A Thank-offering program wil be given. It is hoped that every member of our church that subscribed for the Herald last year will renew it for another year. Nothing helps more than knowing what our church as a whole is doing.

This is my first report as reporter so trust it may prove worthy.

MARY V. WHITE, Reporter.

New Hope, Why Not Circuit.—Our new pastor, Rev. Joel Trogdon, preached for us last Sunday afternoon for the first time this conference year. He preached a good sermon. Brother Trogdon comes to us as an old friend, as he helped Brother John Hulin in a meeting several years ago at New Hope. We are praying for a good year's work. English Street Methodist Protestant Church, High Point, were fortunate indeed to secure Brother D. I. Garner for their pastor, but the members of New Hope Church and the majority of Why Not Circuit were disappointed at Brother Garner not returning to this circuit, as the fourth quarterly conference voted so strongly for his return. However we are hoping everything will work out all right. We always thought the majority should rule, but it didn't in this case, but we earnestly pray God's richest blessings will be bestowed on Brother Garner as he goes to his new field of labor. New Hope church stands by her pastor. I think former pastors will testify to that fact. I believe if we have the love of God in our hearts as we should we won't be so ready to find fault with our pastor.

The ministers are giving their lives to the service of God and they deserve something better than criticism, especially the young ministers who are trying so hard to make good.

Brother Garner while pastor helped us organize our Ladies' Aid Society and we worked and raised money enough to paint our church inside and we placed it in the pastor's hands to get the paint and secure a painter, which he did. He came back after conference and got the paint and we are awaiting the painter and hope in the near future to be able to report the church painted inside and other improvements that are needed so badly. We are having a splendid Sunday school with good attendance; prayer meeting every Saturday night, and class meeting once a month. We are planning to have a Christmas tree and a short program for the small children. Our township Sunday School Rally was held at Pisgah Methodist Church the second Sunday in November.

A good program was rendered from the children of the various schools in the township. Our county president and others were there and made interesting talks and altogether it was a good day. Our township Sunday school Institute will be held at High Pine the first Sunday in December in the afternoon.

Pray for us that we may accomplish more this year than ever before.

MRS. NOAH WILLIAMS, Reporter.

Matthews Chapel, Greensville Circuit.—Our "new" pastor, Rev. H. L. Powell, filled his first appointment for the new year here yesterday at 11 o'clock, and as usual preached an inspiring and interesting sermon to a most attentive congregation.

We are glad to have our same pastor back with us again this year. This is the fifth year he has served us so faithfully, so let us enter into the new year with renewed courage and with greater zeal than ever before.

Our Sunday school is still keeping up, both in attendance and interest. The past year was the best that has been for years, having an enrollment of 106 and we hope our membership will continue to increase. We have recently purchased curtains for our Sunday school which we hope will be of benefit to our school.

Last evening at 7 o'clock (November 20) our Christian Endeavor rendered a Thanksgiving program to a well filled house. A Thanksgiving offering amounting to $8.50 was collected for the Children's Home. Our society is planning for a "Thanksgiving Social" at church next Thursday evening, beginning at 7 o'clock, so come along with your best Thanksgiving smile, and help us enjoy a nice time.

LOUISE BOWEN, Reporter.

Love Joy, Why Not Charge.—We are progressing slowly but surely. We hope to report oftener this year than last year and we shall try to have something of interest to report each time.

Mr. J. B. Trogdon, our new pastor, filled his first appointment here the second Sunday. He preached to an attentive congregation. We were glad to have with us Mrs. Trogdon and son, and a number of other visitors.

Last month, the following officers were elected: Trustees—Leach Russell, W. L. Atkins, J. P. Saunders, Atlas Russell and J. E. McGee. Stewards—A. H. Reynolds, Garfield Hamilton, and Frank Russell. Class leaders—A. W. Hulin, E. H. Reynolds, and M. C. Reynolds. Superintendent of the Sunday school—D. F. Hulin and assistant superintendent—J. W. Saunders. Yesterday the old teachers were re-elected with the addition of a few new ones. Also the secretary and assistant secretary were elected.

We are glad to see the people taking a greater interest in Sunday school. This fact is manifested by the increase in attendance and the study of the lessons. We hope to reach a goal of one hundred in Sunday school each Sunday. Pray for us that we may reach this goal and that much good may be accomplished by the Sunday school. We hope that this may be a successful year in all departments of the church work.

Several members are taking the Herald but we should like to have it in every home. We think that if each member reads the paper as he should, he would never be without it again.

Best wishes to the Herald.

REPORTER.

Rockingham.—We are making very good progress installing our furnace. We have the furnace here and part of the walls built. We hope to complete this work within a short time now.

Our good pastor has been with us two Wednesday nights in prayer meeting since his return from Conference. He was also with us yesterday, November 20, this being his regular appointment. He delivered us a very inspiring sermon on the subject of, "The Life of St. John."

We thank the stationing committee and God for being so kind as to send us our good pastor for another year. He has meant much to us and our community.

Our Sunday school is doing very well. We have very good attendance and fine collections. We had a fine average for the past conference year.

We are expecting to have a Christmas program and tree. Mrs. D. E. McKenzie will have charge of the program.

Christian people, pray for us that we may make the most of this year.

With best wishes for the Herald and its readers.

(Miss) BIRDIE CONNELL, Reporter.

Kernersville.—The first quarterly conference of this charge will convene at Kernersville M. P. Church at 7:30 p.m. Tuesday, December 6th.

A full attendance of all the official members in view of a good faithful year's work is much desired.

Rev. S. W. Taylor, the President, is to be with us.

E. G. LOWDERMILK, Pastor.

Littleton Charge, Hawkins Chapel Church.—Pastor J. B. O'Briant held services at Hawkins Chapel church Sunday morning at 11 o'clock, the usual service hour. We are sorry to know that we don't have him for the coming year.

He has served this charge for the past six years. He has done some splendid work to build up this charge. And he is loved by most all from this church. He was one that

would visit the sick ones. We will still be glad to have him visit our homes.

Our new pastor will preach for us the second Sunday in December.

Our Sunday school is moving along very nicely with Mr. Baily Green superintendent, who has served for the past three or four years.

BEATRICE HAWKINS, Reporter.

Asheville.—Pastor Bates and family left for Greensboro Friday morning with the prayers and good wishes of all.

Services were held both morning and night, yesterday.

Brother E. C. Fawcett, our fine Quaker layman, made an address at 11 a.m. His text was, "Speak unto the Children of Israel that they go forward." In a most interesting manner he went over the story of Israel as illustrating present day situations.

The address was an inspiration.

At night Rev. J. S. Lyons preached. His subject was, "The Miracle of God's guidance." Mr. Lyons won our hearts. He is at the head of the religious department at the Asheville School. He will conduct our prayer meeting this Wednesday night, and will preach again next Sunday night. Last night five requested prayer for the conversion of friends.

Sunday morning Brother E. H. Pratt, our new Sunday school superintendent, presided over the Sunday school. The Christian Endeavor was well attended. The attendance at the church services was very good.

A letter from our new pastor, Rev. Fred W. Paschall, was read. Miss Verdie McIntyre, our delegate to Conference, reported. Her report was adopted.

Our acceptance of Brother Paschal was unanimously adopted by a rising vote, every man, woman, and child voting. G. M. Foster, E. H. Pratt, and C. C. McNeil were elected a pulpit supply committee.

Brother Homer Casto will preach for us Sunday morning.

Our Brotherhood meeting at the parsonage last week and our missionary meeting with Mrs. J. S. Williams were both well attended.

Brother Paschall will arrive December 17 for the Christmas holidays.

REPORTER.

Concord.—There were very few changes in church officials at Concord, but our pastor was changed. Bro. Isley goes with our love and best wishes to his new work. We have not forgot but will remember him kindly the five years of laboring for the Master. We welcome Brother Loy and wife to our midst. May we each be a benefit to each other and much good be accomplished in this year.

Our Sunday school is moving along. Brother C. O. Furgeson succeeded himself.

Our hearts were saddened by the passing of Mrs. Mary Elkin Woody Wednesday, November 9. She had been confined to her bed since March 20 and had suffered much, which she bore patiently until God said, It is enough. Come, be at rest.

Our hearts go out in sympathy to the bereaved ones. May the great Healer comfort them in this sad hour and bind them closer to each other and to Thee until they are called to meet her in a better land.

REPORTER.

Macedonia, Fallston Charge.—As I have not seen anything from this corner of the woods for a long time, I thought I would drop in a word. Everything is moving along fine. We thank the conference for sending Brother Morgan back to us again; he has been here four years already, and he is still fresh with us. He filled his appointment at our place last Sunday evening; he brought us a fine message but he always does that.

We are making some progress at our church. We have recovered with cedar shingles at a cost of $117.00, and we have the paint ready to put on as soon as we can get some one to do the work. Yes, we are small in number, only 63 members, but we still try to do all we can for the Lord, for he is blessing us every day for which we are so very thankful.

Our Sunday school is moving along fine under the able management of Brother Hull, our superintendent. He is a good man and a fine leader. The winter doesn't get too cold for us—we have an evergreen Sunday school. The interest is good and that makes the church alive.

Pray for us.

EMMA HOYLE, Reporter.

Union Grove, Orange Circuit.—We appreciated so much getting our beloved pastor back and trust this will be our best year.

We held our Thanksgiving service yesterday p. m. Rev. B. M. Williams gave us a good sermon on our gifts from the Heavenly Father. Our offering was $15.00.

Our Sunday school is still alive, but could be so much better.

Death has taken one of our members during the past year, Mr. Johnnie Ashley, and we miss his presence, for he was a regular attendant.

On November 6 Mr. Maryland Garrett, brother of Mrs. Henry Wright, passed away at Watts Hospital. He had been in poor health for some time and death was not unexpected. He was a member of Cane Creek Baptist church but was always helpful when things were to be done at our church, and he will be missed. Burial service was at Union Grove by his pastor, Rev. Mr. Gufton, assisted by Rev. J. F. McDuffie and his body laid in the cemetery by loved ones passed on.

We do hope and trust that the M. P. Church and all others will be revived this year. We all need to be filled with the Spirit.

We are planning and hoping to raise our Annual Conference Budget at once.

N. B. L.

Kannapolis.—On last Monday our new pastor, Rev. E. G. Cowan, and family arrived from Cross Anchor, South Carolina. On Monday night we held a reception for them at the church, all of the members of the church being present, with a number of friends from Concord. There were several snappy speeches of welcome from the members of the church, both men and women. Then Rev. Lawrence Little made a short talk in which he congratulated the church here as well as Brother Cowan. This was replied to by Brother Cowan. The next number on the program was the refreshments, which were enjoyed by everyone present. After several songs and prayer and a snappy social hour we all went home hoppy over the outlook for the year.

On Thursday night we had a splendid prayer meeting with a goodly number present.

On Saturday night the Ladies' Aid gave an oyster, chicken and noodle supper at the church, which was well attended and enjoyed by all present. Again we had a good delegation of friends from Concord. The ladies realized about $20 from the supper.

On Sunday we held our first service with our new pastor. Good attendance at Sunday school; 46 present; collection over $3. There was good attendance at both the morning and evening services, and good attention was given to the preaching of Brother Cowan. He brought two very inspiring messages.

Four people on yesterday asked Brother Cowan to get their letters this week from the M. E. Church in this city and several others expressed their intention of moving their membership to our church.

We are glad indeed to welcome our new pastor and his family into our midst and the outlook for a good year is very fine indeed.

Pray for us that we may have a great year here in Kannapolis.

MRS. C. B. McCOMMONS, Reporter.

High Point.—On Sunday morning at the 11 o'clock service the congregation had the pleasure of listening to a splendid sermon by Dr. R. M. Andrews, President of High Point College, in which he compared the two philosophies of life, Egoism and Altruism. The egoist says that self-preservation is the first law of nature, and proceeds to work for himself, and get all the wealth he can for himself, but on the other hand the altruist spends all his time, thought, and talent for the good of others. Dr. Andrews thinks that we humans should strike a happy medium in our views of life, and not go to either extreme view. This is "Christ's Formula for Fruitfulness," to exert our best efforts for ourselves and families, besides giving a reasonable amount of our time, strength, and material wealth to those less fortunate than ourselves. In keeping with this beautiful thought of the sermon was the lovely solo, "There is a Green Hill Far Away," rendered in a charming manner by Mrs. John C. Whitesell, with Organ accompaniment by Dan W. Smith, director of the choir. The choir rendered a beautiful anthem, "O For a Closer Walk With God." At the evening service the message on "Dependency of Christians," was delivered by Rev. E. L. Ballard, associate pastor, and the anthem was "Saviour, When Night Involves the Skies."

Next Sunday morning the congregation will be delighted to hear Dr. S. K. Spahr, Pastor Emeritus of Grace church, Greensboro, at the morning service, and at the evening hour the annual Thank-offering service of the Woman's Home Missionary Society will be held, and a number of girls and boys from the Children's Home will render an appropriate program. It is earnestly hoped that there will be a good attendance and a generous offering for the Home, which is a benevolent enterprise with a strong appeal to all of us.

The rapid flight of time and the recurrence of Thanksgiving and Christmas holidays, wedding anniversaries, birthdays, and such bring to the thoughtful person thoughts "that do often lie too deep for tears—they remind us that our opportunities for doing good to our fellow-man are swiftly passing beyond re-

call, and if we fail to speak a little word of love or render an act of kindness we shall have cause for regret, "for we shall not pass this way again."

"They are slipping away, these sweet, swift years,
Like a leaf on the current cast;
With never a break in their rapid flow,
We watch them as one by one they go
Into the beautiful past."

Great interest is being aroused in the Woman's Foreign Missionary Society since it has been divided into Circles, which meet in different homes at the same time. On Monday afternoon Circle No 1 met with the Chairman, Mrs. L. J. Diffee on Johnson Street. Fourteen members were present and an interesting program on Stewardship was led by Mrs. Paul S. Kennett. The hostess served light refreshments, which were much enjoyed. Circle No. 2, Mrs. John H. Walker Chirman, held its meeting with Mrs. J. H. Allred with an attendance of ten members. Circle No. 3, Mrs. H. A. Moffitt, Chairman, met in the home of Mrs. S. S. Coe in Emerywood, and sixteen members were in attendance. Thursday 40 members of the Society attended the three meetings, which is most gratifying. From all reports our Budget will be raised with ease.

A splendid Christian Endeavor meeting was held Monday evening, and the Topic, "Blessings We Often Forget," was ably presented by Miss Juanita Hammer. These young people continue to do splendid work.

We will have no regular Thanksgiving service in our church, but a specially helpful program for Wednesday evening prayer meeting will be given, and it is hoped that many of our people will assemble, at that time to praise and worship the bountiful Giver of all good things.

The members of the A. M. Idol Philathea Class are planning to distribute a large number of baskets of groceries and good things to eat among the less fortunate families of the city.

A number of our people motored to Wake Forest last Saturday to the High Point-Wake Forest football game. The local College team has been highly successful this season, having won six out of nine games played!

Professor T. C. Johnson's class in Journalism in the College has been contributing a page of news to the Sunday Enterprise for several months, but they will in future report for the Daily Enterprise, besides several other state papers. The Dramatic Club under the efficient leadership of Miss Todd, teacher of Expression, is the newest organization, and it presented three one-act plays on a recent evening, which brought forth much favorable comment. This club has its own workshop and prepares costumes and scenery, and it has been invited to join the State organization.

A unit of the Y. M. C. A. will be organized at the College in the near future under the leadership of Professor J. D. Hardy and others.

The members of the Junior church are selling Scripture Text Calendars to raise money for their subscription to the Building Fund of the church. These Calendars will make useful and welcome Christmas gifts.

The students of the City Schools will enjoy Thursday and Friday for Thanksgiving holidays, while the College will have but the one day, Thursday.

We are pained to hear the distressing news that came to Rev. E. Lester Ballard yesterday (Monday) from his home in Baltimore. His mother had the misfortune to fall down some stairs, when she received painful injuries. Mrs. Ballard is well known to our people here, having been a guest in her son's home last May for a few weeks, and we are hoping for her an early recovery from her injuries.

We are pleased to know that Miss Mozelle Ellison is recovering from injuries received in an automobile wreck a week ago. Her new Essex Coach, however, was partially demolished.

Her many friends are pleased to learn that Mrs. J. E. Tussey, who has been a patient in High Point Hospital for several weeks, is able to sit up again.

Fairview, Anderson Circuit.—We had with us yesterday, November 20, our new pastor, Rev. G. B. Ferree, from Asheboro. He came to us on trial. After hearing him twice, a vote was cast unanimously to keep him the ensuing year. I think he made a very favorable impression on the people at large who heard him and with the co-operation of the church I think the outlook for the new year very good.

The health of our community is very good at present. N. F.

Union Church, Halifax Charge.—When the Annual Conference convened, our pastor, Rev. C. L. Spencer, was unable to attend on account of illness. Our delegate secured his service for another year and it is with great pleasure that we welcome him back.

Mr. Spencer's Christian influence has reached deep into the hearts of his people, and brought forth lasting results for the promotion of God's cause here on earth.

Mr. Spencer has done much in the past and will do more in the future if sustained by the undivided support and prayers of his people, for, "the fervent and effectual prayer of a righteous man availeth much."

Let us strive, with the aid of our pastor, to make this the most successful year in the history of Union church. When our high aspirations are crushed to the dust, may we remember that, "not failure, but low aim is crime," and try, try again.

RUTH LEWIS, Reporter.

Liberty Hill, Anderson Charge.—We have just closed a very successful year's work. We regretted very much to have to give up our former pastor, Rev. M. I. Crutchfield; he had labored so faithfully with us. We welcome our new pastor, Rev. G. B. Ferree, into our midst. We are looking forward to his first appointment the fourth Sunday in this month.

We have reorganized our Sunday school and the following officers and teachers were elected: Superintendent, B. A. McClimon; secretary, H. R. McClimon; choir leader, N. G. McClimon; pianist, Miss Kate Poole; teacher class No. 1, N. N. Smith; class No. 2, Mrs. Willie Greene; class No. 3, Mrs. B. A. McClimon; class No. 4, B. P. Smith; class No. 5, Mrs. N. G. McClimon; class No. 6, Miss Romaine Poole; class No. 7, Miss Kate Poole.

Miss Ruth Pearson has been elected president of the Christian Endeavor Society.

One of our oldest members, Mrs. Texie Greer, died November 20th. The bereaved ones have our sympathy.

ROMAINE POOLE, Reporter.

Zoar, Mecklenburg Circuit.—We hated for our pastor to leave us, as he hadn't been with us but one year. Mr. Totten was very faithful to us at Zoar; he never missed a service through the year.

The rally service was held the fifth Sunday in October. Mrs. Totten gave us a very interesting and helpful talk on different things.

Our new pastor, Rev. Mr. Hall, delivered his first sermons Sunday at 11 and 7 at night. We feel that all are going to like Mr. Hall. We hope that he will mean much to the people, the church, and for the upbuilding of God's kingdom. The first quarterly conference will convene at Antioch on Saturday before the third Sunday in next month. Hope all the churches will be well represented.

Our Sunday school is doing very well. We will try to continue it through the winter if the weather permits. The Ladies' Aid will meet at the church on Thursday night before the first Sunday.

Mr. and Mrs. Furr from Stallings worshipped with us Sunday in the morning service. L. A.

Mt. Zion, Pinnacle Charge.—Sunday marked the beginning of our new year with preaching by our new pastor.

Brother Hunter preached a very strong sermon stressing the great importance of church people getting their hearts right with God in order to make the right kind of progress.

I spoke of Brother Hunter being new. No man with anything like reasonable capacity for hearing could attend a session of our Annual Conference and not have new zeal and ambition at the end.

And we are new, as a charge are entirely new to him in one respect, that of church progress for the ensuing year.

We can truthfully say at this very opportune time. Thanksgiving, that we are thankful that Brother Hunter consents to continue serving us all these years.

It's no easy task to come to the same church for a period of even four or five years with something new every time, to say nothing of doing so for 15 or 18 years. While the writer hasn't followed Brother Hunter throughout his entire pastorate so close as for the last three years, I don't recall a single instance that he hasn't preached to us from a different text every time. Again let us be thankful that he has the courage to undertake the task of serving us with new zeal again.

We are sorry to have to report our Sunday school attendance dropping from 82 to 61 Sunday. Still we hope to more than gain our loss back next Sunday.

Appointments were made as follows: Committee for Christmas entertainment program composed of Mesdames C. W. Allen and E. A. Jones and Miss Lola Barber; collectors for funds to buy Christmas treat as follow: Ruby Stone, Ethel Kallam, Ethel Lane, Lettie Wall, Lola Barber, Adria Edwards, Aline Mickey, Beatrice Jones, Sybil Fowler, Kate Fulk.

With thankful hearts here is wishing every Methodist Protestant a real thankful week for Thanksgiving. C. W. ALLEN, Reporter.

Efland, Orange Charge.—Brother Williams preached his first sermon for the new conference year Sunday morning. We welcome Mr. Williams back for the fourth year. Every year that he has been with us seemed better than the preceding one. We hope that the best year of all is still in store for us. We have all learned to love Mr. Williams and family. The service rendered us by him will never be forgotten.

The Christian Endeavor Society gave a Thanksgiving program Sunday night. This was enjoyed by all present. A collection was taken for the Children's Home.

The first quarterly conference will meet at Efland the third. Hope all the officials and everyone else who can will be present.

Our Sunday school is moving on nicely. We had 86 present Sunday.

Mrs. J. E. Taylor, one of our members, is in Watts Hospital, having undergone a serious operation. Her many friends wish for her a speedy recovery.

MRS. E. S. TAYLOR, Reporter.

Chapel Hill, Davidson Circuit.—We are glad to have Brother Ridge back with us. May everybody co-operate with him in the good work.

Our Sunday school has started off fine. It was just organized the first Sunday. Mr. Rufus Johnson is superintendent, Mr. Henry Lamar assistant.

Spencer.—We had our regular service Sunday morning at 11 o'clock, with our pastor, Rev. T. Glen Madison, back with us. We are glad to have him come back, and we are hoping for a bright and better future.

The Junior Christian Endeavorers are doing good work. They meet each Sunday, and we hope this hour will be a helpful one for our children.

We are planning a Christmas exercise for the children. We are hoping under the leadership of our pastor to make our church count for God and the Kingdom during the coming year. REPORTER.

Philadelphia, Greensville Circuit.—Sunday, November 20, was our first Sunday in the new conference year, and we were all glad to welcome our "new" pastor, Rev. H. L. Powell, who has been with us for the last four years. We were glad to have our pastor return to us, because we feel that it will mean much to our church. Let us all work earnestly together that we may have a good year in the service of our Lord.

A large congregation was present to hear Brother Powell last night. He brought us an interesting message on the subject, "What shall I render unto the Lord for all his benefits toward me?"

We are planning to have a Christmas tree on Monday night, December 26. Everybody come.

We have now purchased a fine heater for our church. If you don't believe it, come and see.

Pray for us that we may have a prosperous year and do great things for the Master.

BERNICE PEARSON, Reporter.

Henderson.—Last Sunday, November 13th, began the new conference year, and a large congregation was present at the morning services to welcome back our "new" pastor, Rev. R. A. Hunter. We say new, because from the splendid sermon we felt that he truly had had a "renewing" of his spiritual life. From all reports of the Annual Conference it must have been a real joy and inspiration to all who attended. We are indeed glad to have Rev. Mr. Hunter returned to us and he has not only endeared himself to his congregation these past two years but to the community at large. Mrs. Hunter is also a most willing worker in all our church organizations, and we feel greatly blessed by having them in our midst again.

We have started the new year with much interest and enthusiasm, and are planning for better things than in the past. The stewards of the church met there yesterday, November 20, afternoon to receive the pledges of the congregation for the coming year.

On last Monday, November 14, the Ladies' Aid Society held their monthly meeting at the church. The president, Mrs. S. R. Watson, presided. The general business routine was carried out, and it was decided to do some papering at the parsonage. This organization has been a wonderful help to the church and parsonage. After the reports of various committees and other plans for the year, the meeting was closed by prayer by Rev. R. A. Hunter.

The Christian Endeavor Society is making a good start this year under the leadership of Miss Katie Cook. A Hallowe'en social was given on Monday night, October 31, at the Sunday school rooms, and a large number of young people were present. A very interesting program had been prepared and a continued run of contests, stunts and spooky stories made the occasion most enjoyable.

November 10th was Mrs. Hunter's birthday and the Philathea class met in a body at the home of Mrs. C. F. Tanksley, Sr., that evening and surprised Mrs. Hunter with a beautiful table lamp, for which she seemed most appreciative.

On Thursday night, November 17th, the Young Ladies' League met with Miss Myra Hight. The president, Mrs. H. A. Jordan, presided. After the devotionals, the general business of the society was transacted. It was voted on that the League buy a new suite of furniture for the parsonage hall. Many other plans were made for the coming year and commitees were appointed. At the conclusion of the meeting the hostess served refreshments.

I cannot close without a few remarks on the sermon. Rev. R. A. Hunter preached to us yesterday morning, November 20th. His subject was "Costly Living and Cheap Religion." His text was taken from II Samuel, 7th chapter, and 2nd verse, "I dwell in an house of cedar, but the ark of God dwelleth within curtains." This he most forcefully showed were the conditions abiding now in respect to some of our views in regards to the importance of the work and church of God today. Man's first thought is of self, naturally, and God second in many instances. Those who were present could not help but feel the true call of putting God's work first, and secreting within their own hearts the resolution to give Him the first place in all things. It was a wonderful sermon, preached, I am sure, in the loving spirit of a true disciple of Jesus Christ.

The Christian Endeavor had a very interesting meeting last night, led by Mr. Clyde L. Finch. The topic of Thanksgiving was discussed and the leader brought out the importance of giving thanks for our many blessings from day to day.

We truly feel that we are making a good beginning for our new year, and pray for us that we may all be new in a desire to go forward to new progress in the advancing of the Kingdom. REPORTER.

Bessemer City M. P. Church.—We have just closed one of the greatest revival meetings in our church for a long time. Revs. Pliss and Isenhour from Kings Mountain did the preaching, and the church was greatly revived and had about 46 conversions and six to join our church. We are praying that these young people will hold out faithful and be a great help to the church in winning others to Christ. We were glad indeed to have Brother C. E. Phillips from Monroe with us on Friday night. Hope he can come back and be with us some more. We are always glad to see him. Our new pastor, Rev. M. C. Henderson, has come to be with us, and helped some in our revival. He preached his first sermon November 20th. We all enjoyed his sermon. We are proud of our new preacher, because, for one reason, he is one of our boys, having known him ever since he was a little boy. We believe he is just what he preaches, and has the old time religion. May God bless him in his work this year. We are praying for this to be the best year yet.

Our Sunday school is still fine. We have added a new room for our Baraca class and have purchased chairs for our room. We ask all the readers of the Herald to pray for us that we may still go on to higher heights in God's work.

Our Ladies' Aid Society served a turkey dinner to the public Saturday, November 19th, and made very good success; the money to go on our piano which we purchased for our church. REPORTER.

Siler City.—We were very glad to have both our new pastor and his wife, Dr. and Mrs. A. G. Dixon, with us last Sunday, November 20th, at all our services.

At the close of our Sunday school little Banks Fox recited a very appropriate poem on Thanksgiving. A large number of members, as well as many visitors from other churches, were present to hear Dr. Dixon deliver his message Sunday morning on the subject, "A Deeper Spiritual Life." The evening message was a very inspiring one—text John 1:42, "And He Brought Him to Jesus."

At a meeting of the members, which was held immediately after the morning service, it was agreed upon to invest the $500.00, which we now have in the Liberty-Siler City parsonage which will be built at Liberty as early as possible. Later we wil discuss plans by which we can add to this investment.

The first quarterly conference of the Siler City-Liberty charge will be held here next Wednesday evening at 7:30.

We are looking forward to the union Thanksgiving service of the churches of this City which will be in our church Thursday morning at 8:30. Dr. Dixon will deliver the message. REPORTER

—The editor was glad to have a call last Saturday from Brother C. W. Williams, of Winston.

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OUR CHILDREN'S HOME

Offerings by Churches and Individuals

Rehoboth, Granville, $8; Canaan, Denton, $1.60; Shoals, Pinnacle, $4.60; Stallings, Mecklenburg, $1; Sapling Ridge, Alamance, $4.90; Union Grove, Forsyth, (By V. A. Barrier), $14; Salem, Saxapahaw, $3.81; Harris Chapel, Vance, $3.84; Mrs. D. T. Gaster, Sunday Eggs, $2.50; Miss Mamie Johnston, Sunday Eggs, $2; total, $46.25.

Offerings by Sunday Schools

Mitchells Grove, Guilford, $3; Mt. Lebanon, Randleman, $6.25; Calvary, Greensboro, $11; Mizpah, Haw River, $5; Haw River Mission, $5.25; Fairview, Fairview, $2.10; Liberty, $3; Hickory Ridge, Forsyth, $5.04 Bethesda, N. Davidson, $5.35; Mt. Carmel, Forsyth, $3.02; Enfield, Enfield, $13.02; West Thomasville, W. Thomasville, $6.26; Canaan, W. Thomasville, $14.37; Shiloh, Randolph, $3.01; Bethany, Randolph, $2.75; Yarborough Chapel, S. C., $1.50; Fountain Place, $14.05; Mebane, October and November, $16.34; Whitakers, $9; Burlington, September, October and November, $60.25; total, $189.56.

To all those who contributed to the Home this week we are truly thankful.

I am asking that all of our Methodist Protestant folks remember us at Thanksgiving with a fine contribution, and let us try to make it the best we have yet had.

This would be a good way to show our appreciation for the many blesings we have received during the past year.

E. F. ALLMAN, Superintendent.

—The closing days of October marked the retirement of Dr. Amos R. Wells from the managing editorship of The Christian Endeavor World after thirty-six years of successful service. He will not sever his connection with the paper entirely, however, but will contribute one page of material to each weekly issue, under a special heading. His new title is "honorary editor." Robert P. Anderson, who has been Dr. Well's associate for twenty years, succeeds him as managing editor.

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Sweetening the Blow

An author who recently submitted a manuscript to a firm of Chinese publishers received the following letter covering its return:

"We read your manuscript with boundless delight. By the sacred ashes of our ancestors we swear that we have never dipt into a book of such overwhelming mastery. If we were to publish this book it would be impossible in the future to issue any book of a lower standard.

"As it is unthinkable that within the next ten thousand years we shall find its equal, we are, to our great regret, compelled to return this too divine work and beg you a thousand times to forgive our action."—Siam Observer (Bangkok).

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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Whatsoever ye would that others should do unto you do ye even so unto them.

Golden Rule Sunday
December 4, 1927

"In the Beginning"

The Book of Genesis opens with the statement, "In the beginning God created the heaven and the earth." The Gospel of John opens with the statement, "In the beginning was the Word, and the Word was with God, and the Word was God."

Do both writers refer to the same time when they say "In the beginning?" The Genesis writer defines his statement by the date of creation. Whenever the world was created, whether thousands or millions or billions of years ago, that to the author of Genesis was the "beginning." He does not attempt to think back of that. The pre-existence of God the Creator is of course implied. But the Genesis writer does not presume to try to make any statement as to that pre-world era.

But John in his thought of the beginning seems to go back farther than the time of creation and to think of what was before the world was. His thought had been led by some wonderful historic events. Into this world whose creation the Genesis writer describes had come a Wonderful One whose being could not be accounted for by the fact of creation. To the casual observer he was a man, he belonged to the *genus homo*, but John had not been a mere casual observer; he had been in closest association with this Wonderful Man, and he had thought for years of the impressions received during those years of association; he had applied the logical powers of his mind to the facts held in his memory for perhaps fifty years, and he felt driven to a confident conclusion. That marvelous One did not belong to the rank of creatures, but must be exalted to the rank of Creator. Hence with the utmost confidence he writes, "In the beginning was the Word, and the Word was with God, and the Word was God." Jesus could say, "Before the world was, I am." He shared in that remote time the life of God. He was with God. He was God. Both separateness and identity are implied, though we may find it difficult to reconcile the two. Unity of substance and trinity of personality may not be very intelligible, but no one can show that it does not represent a fact in the divine mode of existence. We must not expect to understand God, but we must believe in God without understanding Him. John clearly enthrones Jesus as God. With one brief phrase he describes the whole process of the incarnation: "The Word was made flesh and dwelt among us." Some say that John does not anywhere refer to the virgin birth, but there is room in this large phrase for a dozen miraculous births. It was impossible that He should become flesh except through some supernatural event. The great importance of John's conclusion as to the person of Jesus is obvious. Had Jesus been only a part of the smitten, suffering world, there would have been no sure ground of hope that He might deliver men from the evils of the world. But if Jesus came from a source outside the world and superior to the world, then it might be seen that God had laid help on one that was indeed mighty. What a contrast between a Savior that began and ended with God and a savior that had his beginning and his end with men. Whether we look into the remote past or the remote future we behold Jesus with God, honored, enthroned, sharer of the divine purpose and the divine power. He is Alpha and Omega, the first and the last, and from beginning to end is with us to deliver and uplift us.

—The man who has but one idea in his head is sure to exaggerate that to top-heaviness, and thus he loses his equilibrium.—*Aaron Hill.*

Dr. Johnson's Question

In the report from the pastor of Gibsonville church occurs a question of great importance. The object of this question is to lead us all to consider how to give the juniors their proper place in the church service, the main preaching service. We want the juniors to stay for the church service, and yet we do not provide for them to take their part. Please consider earnestly this matter. Great results may come from the discovery of the way to do what is needed. The first thing is to recognize the fact that children as well as adults have the right to be spiritually provided for. If they cannot be provided for at the same time with the adults, then a separate time should be given them; that is, the adults should consent to dividing the time with the children. We believe adults generally would be willing and glad to do this, especially if the children's period were used by the children themselves in some appropriate way. Of course in this case there would have to be a competent and thoroughly interested leader of the children to prepare them for their part in the public service. The solution of this problem may lead to a solution of another serious problem, how to induce children of the Sunday school to remain for church services. We hope serious attention will be given to this subject and that some pastor may solve the problem in a way adapted to general use.

Why the Chinese Are Fighting

The war in China is variously understood. To some it is a struggle to rid China of foreigners. To others it is a contention between or among factions of the Chinese people for political and economic advantages. Doubtless different motives enter into the struggle. But we believe it would not be far amiss to say that the Chinese are fighting as dogs fight, as wolves fight, as Europeans and Americans once fought duels. They fight because they are actuated by hate. They fight because they have not had developed in their souls the motives that lead to peace and good will. All mankind are fighters until they are brought under the influence of those spiritual affections which it is the purpose of Christianity to awaken and develop. The present state of affairs in China reveals most strikingly the need of the work of true Christian missionaries. Christianity has put a stop to the fighting of duels in America and Christianity and Christianity alone will cure the Chinese people of their propensity to fight each other. Christianity will also settle the question of their right relation to foreign nations. What great and ugly difficulties Christianity will settle if only allowed to have right of way.

Nearly all the denominations are now troubled with theological unrest, many ministers and laymen questioning the ancient creeds and teaching doctrines that would have horrified our fathers. The modern way of looking at the Bible is very different from the old-time way, and even the central truth of the atonement is lightly regarded in many quarters. The doctrines of the Trinity, of the virgin birth, of eternal punishment, of the existence of the devil and hell and heaven and angels, and even the doctrines of immortality, of the deity of Christ, and the personality of God, are challenged in some quarters. The cure for this terrible state of affairs is not in less discussion, but in more of it. Objections must be faced and answered. If our fathers' reasons for the faith that was in them are not satisfactory to this generation, new reasons must be discovered and presented with the force of positive conviction. The cause of our theological unrest is a vast ignorance of the theology which has been allowed to grow up. Its cure is a return to theology with fresh zeal, and determination to discover the truth and hold fast to it.—*C. E. World.*

THE PROBLEM OF CHANGING TO OTHER BELIEFS AND PRACTICES

By Rev. Luther K. Long

In my childhood days I frequently heard a neighbor and my father discussing methods of preparing a field for sowing wheat. Mr. Cogle advocated shallow plowing, while my father defended his own practice of deep plowing and thorough packing by rolling and repeated harrowing. "By shallow plowing the under soil remains packed," argued Mr. Cogle, "and the surface is soon pulverized; so why waste time and strength turning up more depth only to pack it down again?" In later years I have heard my father say, "Mr. Cogle could always beat me talking, but I never failed to excel him in growing wheat." But this good neighbor of ours never changed either his mind or his method, though he really was a man of fair intelligence and could not well have escaped finding out that the best teaching and the most successful practice among leading farmers were against him.

It is by no means an easy thing for the average person to give up a theory by which he has long lived, or a method that has brought him whatever measure of success he may have attained, and take up with a view or a practice that he has been accustomed to oppose. That is why new times demand new men as well as new methods. That is why so few teachers, ministers, or business administrators are able to hold their leadership to the end of a long life—though they frequently keep the respect and affection of those with whom they have labored.

A missionary and his wife and five children are now on their way to China. He says he was glad to be called back, for he thinks the children will be safer in China, where they know the ways of the people, than they would be in unfamiliar America, where they are not able readily to adjust themsevles to the swift-moving motor cars and all the other death-dealing devices.

However, no man of mature years need feel too much discouraged with himself because his mind does not readily adjust itself to the changes in Christian thinking that seem to be so acceptable to younger people in these days. Most of us can only remain closely at home, away from the whirring wheels of progress, though there may be here and there one who is sufficiently alive all over to take advantage of all the safety dodges and devices. A minister's training is received, for the most part, in his youth and in schools where the accepted standards of the day's orthodoxy are inculcated. He becomes familiar with the arguments that have been thought sufficient for maintaining those views, and he learns the regular round of arguments and prejudices that are regarded as adequate for the destruction of any other theory of the truth. Summer schools and conventions, progressive books and magazines are helpful in keeping one in touch with the thinking that has been developed since one's school days. Fortunate the minister who thus wisely supplements his earlier training. But, in whatever way one gets at it, it is usually a long and often difficult process to shift from the inherited and inculcated ideas to the more reasonable and finer modern manner of looking at theological and practical questions.

Henry Ward Beecher is rightly looked upon as a minister progressive in his thinking and preaching, for such he was. He was the first among Congregational ministers to reject New England Calvinism, and he was among the first ministers anywhere to accept the theory of evolution as the most reasonable representation of God's way of doing things. But with all his greatness—and there has been none greater in the American pulpit—Mr. Beecher was limited by his early training and surroundings and by the times in which he lived. There has just come to light an estimate of him written nearly twenty-five years ago by the Rev. George A. Gordon, D.D., who recently retired from the pastorate of the Old South Congregational Church of Boston, after a service of forty-three years. Dr. Gordon says:

"Educated in his father's house, in college, and in early associations in the formal doctrines and nice distinctions of New England theology, he was well fitted to discern in the service of the church the limitations of his inherited belief. In his day the material did not exist for the reconstruction of theology. Intuitions and emotions, the witness of the great instincts of the soul, and the experiences of the heart are what one finds in Beecher. One is sometimes disappointed not to find in him the modern view in its integrity. But to condemn him for this failure would be an unjust judgment."

The late Rev. Professor William Newton Clark is a fine example of a man who reveals to us the long journey some men have been able to make in a single life-time. He began life in a pious Baptist home. He started his professional career as a Baptist minister who had passed through the usual preliminary training accorded to young men in his denomination. In the course of his long life he underwent many changes. His understanding of God, of Jesus Christ, of the Bible, became clearer, more reasonable, more Christian—even as his Christian experience and life matured and ripened. His little book, "Sixty Years With the Bible," tells in simple and instructive manner the story of these changes. It will richly repay any one for the time required to read it carefully.

Many ministers hesitate to give expression to the views which, in the course of years of study and growth, they have come to hold—and in which their hearts and minds find comfort and satisfaction—lest they give offense to conservative members of their congregations. The fact is that certain thoughtful laymen in most of these congregations are disheartened because they do not find in their pastors wise and sympathetic guides in these matters. There is no good reason why an intelligent, tactful, spiritually-minded minister should not satisfy the inquiring minds in his congregation without giving unnecessary offense to those who are still satisfied with things as they are.

Dr. Charles E. Jefferson is one of the most devoted and practical ministers of the gospel to be found in New York City, or anywhere else. He has recently spoken out concerning a single false and outworn idea about the Bible. I commend his words to the thoughtful consideration of the readers of the Herald. Dr. Jefferson says:

"The time has come for all members of the Christian Church to renounce openly and emphatically the old doctrine of verbal inspiration. The idea of Biblical inerrancy is outgrown. That teaching is false, demonstrably false. Christians owe it to Christ openly to discard it.

"The popular impression that the Church still clings to that antiquated idea handicaps it in all its work. It prejudices many sensible but ill-informed people against it. It damages the church in the eyes of the boys and girls in our colleges. Ministers are especially obligated to cut themselves loose from it, and to let the world know that they have done so.

"In those congregations in which there are many who are not yet instructed in the Bible, the falsity of the old doctrine should be frankly exposed. It is a mischievous idea and shsould be driven out of the minds of Christian people. It has plagued the world long enough. Our children should be delivered from it. The coming generation should not be blighted with it. So long as the church is supposed to hold a doctrine of inspiration which is obviously absurd and demonstrably false, the church is exposed to attacks which bewilder the young and confuse the minds of adults.

"Not a little of the hostility to the Christian Church in certain quarters is due to the impression that the church is irretrievably committeed to the exploded dogma of Biblical inerrancy. If the Bible has lost its interest to thousands of

educated Americans, it is in part due to the fantastic and incredible theories with which the Bible has been bound up by its zealous and injudicious defenders.

"The time has come for plain speaking on the part of all ministers and officials and Bible school teachers. Silence is cowardice. It is not enough to let the old dogma alone. It must be publicly renounced and officially abandoned. No reputable scholar any longer holds it, but it still lingers in the minds of many of the uninstructed, and they too must be delivered."

I am anticipating with much satisfaction the coming of the time when we shall see Jesus as He is, when we shall know fully even as we are fully known, when our insight shall be stronger and clearer making it possible for us to apprehend various truths in their right relations. Meanwhile, my confidence is strong in the power of truth to commend itself to the intelligence of thoughtful people, and in the power of the human mind, aided by the Divine Spirit, increasingly to discover the truth that makes free.

ARTIFICIAL REST FOR THE LUNG

By Phillip P. Jacobs

Few, if any, of the chronic diseases that afflict the human body are so readily arrested as tuberculois. Given early discovery of tuberculosis, records of institutional treatment show that in favorable cases as high as 80 per cent to 85 per cent are restored practically to normal health. Autopsies reveal that hundreds of people die from all sorts of causes—people who at some time or other in their lives have had tuberculosis that has healed, apparently without their knowledge.

In the treatment of tuberculosis, there are four essentials: namely, sunshine, good food, freedom from mental worry, and rest, all to be supplemented by plenty of fresh air. The treatment of tuberculosis aims to throw Nature's balance in favor of the body. Its primary purpose is to let the normal processes of the body work with the least possible friction and resistance, to heal up the damage that has been done by the invading germs to the lung or other diseased part. In this effort, rest is of the greatest importance. Without rest, healing in tuberculosis cannot take place. It is as if one wished to heal a severe wound on the knuckle or the knee-cap and did not stop bending and agitating the affected joint.

When the physician, therefore, prescribes that the tuberculosis patient must lie in bed or in a reclining chair for hours and days at a time, the purpose is to relieve the lung of extra work. The number of breaths that it normally takes under exercise is thereby reduced to the smallest possible number at rest.

In many cases of tuberculosis, however, the disease has progressed to such an extent that artificial aids must be given to the lungs in order to produce the necessary rest. Three interesting operations are now being employed for this purpose.

Artificial pneumothorax is the oldest of the three operations and dates back to Forlanini, an Italian physician who first developed the idea in 1894. The operation consists basically of a slight puncture with a needle between the ribs of the chest wall and through the pleura or inner covering of the chest wall. Then, by filling the chest with an inert gas such as nitrogen, or with atmospheric air, the lung is collapsed and may be kept collapsed for several weeks. Occasional "refills" with gas will keep the lung collapsed and at rest for years. By this process of collapse also, diseased areas are compressed, and absorption of the poisons of the disease are made more difficult. Frequently the collapse method is used to control hemorrhage.

Still another operation to accomplish the same purpose is known as thoracoplasty. This operation is effected by cutting out short sections of the ribs near the center of the back and thereby again causing a collapse of the diseased lung. The additional value of thoracoplasty is that it makes it easier for the surgeon under certain circumstances to sever the common adhesions of the pleural sack of the chest wall and this cannot be done by the former operation without special apparatus and a great deal of skill.

In some instances, however, the adhesions can be severed by introducing a light into the chest cavity along with the original puncture, and also an electric cautery for cutting adhesions. The operator looks through a sort of periscope arrangement into the chest cavity and manipulates his cautery as desired. This operation was developed originally by Dr. Jacobaeus of Sweden.

Still a fourth type of operation is to sever the phrenic nerve. By doing this, a collapse of the lung is brought about, by paralysis of the diaphragm on the corresponding side, but the operation is a difficult and delicate one and cannot be used except in special cases. It is known as phrenicotomy.

The purpose of all of these operations, as has already been pointed out, is the same: namely, to put a diseased lung at rest. Through these operations, the lives of many tuberculosis patients have been prolonged a number of years. There are limitations, however, in their use and at the present time only selected cases can be treated by them. Rest and lots of it, plenty of grit and good medical supervision are essential to effect an arrest of the disease.

To educate the public regarding the prevention as well as the treatment of tuberculosis is one of the chief functions of the National Tuberculosis Association, which conducts its 20th annual Christmas seal sale throughout the country in December.

THE DAY OF THE GOLDEN RULE

By John H. Finley, *Editor New York Times*

Once more Golden Rule Sunday brings to mind the needs of the thousands of orphaned children in the Near East who have been supported by American friends of little children. The day falls on December fourth this year. The observance is always the same—the eating of a simple meal, one that brings to mind the life of these young wards of America in Greece and Armenia and the Holy Land; then, with hearts filled with sympathy for these parentless boys and girls who must all too soon go out into the world to care for themselves, the making of a contribution that they may have food throughout the year.

There are still hundreds of small children being made healthy and happy and many more hundreds of older boys and girls learning trades and crafts by which they will be able to support themselves when they have to earn their living. More than half of the youngsters in the orphanages are still under fourteen and they must be sheltered and taught until their turn comes to face life independently. Near East Relief has done a splendid piece of work in arousing initiative and independence in its charges, a thing hard to do in institutions, but it realizes that after all they are only little boys and girls, entering upon their career at an age when our American sons and daughters are still given parental care. It is therefore trying to keep a friendly eye on them for some time after they leave the orphanages, to make sure that they are not exploited, and that they may feel that for everyone of them there is some one to whom they may bring their problems and difficulties, some one who cares as a father or mother would.

It is for all these activities, some so definite, some so undefined but richly important, that the donations of Golden Rule Sunday go. Any donation may be sent to the Near East Relief, 151 Fifth Avenue, New York, whence it will go forth on its mission of maintaining life and building life for the future.

From Conference President

ON THE FIELD

Tuesday night, November 22, we were with Brother Suits and the Mebane people in their first quarterly conference. The conference was well attended and all of the business transacted in the spirit of harmony and hopefulness. Pastor Suits is popular, and he will have support, we are confident, in the progressive program outlined in his report. We were pleasantly entertained in the pastor's home. Just before leaving Mebane we called to see Brother Henry Nicholson and found him suffering from a crippled leg. We trust that he may be blessed with a speedy recovery.

Saturday, November 26, the first quarterly conference of Fairview-Glen Raven charge convened at Fairview church, the writer presiding. We regretted the absence of the pastor, Rev. T. A. Williams. He and his family were at the bedside of Sister Williams' mother, who was critically ill at that time. They have our deep sympathy and prayers. Bother churches were represented, and a spirit of progress was in evidence in the conference. Fairview has already contracted for the buildi ing of Sunday school rooms, and some of the material is now on the grounds. They are to be commended. This better housing will, of course, mean a larger and more efficient school. A splendid fellowship exists between pastor and people, and we expect a year of progress for this charge.

Sunday, November 27, was spent at home. We were in Sunday school at Grace and enjoyed learning at the feet of Brother J. Norman Wills, the efficient teacher of the Baraca class. At 11 a. m. we worshipped at West End and were edified by the sermon of Dr. Williams. In response to his invitation, we preached there in the evening service. This is one of our growing younger churches, and we are confident that the future will see it wielding influence in that section of Greensboro. The territory is large and promising, and the church is consecrated and progressive. Already they have contemplated Sunday school annex under construction, and the plans call for an early completion. The building provides for a departmental school, and will accommodate an attendance of 500. We heartily congratulate pastor and people upon their spirit of fellowship, and upon this large and progressive program. We shall watch the building programs of all of these churches with deep interest and earnest prayers.

College Assessment

The Herald will probably carry this week the assessment on all of the charges for the maintenance expense of the college. We are appointing December as "College Assessment Month." Please let every charge pay this assessment during this time. By doing this we will keep the college supplied with running money, and give the workers there an added Christmas joy. Spring church, on Spring Church charge, Rev. A. D. Shelton, pastor, has already set the pace by paying this assessment in full. We shall watch for the rapid succession of other charges. The full list will be given through The Herald *each week.*

Supplies

Effort is being made to supply, as rapidly as possible, the few charges that were left without pastoral supply at Conference. A little time will be necessary for this, but we hope to have a pastor on every charge very soon. So far as we are informed, these charges are all patient, and we assure them that we are not neglecting them and that their patience shall not be over-taxed.

Optimism

In this one-hundredth year of our church life, optimism should thrill our spirits. Our great Pilot has brought us in honor through the years of storm, and our ecclesiastical bark is now sailing smooth seas. Ours is a goodly heritage. Never was the future brighter for democratic Methodism. Surely God is with us, and will continue to use us in the furthering of His purposes. In His name, let us go forth with bouyant spirit to set up our banners, confidently believing that there is a place of service which the great Head of the church would have us fill.

Announcements

December 3—With Rev. B. M. Williams at Efland in his first quarterly conference.

December 4—With Brother C. H. Whitaker on West Forsyth charge: 11 a. m., at Baltimore; 3:30 p. m., Stony Knoll; 7 p. m., Union Hill.

December 5—11 a. m., Harmony Grove; 7:30 p. m., Pleasant Hill.

December 6—11 a. m., quarterly conference at Tabernacle.

December 6—7:30 p. m., with Brother Lowdermilk in quarterly conference at Kernersville.

December 7—Congregational meeting with the Winston church.

December 11—With Brother Chambliss in quarterly conference.

December 11—With Brother Hunter at Henderson.

December 17—2:00 p. m., with Brother Ashburn in quarterly conference at Vickory church.

December 18—With Brother Ashburn: 11 a. m., 3 p. m., 7:30 p. m.

Fraternally,
S. W. Taylor.

THE GOSPEL OF REPENTANCE

Has the doctrine of repentance become obsolete? Why so little preaching on this subject nowadays? Has the world outgrown the need of it? Has a better way been found into grace and into glory? Or is the gospel ministry neglecting a most fundamental privilege and obligation?

It is a fact that the need of the exercise of repentance is as great and insistent today as it ever was. The world still lies in wickedness. Cities like Chicago and New York are deeper sunk in vice than Sodom and Gomorrah ever were. There are ten times more sinners in the world today than there were when Christ died. And these are not all outside the pale of the Christian Church.

It is true there can be no salvation, either here or hereafter, without repentance. "Except ye repent, ye shall all likewise perish," says the Savior of souls and the Awarder of destiny. There can be no salvation by resolution, however sincere and praiseworthy. The thin veneer of good behavior cannot hide a multitude of sins. Good works, however beneficial and abundant, cannot purchase a seat in glory. Nor can ritualism impart the grace of eternal life.

There must be genuine repentance preached and exercised, or the plan of salvation is a failure. There must be deep sorrow for sin, or there can be no joy of forgiveness. There must be penitent confession of sin, or there can be no triumphant confession of Christ as Savior and Lord. And there must be a wholehearted forsaking of sin, or there can be no experience of "righteousness, peace, and joy in the Holy Ghost."—*Selected.*

Denominational Enterprises

FOREIGN MISSIONS—JAPAN

The reports of the Japan Mission for the Second Quarter have come to hand. Despite the fact that these reports cover that period of the year when the work in every department lags, more or less, they are very encouraging and in some departments the work is in a better condition than it has even been.

Educational—The Tokyo School for the Blind

This school is in charge of Rev. E. I. Obee. He reports that the school had a most excellent quarter for the summer season. The enrollment of thirty-nine is the largest it has been for some years. In this school are seven teachers all of whom are Christian. There has been some deficit in finances but that will disappear just as soon as the gifts of the Government begin to come in. During the Quarter the school received a special gift of 635 Yen (about $315.) from Count Mutsu with which to purchase some greatly needed models. The school is now better equipped than ever.

Nagoya College

Rev. Paul F. Warner is now in charge of this school for boys. He reports an enrollment of 1024 with thirty-four teachers, seventeen of whom are Christian. Three students were baptized during the quarter.

Of the work he writes: "As is the case everywhere, the work was retarded somewhat during the summer. The month of August is always a difficult one, financially. The salaries must be paid as usual, while there is no income from tuitions. Loans from several sources enabled us to meet the deficit. These loans were quickly paid from the September income. By means of the strictest economy we have been able to run the school this year with an exceedingly small appropriation from the Mission Board, even with less income from the students.

The fall term has opened with promise. We have received thirty-two new students. At the first monthly meeting of the teachers there was a genuine interest manifested on the part of all.

The new Church is proving a great blessing to us in carrying on the evangelistic work among the students. Every day sees some form of activity there: Bible classes, social meetings, or special evangelistic addresses. We are making a special effort, also, to increase interest in the Sunday services. A well organized Sunday School for the students is growing nicely."

It will be interesting to our people to know that the only appropriation asked of the Board for this school is an amount sufficient to cover property improvement and maintenance. The Japanese are very anxious to make the school self-supporting and have taken over the full support except the care of the property. This certainly is very gratifying. Since this school is the largest single missionary enterprise of the Church and since Government schools are now being established with much better buildings and equipment than we have certainly we should bend every effort to keep this school in the best possible condition so that we shall not lose our prestige.

Kindergartens

We have six kindergartens in Japan. They are Hamamatsu, Eiwa Jo Gakko, Oyame, Kakiwa, Futaba, and Shields. 384 children enrolled. In the Kakiwa Kindergarten a Daily Vacation School was held. There were seventeen sessions with an average attendance of sixty. Six children's meetings were also held with an average attendance of fifty. Most excellent work is being done in these kindergartens.

President's Report

The President of the Japan Mission is Chokichi Sakai. In his report he gives the following totals for the Quarter: Baptism—Adults, 21; children 1. Members received—By letter 9; full members 28, probationers 13. Full members now on roll 2164; probationers 307. Applicants for baptism, 51. Enquirers, 514. Sunday school enrollment, 2307. Officers and teachers, 143. Total offerings, 3,368 Yen.

S. W. Rosenberger, *Executive Secretary.*

LET THE CHILDREN SING!

Children are great singers. They love to sing, and they sing willingly and naturally. There is no artificial or mechanical tone or manner about their singing. It comes spontaneous from the heart.

The children of our Christian homes and under the care of our churches need to be taught to sing the right kind of religious songs and hymns. Many of the hymn books used in our Sunday schools are far from the kind needed to express the life experiences of the little child or the older one, nor do they tend toward a worshipful attitude. We heard a song leader in a Sunday school say not so long ago, "Come on now, children. Let's sing this next verse as if we were in a Ford, going to a picnic." Shall we not be more careful to see to it that hymn books more suitable to the experiences of the children, and that contain hymns that bring them closer to God, are used in our churches and Sunday schools?

But I did not start this article with the intention of writing an essay on Sunday school music. I have an appeal to make to you who are interested in the children, especially the boys and girls of our Children's Home. Only those who come into close contact with these boys and girls realize the great possibilities wrapped up in their unfolding lives, and their ability to do things as their lives daily unfold. Among the things they do is sing. They love to sing the hymns of the church as well as other songs—perhaps better. But alas! they have no hymn books from which to learn the hymns. Only a miscellaneous collection of dilapidated song books may be found around the buildings.

Will you help me make them a Christmas present of 75 copies of one of the best hymn books for children and youths in circulation today? You will have to act promptly if you will. Send me your check or money order for as many books as you are willing to pay for at 75 cents apiece, and I will acknowledge it through the columns of this paper. If you can only pay for one copy, that will be appreciated as much as larger amounts from those who are able to buy more. Several large contributions will help to keep the campaign from dragging, and assure the purchase of the books by Christmas. This will be a good investment, for the joy you bring to our own boys and girls in the Home will be your dividends.

Send your contribution to Rev. E. Lester Ballard, 807 N. Main Street, High Point, N. C.

—Europe is still seething. The nations are still suspicious of one another, still quarreling with one another. Men still talk expectantly of war. It will certainly come, with horrors that may end our civilization, unless the forces of Christianity get together and get tremendously busy. Every Christian Endeavor Society and every church should become an active peace society, doing what it can to promote international good will. Let us condemn every tendency toward war, and let us work for the Prince of Peace.—*C. E. World.*

OUR STORY PAGE

THE ROAD TO THANKSGIVING

Miss Lavinia Oldham was sweeping her front pavement with swift, capable strokes. A sharp November wind had brought down the last straggling leaves, and the diligence with which she was removing them was almost fierce. She was a tall, spare woman with faded blue eyes and graying hair. She wore a scanty black calico dress and a much-patched gingham apron. There was a rigid air about her; even her skirts did not swing when she moved, but hung stiffly about her thin figure.

She had almost finished her sweeping when she became conscious of some one standing behind her.

"Good morning," said an embarrassed voice.

Miss Lavinia leaned her broom against the fence, adjusted her spectacles and looked around. It was Letty Morris, daughter of the village's only maid-of-all-work. She was very tiny for her fourteen years, and had a thin, pale face with sparkling brown eyes. The hat she wore was evidently of her own manufacture, and her coat had been originally intended for some one much larger than herself.

Miss Lavinia looked at her sharply. "Well," she said, "what do you want?" She set her hands on her hips with elbows at sharp right angles and waited.

Letty's eyes fell before the stern glance, and her lips quivered. "I didn't want anything. I was just passing, and merely said good-morning," she faltered.

Miss Lavinia picked up the broom. "Is that all?" she said severely. "I supposed you had come to say something about the quarter-payment on the mortgage. Remember, it's due Thanksgiving Day."

"Please, Miss Lavinia," Letty burst out tearfully, "can't you let mother have a little longer time to get it? She has the promise of work all week, and William works in the grocery after school hours now. We've got the quarter-payment all ready but we lack the interest money—I mean the $10 we paid and can't find the receipt for."

"I suppose your mother sent you," Miss Lavinia replied, resuming her sweeping.

"No, she didn't," Letty answered quickly, "and she wouldn't like it if she knew it. She said this morning that there would be some way provided, she was sure. William was here and paid you the interest money, and I can't see why a receipt is so necessary, since we both know he paid it."

Letty's face flushed and then turned pale with terror when she realized what she had dared to say to this grim old lady, whose quarterly extractions of money was the one dark blot on their otherwise clear landscape.

Miss Lavinia was plainly angry. "Business is business," she snapped. "The only way I have been able to put by a few dollars to keep me in my old days was by watching the corners. I gave William the receipt and if you haven't got it, it's your lookout, not mine. I haven't it, that's sure." Without even looking in Letty's direction, she turned and stalked fiercely toward the house.

"We'll have it ready for you, Miss Lavinia," Letty called in her sweetest manner, "and I hope you have a happy Thanksgiving."

"H'm!" Miss Lavinia said to herself, after carefully turning over in her mind Letty's last words. "It'll be a happy one, I guess. I don't know what I've got to be so happy over, more than any one else. No kin in the world; but I count that a blessing, because they are always wanting you to do something for them. And what little money I have keeps me worried all the time as to its whereabouts and safety.

"That little, meachin' Morris girl wishing me a happy Thanksgiving. I guess they haven't anything to rejoice over. Five children to raise, and what Mrs. Morris earns by the day is all she has to do it with. I don't think she's any too careful with her money though. I saw her pay five cents a-piece for oranges and give them to the children. They can get along without such as that. I can't afford to eat them myself."

She went on into the kitchen and began preparations for her meager supper. She tried to think her accustomed thoughts, but somehow her mind kept reverting to Letty's sweet face and appealing voice. "Well," she said finally, making an effort to dismiss the whole affair from her mind, "I'm not going to worry; the money's due me, and I'm going to collect it."

The Morrises were at supper when Letty came home.

"Where have you been so long, child?" Mrs. Morris asked anxiously.

"I had to wait a long time in the store, and I talked to Miss Lavinia awhile, too," Letty answered quietly, slipping into her seat at the table.

Her mother glanced at her quickly. "You didn't say anything to her about the money, did you?" she asked.

"Yes, mother, I did. I had such a good opportunity that I couldn't help it. It was of no use, though; she said something about business being business."

"We don't need any extension of time now. Mrs. Barnes advanced me the money for my work this week and next. I hope things will run a little more smoothly during the next three months," Mrs. Morris said with a sigh.

"Miss Lavinia Oldham is an old ogre," spoke up William, who was eleven and much given to saying whatever came into his mind.

"Hush, my dear," his mother reprimanded. "It's an honest debt, and you can't blame her for collecting money that rightfully belongs to her. Your father borrowed the money from Miss Lavinia, and gave her a mortgage on this house years ago. Father's gone now, so the debt is between Miss Lavinia and us."

"Yes," he answered hotly; "but she doesn't need to make us pay that interest over again just because we can't produce a receipt. She knows I paid it as well as I do. I said, and I repeat, that she's an old ogre."

"You mean ogress, William," laughed Letty. "But you are mistaken, I know. I think she is a good woman inside, but just doesn't want to admit it. I think she is shriveling up; I mean her heart, of course, because she has no one to love her."

"I wish we could get that all paid before long," complained seven-year-old Robert. "I'm sick of beans and potatoes all the time. Wish we could have bananas once in awhile." Robert had an inordinate fondness for bananas, and had fully made up his mind to be a missionary in some clime where that fruit abounds.

Strong, capable, warm-hearted Mrs. Morris. She surveyed her little brood with mingled fondness and perplexity. Sometimes she felt as if she could not stand up under the load. Six to be fed and clothed and housed, and her meager earnings over the wash-tubs were the whole of the family's income. She knew that she could not manage were it not for her eldest child, Letty. She was the exact counterpart of her mother as far as capability and warm-heartedness were concerned, assuming complete charge of the younger children and the house during Mrs. Morris' absence.

Tears came in her eyes and a lump rose in her throat as she thought of what Robert had said. She so longed to buy the children a few little luxuries—potatoes and beans even palled on her at times—but all the money above actual need must be applied on that hateful mortgage, if she was to keep a roof over their heads.

"Never mind, my dears," she said brightly, as she rose and began clearing the table. She was swallowing hard to conceal her discouragement. "I've a secret for you. I did some heavy work for Mrs. Barnes today, that she usually hires a man to do, and she gave me an extra dollar. Day after tomorrow's Thanksgiving, and we're not going to have beans and potatoes, either. We're going to spend that dollar for a real feast!"

"Oh, goody! goody!" chorused all the little Morrises at once.

"What'll we have, mother?" Letty asked excitedly.

"I don't know yet. Let's do our work first, and then we'll make out our menu."

Another united whoop came from the four small throats as they scampered off to their tasks.

Miss Lavinia washed her supper dishes, putting them away methodically. Then she took her sewing, and sat by one of the front windows. For some unknown reason, Letty Morris's face was indelibly stamped on her mind, and it angered her. "I'm a fool," she said to herself fiercely; but, try as hard as she might, she could not get away from it.

She was not such a wicked person as many thought her; under that prim, disagreeable exterior she carried a soft heart. Some of the older people of the village could remember when she had been very much of a belle, and the old brick house had witnessed many gay occasions. As she grew older she became more reserved, and after the death of her parents she lived to herself entirely. The years of loneliness, with nothing to occupy her mind except her house and few business interests, had caused her to grow bitter and selfish. Her past life and the few misdeeds that she had committed rose up before her; her misdeeds had been few indeed, for she had tried to be an upright woman, according to her own code of morals. When she tried to put them aside, Letty's face appeared once more. She sat for a long time and thought and thought; people came and went on the street outside, but she did not see them. When the hall clock struck eleven, she carefully fastened the doors and went to bed.

All night she lay there, staring at the ceiling. What a mighty struggle was taking place in her mind! The struggle of a strange something that had once been a dominant power in her life, to be supreme over her selfishness and self-conceit. When the first streaks of dawn appeared in the sky, the battle ended, and she saw herself and her mode of life with new eyes. When she compared herself with that other person she once had been, she could scarcely believe that they were the same.

She arose and dressed herself, deliberately, hunting out a faded house dress and apron. She twisted her hair into a tighter knot than usual, and pinned a towel securely about her head. "There's a-plenty to be done," she said to herself as she descended the stairs.

The whole house was swept and dusted from attic to cellar, a very perfunctory operation, for there was no dirt or dust to be found, in the first place. The blinds were rolled up in the front parlor, and the old hair-cloth furniture, that had scarcely seen the light for years, was allowed to stand in the bright sunshine. All the vases were brought forth from their hiding-places and filled with great bunches of bittersweet from the garden. When she had finished her task, Miss Lavinia surveyed her transformed house with pleasure.

Then she went into the pantry and took down her mother's cook-books from the top shelf. She tried to remember just how long it was since she had last looked inside them. Such an orgy of marketing and cooking and baking and stewing that followed! The old cookie-jar was brought out and filled to the top with raisin and nut cookies. Rows of fat pumpkin pies graced the shelves, and there was a huge platterful of jam tarts. From some remote corner of her mind came the long-forgotten information that all children had a special weakness for strawberry-jam tarts. The fattest goose in her whole wabbling flock was slaughtered and made ready for the roasting, and a ham was sending out savory, spicy odors from the oven.

It was evening when the kitchen was finally set to rights; a great panfull of molasses candy set on the table to harden was the last of the preparations. Miss Lavinia smoothed her hair before the little glass in the kitchen, and changed her apron. Once more she surveyed her house, and then set out across the lots in the direction of the Morris cottage.

Her sharp rap on the door brought Letty with all the others at her heels. The advent of an evening visitor was a rarity in the Morris house, and the pleasure of crowding to the door was one they would not forgo, despite Letty's pleadings.

"Is your mother at home?" Miss Lavinia asked with the old-time severity in her voice.

Before Letty had time to answer, Mrs. Morris came forward. "Come in, Miss Lavinia," she said cordially. "I have the money ready."

"I haven't come for the money; it isn't due till tomorrow. I'd thought of having a little Thanksgiving this year; but with just me to eat, it doesn't pay to cook up much. I'd like to have you and the children come." For the first time she began to wonder vaguely what she would do if they refused.

Mrs. Morris was speechless with amazement. Was Lavinia Oldham standing on the front steps for some other purpose than to collect her money? Was she hearing aright? The children stood in a group around their mother, as much dumbfounded as she.

"Why, yes, Miss Lavinia," she said finally. "This is such a surprise; but we'll be glad to come."

Miss Lavinia made no reply, but walked down the steps and out to the gate. The awe-struck little group stood watching her. She turned and faced them as she latched the gate. "I'll look for you early," she called.

Speculation was rife in the cottage after this strange visit; all the children tried to talk at once. Mrs. Morris had some misgivings. Was there a flaw in the mortgage? she wondered.

"I was right," said Letty, triumphantly. "I knew she was a dear, good woman needing love, and now she is just finding out that she needs it."

The little Morrises were scrubbed and brushed and buttoned into their best very early on Thanksgiving morning, and by ten o'clock they were on their way to the Oldham house.

Miss Lavinia greeted them most cordially; there wasn't a trace of sternness about her; even her tone of voice had changed.

Such a day as they had! Painful memories of the monotonous beans and potatoes vanished into the air, and the children fairly reveled in roast goose and raisin cookies. They were allowed to play over the house at will, and Miss Lavinia said it had been more than fifty years since the old brick walls had watched children play, and she shouldn't wonder but that they couldn't believe their eyes. Letty and her mother helped in the kitchen, and Miss Lavinia's companionable chatter was a revelation to them. It was like a family united after years of separation.

They stayed until long after dark, and then a very sleepy, tired and happy group of youngsters were marshaled into wraps preparatory to home-going.

William aroused himself from the stupor that had enveloped him since dinner, and called to the other children: "Let's give three cheers for Miss Lavinia; she's a good sport!" Three characteristic Morris whoops resounded through the empty rooms.

Miss Lavinia smiled happily, and fumbled in her apron

for a moment. She brought forth a folded piece of paper, and looked closely at Letty.

"This is yours, dear," she said. "Come here!"

Letty came forward timidly, and Miss Lavinia put the strange gift into her hand. She opened the paper slowly, examined it for a moment, and then looked at Miss Lavinia, her face very pale. She tried to say something, but the words seemed to stop in her throat, then burst into tears. "Why, Miss Lavinia, I—"

Miss Lavinia embraced her tenderly. "It's yours. The lesson you have taught me is worth far more than the few dollars that mortgage represents. It was your little, loving heart that showed me the right road—the one I used to travel when I was your age, but have missed so sadly in the late years. Speaking to me as you did day before yesterday made me see what a foolish woman I have been, and you and the rest aren't ever going to be sorry for it, either. I've got a confession to make, too. I know what became of that interest receipt! I had the lid off the cistern the day William was here, and when he dropped the paper the wind carried it to the edge. Before I could get it, it fluttered into the water. I don't know why I was trying to make you pay it over, unless it was because every one says I am stingy, and I thought I would show them I really was."

Mrs. Morris could not speak; her heart was too full. She put one arm around Miss Lavinia and the other around Letty, and the three stood in understanding silence.—*Selected.*

THANKSGIVING

Father of all,
Lord of the wind and the wave,
Thou who in all of thy mercy
Cometh to save.
Out of the brown old earth
Came the fullness of grain,
Sunshine and shadows—
Plenteous rain.

Father of light,
For the lowing of kine,
For the sheep that browse on the hillside,
Test of thy love divine;
For the wealth of bloom and the fragrance,
For the flutter of birds on the wing,
For all of these, Father, we thank thee,
And thy praises we sing.

Father of mercies,
We thank thee for the harvest of love,
For the garnering in of the friendships;
That Peace like a dove has come to us in our sorrows,
For these thine be the praise.
The Lord he gave and he taketh—
He bendeth the bow in twain;
We pass through the cleansing fires,
Through the furnace of sorrow and pain
He knows what is good for his children—
He fitteth the burden with care.
Never a cross is too heavy,
Nor greater than we can bear.

So praise and bless him forever,
The Father and giver of all,
Who loveth and guideth his children,
That they neither stumble nor fall.

—*Mrs. Nellie R. Cannon, In ChristianAdvocate.*

—Money and time are the heaviest burdens of life, and the unhappiest of all mortals are those who have more of either than they know how to use.—*Johnson.*

GRANDMA'S THANKSGIVING

Grandma had promised the children a story before bedtime, and she was reminding them that only a half hour remained, and if they did not look out they would miss it.

"What shall the story be about?" asked grandma. "Oh, about Thanksgiving," said little Bess.

"I'll tell you about a Thanksgiving long ago," said grandma.

"Once upon a time, many years ago, some people who lived in England—called Puritans—were not happy in their old home, so they crossed the ocean to make another home for themselves in the country called America.

"One beautiful day in September, after bidding their friends good-bye, the little band set sail in their ship, the Mayflower.

"For four long months they were on the ocean, but at last they landed on the shore of Massachusetts, in December, 1620.

"It was so cold, the men left the women and children on the ship while they went on land to build log houses for their families to live in.

"When the springtime came the people planted corn; but it was too soon and Jack Frost pinched the tiny shoots as soon as they came out of the ground and the corn died.

"Still they tried to keep cheerful, knowing there was a big ship coming from England with corn and other good things on board.

"Days and weeks went by and no ship came. The store of food got less and less. How eagerly they watched, the children looking far over the water to catch a glimpse of the ship that was to bring them food!

"One morning some one spied a white sail in the distance which came nearer and nearer and at last came into the harbor. How happy they were! Now there would be plenty to eat.

"The church bell was rung, and all the people, large and small, came together to give thanks to God for sending the food.

"There were good dinners cooked that day, and every boy and girl had as much as he or she could eat.

"The next spring they were careful not to plant the corn so soon, and in the fall they reaped a good harvest and plenty for the next winter. A day was then set apart giving thanks to God for the first harvest in America. In 1789, November 26th was made a national day of Thanksgiving, and in 1863, Abraham Lincoln proclaimed the last Thursday in November as a day of Thanksgiving to God for the blessings of the past year."

"Is that the reason we keep Thanksgiving tomorrow?" asked Joey.

"Yes, dear," answered grandma, "and I wonder as you kneel in prayer if you have anything to be thankful for."

"Yes, indeed we have, grandma," said Bess, her eyes filling with tears; "we are thankful for you and papa and mamma and all the good things we have. Dan and Mary Brown have no papa and mamma or grandma, and when I asked Mary if she was glad 'twas Thanksgiving, she only said, 'What for? We only have bread and coffee, same as we always have.' I wish they had some of the good things we have, so they could be thankful."

"Well, dearie," said grandma, "suppose in your prayer you thank Jesus for your many blessings, and ask Him to bless Dan and Mary, and then we'll invite them here to spend Thanksgiving, and see what we can do to make them glad and happy."

"Oh, that will be lovely," said the little ones as they lifted up their hearts in prayer and thanksgiving to the dear Father above who had so richly blessed them.—*Water Lily.*

FROM PASTORS *and* PEOPLE

BESS CHAPEL TO DENTON

Thursday evening after Conference, a truck from Denton brought Rev. C. M. Henderson's things and took ours back the next day. The Bess' Chapel Women's Home Missionary Society planned to give us a supper before we left, but on account of our hurrying off to our new charge the arrangement was not completed. We wish to thank these good women for their remembering us so kindly and for their cooperation and helpfulness during our three years' stay among them. We wish to thank all the members and friends at Bess Chapel and Fairfield for their part in making our stay with them pleasant and profitable to kingdom progress. May God's richest blessings be theirs during the coming year.

When we arrived at Denton, we found that the ladies of the church had put the parsonage in good condition for us. The men were rebuilding the back porch, and putting a new cover over the well. We appreciate very much what the Denton people have done to help us get straightened out in our new home.

Several of the members at Denton and in the country have remembered us with good things to eat, but on the evening of Thanksgiving Day the Denton Methodist Protestants along with a few Baptists and M. E.s stormed the parsonage about fifty strong and heaped the dining room table with a large variety of groceries. They also brought three chickens and a truck load of wood. The monetary value of the donations amounted to about $25.00. The spirit that promted it and the fellowship cannot be valued in money. We thank these good people for remembering us in this way.

The first quarterly conference of Denton Circuit will convene at Denton Church on Saturday at 7 p.m., December 10. Important business is to be transacted, so all official members are urged to be present.

E. A. BINGHAM.

FROM BROTHER BRASWELL

Dear Brethren:

I am back home once more. My wife is here with me. We are now located for the present at my daughter's, Mrs. F. C. Garman, 224 North Kerr Street, Concord, N. C.

Brethren, if there was ever a time that I need your sympathy it is now. I have been in the hospital off and on since April 1st, and I will have to return in a few days for bladder treatment. And it has taken all of my finance. I will highly appreciate any help from the brotherhood or any individual.

I missed the joy of being with you at Conference.

Yours in His name,

D. A. BRASWELL.

AN APPRECIATION FROM ENFIELD CHARGE

Enfield and surrounding country are saddened by the removal of our pastor, Rev. R. C. Stubbins.

All ages in all conditions will miss him. In the "gayer hours" he had "a voice of gladness and a smile," and in times of sickness and sorrow a gentle sympathy which strikes the right chord in the hearts of the people.

His vision and goodness, his keen insight into human nature, his ideals of a richer, fuller Christianlife, won for him the confidence and love of the entire community.

We pray that he and family may have a pleasant and successful year, and sometime may live among us again.

We are indeed fortunate to have so fine a man as Rev. J. C. Auman to supply this charge, and are hoping and praying for a year of cooperative Christian service.

A FRIEND.

Randleman Charge.—The first quarterly conference will be held at Level Cross Saturday, December 10th, at 2:30. A full attendance is desired. Important business requires our attention. W. H. NEESE.

Pleasant Grove.—Our work since conference has started off a very satisfactory way. The newly elected Sunday school teachers and officers are taking hold of the new year's work with renewed energy and the outlook for a successful year's work is very encouraging. The large attendance at our weekly prayer meetings is also encouraging. Then, too, the willingness of the members to lead and take part in these meetings is also encouraging to the pastor. The attendance at Sunday school for the past few weeks has been lessened to some extent because of sickness in some of our homes. Brother R. J. Kennedy and two little girls have been indoors with the "flu" for several weeks, but have recovered and are now at their usual places in church and Sunday school.

Last Monday several public school districts, of which Pleasant Grove community is one, voted to unite and build a large consolidated school. This school will be located in Pleasant Grove community and will be a standard high school. Our church people in the community are very enthusiastic over the matter, knowing as they do, that it will mean much for our church and the people as a whole. New homes and places of business are being built all along the highway between High Point and Thomasville. This, together with the coming of a new high school, means a great opportunity for our church. Our church people know this and it is giving new life to our work. The ample resources behind our people here bring to them a responsibility and opportunities that but few churches have.

We are now beginning our fifth year as pastor of this church. During all these years pastor's salary has been paid promptly at the close of each month, but this year they are starting off with advanced payments. Already nearly $250.00 has been paid on salary and $25.00 on A. C. B. This has been paid by the people and not from their endownment fund. In addition to this they are continually giving the pastor vegetables and other things needed in the home. We have no words adequate to express fully our appreciation for all these acts of kindness. Since writing the above, the death angel has come into the home of Mr. and Mrs. W. M. Payne and taken their oldest child "Loyd Bundy." This little child drank carbolic acid and died later in the High Point Hospital. Funeral and burial at Pleasant Grove conducted by the pastor and Rev. J. H. Moton. The grief stricken parents have the sympathy of a large circle of friends and relatives.

G. L. REYNOLDS.

Laurel Hill.—Sunday, November 13, we began our new conference year. We were all glad to welcome our "new" pastor, Rev. J. M. Morgan, who has been with us for the past four years. Bro. Morgan delivered us a good sermon.

Our Sunday school is doing nicely. We are having good attendance every Sunday. Three weeks ago we elected officers for the coming year. Mr. A. A. Sain was re-elected as superintendent. Mr. Sain is a man that stands for God. Each Sunday he gives us a few thoughts to encourage our Sunday school. We are praying, looking, and hoping for a great Sunday school this year.

We have a wide-awake bunch of members at Laurel Hill. They are ready at any time and are always willing to help the church. One of our members has recently had our church re-painted. We are planning to buy some beautiful new carpet for the church soon.

Mrs. Davie Sain had the misfortune of falling off of the porch and breaking several bones. Mrs. Sain is one of our loyal members. We are praying for her speedy receovery.

Pray for us that we may have a prosperous year and do great things for our Master.

Best wishes to the Herald and its readers.

LOIS W., Reporter

Haw River Circuit.—Something New Under the Sun: Who ever knew a pastor to be pounded twice by his people after he had closed his work on the charge? That is just what has happened to this scribe, the last one given by Mizpah church, Reidsville taking part. A severe pounding it was, too. Mizpah doesn't do things half-way.

We will not forget the kindnesses shown us by the good people of this charge. God bless them all.

Brother Curry has taken up the work where we left off. He is being well received and is getting a strong hold on the people. Haw River is fortunate in getting this splendid good man and his fine family in their midst, and the writer is delighted with the prospect of having fellowship with him this year. His salary was increased $350.

W. D. REED.

P. S. My address is Benaja, N. C.

Lineberry, Davidson Charge.—We are glad to have Rev. C. E. Ridge with us again. He has proved to be a faithful and much beloved pastor. May the Lord bless him and his family.

There was a very good attendance at Sunday school, also at Christian Endeavor Sunday night. We are very glad indeed that the young people are taking the interest they are in Sunday school and Christian Endeavor. Brother A. H. Reid was re-elected superintendent of our Sunday school. Brother Reid is an excellent superintendent and a soul-stirring man. Most all the teachers were re-elected.

Miss Kate Frank has been re-elected pianist. Miss Frank has been acting as pianist since the marriage of her sister, Mrs. Bryce Reid, (nee Miss Louise Frank) a few months ago.

Miss Inez Ridge was re-elected organist for the junior choir.

The past year has been a great year in our Christian work; if it be the Lord's will we will endeavor to do more the coming year. With the co-operation of the people and the help of God we hope to press forward.

We regret to learn that one of our oldest members, Mr. W. T. Morris, who has been sick for quite a while, does not improve much.

Only three members of this church have died in the past year, these being Mr. R. L. Loflin, Mrs. Noah Morgan, Mrs. B. E. Morris. They were among the oldest of the members of the church. It was very hard to give these dear people up, but we feel that our loss is their eternal gain.

May the Lord continue to bless us and remember us in tender mercies. We ask the prayers of all Christian people.

ROBERT LANIER, Reporter.

Welch Memorial Church.—We were glad to be returned to Welch. We enjoyed three years service with this good people and hope that, this fourth year will be the best of all. We were heartily received on our return; the first Sunday in the new conference year we were met with one of the largest audiences it has been our privilege to preach to for some time. Not only have the congregations for the preaching service been increasing, but the Sunday school attendance has increased each Sunday. We are very optimistic in our expectations for the church this year. We made a very good start by receiving into our fellowship two new members the very first Sunday, and we have others in mind who have promised to unite with us in the near future. We are proud of our splendid Christian Endeavor Societies; they are doing a great work. The Senior Society distributed twenty-five baskets of provisions to the poor of the town on Thanksgiving Day. They are doing other things very commendable. The church did not forget the pastor and his family at this Thanksgiving season; as an evidence of their thoughtfulness of us, they came on Wednesday evening before Thanksgiving with a real pounding; time or space will not permit me to give an account of those who came, or the number of articles brought; we can say this, everything that was brought was useful, and very much appreciated; after all had assembled, I started to say in the cook room, but the cookrom would not hold them all, the dining room was also filled with folks standing around, we could not offer them seats, for we were unable to supply the seats, so we all stood and bowed our heads, in prayer and Thanksgiving to the Lord for the kindness shown to us by His people, and invoked God's blessings upon them. On Thanksgiving evening, Dr. Allman and his helpmate, Mrs. Allman, came over with the children and rendered a splendid program which was very much appreciated. We are always glad to have them with us, the offering that night only amounted to ten dollars and we were not satisfied with it, so the following Sunday we took another special offering for the Home, and received sixteen dollars which makes a total of twenty-six dollars as our Thankoffering. This service and offering were sponsored by the Home Missionary Society of our church, and for which they are to receive credit for the amount given. We have two live Missionary Societies as well as a live Ladies' Aid, they all mean so much to the church.

With best wishes to the Herald and its many readers, also a request for an interest in your prayers.

T. E. PIERCE, Pastor.

Liberty Hill, Anderson Charge.—Our new pastor, Rev. G. B. Ferree, brought us two very interesting and helpful messages yesterday, November 27.

The people seem to be well pleased with him. We are looking forward to a great year's work.

The first quarterly conference will be held at this place on Saturday before the second Sunday in December.

Miss Sallie McClimon and Mr. R. T. Bennett were married November 24. Mrs. Bennett is a member of this church. She is the daughter of Mr. B. A. McClimon, our Sunday school superintendent, and is a very active church worker.

Mr. Bennett is a member of the Baptist church.

We wish this couple much happiness.

REPORTER.

Albemarle.—Our fourth quarterly conference convened on Wednesday, October 26, at which time the conference unanimously instructed the delegate, Mr. R. L. Leonard, to bring Rev. Mr. Anderson back. We were fortunate indeed to get him and family back, for we really think we have as good a preacher as can be found in the N. C. Conference.

After our pastor returned from Annual Conference, Mr. D. J. Hatley presented him and Mrs. Anderson with a beautiful new white brick bungalow to make as their home as long as they live in Albemarle, and we are hoping that will be a long while.

On Thursday, November 10, the Ladies' Aid Society held their annual Floral Show, Bazaar and Supper which was well attended and enjoyed by all present. The ladies realized $122.00 from their sale and supper.

Our Sunday school is moving along very nicely with Mr. R. L. Leonard, Superintendent. We have a very good attendance and offering each Sunday but hope to grow stronger this year.

The Christian Endeavorers hold their meetings on Thursday evening of each week and these young people are doing a splendid work.

On the second Sunday of the Conference year we installed officers of the church. Several of our young people were given office and we are looking forward for a good year's work.

On Wednesday night, November 7, the first quarterly conference will meet. Hope all the officials and everyone else who can will be present. We are planning to do greater things this year than ever before. Pray for us that we may do more for the church and the Master.

BERTHA HATLEY, Reporter.

Haw River Mission.—Haw River is still on the map. There has not been a report for quite a while but we have not been asleep at all. We are still trying to push forward and do some good work for our Lord.

President Taylor came to us on Wednesday after Conference and made plans for our year's work.

Rev. G. W. Holmes was sent to us for the second Sunday in November and he preached two fine sermons and the church liked him so well we called him for our pastor for the year's work and he was with us again yesterday, the fourth Sunday; he gave two more of his gospel messages.

We have a good Sunday school. We had 104 on roll and 111 present. We have a fine choir organized with Joe Holt choir leader. We have prayer meeting every Wednesday night using the Christian Endeavor topic. We are going to try to raise money enough this year to clear the debt on our church. I do believe it can be done if every member will come on and help shoulder the load.

Pray for us that we may have a great year.

REPORTER.

High Point.—Rev. Dr. S. K. Spahr, formerly of Pittsburgh, Pa., who has so acceptably served the pastorate of Grace church, Greensboro, for the past four years, was greeted by a large and attentive congregation last Sunday morning. He has been secured to fill the pulpit of the First church at the 11 o'clock service on Sunday for several months. In his introductory remarks he told us that he has been preaching the Gospel for 55 years, a fact that is hard to realize when one sees a man so vigorous in body, mind, and spirit as Dr. Spahr. He says that he anticipates much pleasure in speaking weekly to our congregation, which might almost be termed a cosmopolitan one, made up as it is of boys and girls from the Children's Home, students and Faculty of High Point College, young people, business and professional men and matrons of our city, and he hopes to be able to bring help and encouragement into the minds and lives of these various groups in their problems and perplexities. Dr. Spahr based his discourse on the text found in Acts 10:29, "I ask therefore for what intent ye have sent for me?" which he called "A Reasonable Question." Simon Peter was sent by God to lodge by the sea side with Simon, a tanner, which was considered a lowly calling. What will God not do to bring light to some hungry, starving soul, for He places great value upon the soul of one man. Peter led Cornelius to be baptized, and he became a leader in the early church. Dr. Spahr answered the "Reasonable Question" thus: by asking him to come to our church to preach every Sabbath morning, he thinks we want him to preach Christ as "the fairest among ten thousand and the one altogether lovely," to bring comfort and heart's ease to the bereaved and distressed, cheer and encouragement to the suffering and afflicted, loving kindness to the erring and unfortunate, and strength and courage to the busy man of affairs and the mother in the home, "cumbered with much serving." Dr. Spahr's opening prayer was a benediction, which brought tears to many eyes by the sweetness of his voice and his great understanding heart. The congregation counts itself most fortunate, and is looking forward with keenest delight to his ministry among us, which we feel is going to be a great blessing. The choir sang the beautiful anthem by Stainer, "I am Alpha and Omega" in an unusually bright and spirited manner, and Mrs. J. Hobart Allred rendered "Spirit of Love" in her usual charming style. When the doors of the church were opened, a bright, promising boy,

Yancey S. Cecil, son of Mr. and Mrs. W. W. Cecil, was baptized by Rev. Mr. Ballard with water from the Jordan river, and Mrs. M. P. Sechrest, wife of one of our most loyal and esteemed members, united with the church by transfer from the First Baptist of this city. We welcome her most heartily to our fellowship.

At the evening hour the Annual Thankoffering Service was observed by the Woman's Missionary Society. A number of boys and girls from the Children's Home came and presented a splendid program to an appreciative audience. The following children presented songs, recitations, a harvest drill, and a Pageant, "Spirit of Mercy;" Mary Crickmore, Mildred Markland, Laura Braswell, Virginia Beam, Lola Mae Byrd, Flora Coble, Ruth Beam, Alice Koontz, Edna Doby, Mattie Ruth Guyer, Nancy Dixon, Margaret Coble, Hobart Brown, George Crickmore, Charles Craven, Ray Guest, Howard Garmon, and Rowland Garmon. These numbers were well given, and the children show excellent training and unusual poise in their appearance before an audience. We beg to mention two unusually good numbers: "When We Haven't Said Our Prayers," by George Crickmore, and Edgar Guest's "House By the Side of the Road," by Laura Braswell. The Pageant, "Spirit of Mercy," was presented in a most creditable manner. The programs were printed by the boys on their own press. Superintendent Allman made some remarks, and told especially of some boys and girls who have been reared in the Home, and are now out in the world bearing a share of its work and responsibility, and are "making good." He announced that the Annual Bazaar of Fancy Work and Chicken Supper will be held at the Home on Thursday, December 8. A number of young girls of the congregation served as ushers, Misses Sara Everhart, Mildred Krieger, Frances Bodenheimer, and Beatrice Harbinson, and they took up the offering, which amounted to $103.00.

The Junior Mission Circle held its monthly meeting on Monday afternoon at the church with Mrs. R. M. Andrews leader.

At the weekly Christian Endeavor meeting Monday evening the topic discussed was, "If I were to be a Home Missionary where would I want to work?" which was led by Miss Mary Koonce.

The mid-week prayer meeting is looking up, and twice as many as usual attended last week. It is hoped that we may continue to improve, and thus make happy the heart of our faithful young associate pastor.

Unusually interesting and helpful programs for the Home Missionary Society meetings have been made out by the Committee appointed for this purpose, and it is planned to add some new features in the way of music, readings, and talks by out-of-town speakers.

We are pained to learn that Mrs. W. P. Pickett is again kept at home by illness. Mrs. J. H. Jennings who has been a patient in High Point Hospital, has recovered sufficiently to be removed to her home on Lindsay Street.

High Point College is planning to send three delegates to the International Student Volunteer Conference which is to be held in Detroit, Michigan, December 28-January 2. Two of these delegates will be chosen from the Christian Endeavor Society and the other will be a member of the Faculty. Schools sending delegates are allowed one for every one hundred students, thus the College is entitled to three delegates. These delegates will be chosen by the students Wednesday morning at chapel service.

Mebane.—Sunday morning at eleven o'clock our annual Thank-offering service of the Woman's Home Missionary Society was held. Special music and talks on our various Home Mission points featured the program. Total collection at this time which goes to our Children's Home amounted to $66.50. Of this amount $45.00 was contributed by the Baraca class. A very good number were present for Sunday school. Sunday evening we listened to a splendid sermon by our pastor.

On Monday afternoon of last week the William-Nicholson Mission Band met with Hazel and Kathleen Qualls, with very good attendance. The program consisted of songs, scripture reading, sentence prayers, and readings on Thanksgiving. During the social hour apples and home-made candy was served.

Monday evening at 7:30 the Worker's Council met at the church after having been inactive for some time for various reasons. Problems of Sunday school and church were discussed at this meeting, also a recommendation to the Sunday school for our Christmas program was passed upon. We hope our Workers' Council can meet from now on with an increase in attendance. On Wednesday afternoon, November 23, Mr. Tyson Smith and Miss Lucile Jobe were united in marriage by Rev. D. R. Williams at the Methodist Protestant parsonage at Graham. These are fine young people, members of our church and Sunday school, and we wish for them much happiness through life. They are at home at present with Mr. and Mrs. Earl Brady.

Our first quarterly conference was held at the church on Tuesday evening of last week at 7:30. We were glad to have with us at this time our Annual Conference President, Rev. S. W. Taylor. Very good number present, and I'm sure we all enjoyed the splendid talk by Mr. Taylor and the suggestions for our year's work. Our pastor also had a splendid report and recommendations to present to this meeting. Rev. Mr. Taylor presided at the conference. REPORTER.

Vance.—Notice: The first quarterly conference of this charge will convene at Spring Valley church on Saturday before the second Sunday in December (December 10th). It is hoped that all the churches will be well represented. Rev. S. W. Taylor, President of the North Carolina Conference, is expected to be with us at that time. He will preach for us at the eleven o'clock service and have charge of the business session in the afternoon. Come on, brethren, and let's start the year right. M. P. CHAMBLISS, Pastor.

Hollister.—Our pastor, Rev. C. L. Spencer, filled his appointment with us Sunday morning at the usual hour. He brought to us a wonderful sermon. Wish more of our people had been present to hear it. Mr. Spencer has had his teeth pulled out recently but that doesn't stop him from preaching. He can preach as well without them as he could with them.

Preparations are being made for our Christmas program. Misses Bell Wood and Sallie Wood have charge of the program. We are hoping to have a good program.

Our first quarterly conference will meet at Ringwood church Friday, December 16, at 2 p.m. All official members are urged to be present.

We will have services as usual every fourth Sunday at 11 o'clock and every second Sunday evening at 7:30. We hope to increase attendance at the regular services during this new conference year.

Pray for us that we may accomplish more this year for our Lord than we have in the past years.

KATHLEEN SHEARIN, Reporter.

Asheboro.—Asheboro people enjoyed the sessions of the Annual Conference and feel that it is very beneficial to the church to have this body of men and women. Our people are pleased to have Rev. J. E. Pritchard returned as pastor, and he and Mrs. Pritchard have a warm place in the hearts of the Asheboro people.

The officers for the new year were installed the third Sunday at the eleven o'clock service; practically all of them were present and the service was very impressive.

The first quarterly conference was held Tuesday evening, the 22nd, and many plans were discussed for the work of the coming year, among these were the Vesper Services for the month of December.

As this is my first time to report I will not make it very long.

EXIE CALICUTT, Reporter.

Beulah, Mecklenburg Charge.

"Our little systems have their day,
They have their day, and cease to be."

It was my rule, while pastor of Mecklenburg charge, when a young man sought the hand, for a life companion, of one of our fair daughters, that they both must remain on the chargge (that is, if they consulted the wishes of the pastor). But in the interval of Conference sitting and the change of pastors for this charge, something has happened: my rule has been smashed. Here came a man from Birmingham, Alabama, and won the heart of one of the charming young ladies of Bulah section. But as a kind of pacifier of my outraged rule, it was the happy privilege of the writer to be called to the home of the bride's parents, Mr. and Mrs. W. H. Shell, to officiate in the marriage of their pretty daughter, Miss Evelyn, and Mr. Henry Lemmonds, of Birmingham, Alabama. The wedding was solemnized in the presence of a few select friends at 6:00 o'clock, p.m., November 17, 1927.

Soon after the ceremony, we were invited to the dining room, where a very delightful supper was waiting to greet us, and a real feast followed, after which the bride and groom took their departure for Charlotte to take train for Birmingham, Alabama, at which place the happy couple will make their future home.

Miss Shell is the oldest daughter of Mr. and Mrs. W. H. Shell. She is attractive, lovely, brilliant, and unsurpassed in her community for usefulness and aptitude, in whatever circle her duty called her. Her large host of friends, and especially the church, will keenly feel the effects of her departure, and greatly miss her splendid talents.

Mr. Lemmonds is the youngest son of Mr. and Mrs. E. A. Lemmonds. He holds a re-

sponsible position with the city police force of his city. The parents of each are sturdy citizens, and we predict for this charming couple a happy and useful career. May they fulfil the high expectations of their blood and race. ROBERT SHORT.

Mebane Charge.—Our work is starting off nicely. We held our first quarterly conference Tuesday evening, November 22nd. Brother Taylor was with us and proved an inspiration to all present.

Some recommendations were adopted which we are sure, if carried out, will mean progress for the work during the year. Reports were good, and indicated that there was great interest along about every line of church work.

We enjoyed having Brother Taylor with us very much, and we greatly appreciate his helpful suggestions. We feel sure we are safe in predicting a good year for this charge.

Since our last report we have received many tokens of kindness which we appreciate very much. EDWARD SUITS.

Orange Circuit, Hebron.—We were all exceedingly glad to have our pastor, Rev. B. M. Williams, returned to us. The work has started off nicely. Officers have been elected and installed for the year. We are very grateful to Messrs. J. R. Boone and L. C. Sykes for placing a nice church sign board in front of the church.

This adds much to the appearance.

The ladies of the W. H. M. S. gave a play Thanksgiving, which was a decided success. The collection which was about $17.00 was our Thank-offering for the Children's Home.

Our new Sunday school superintendent is making good on his job. Hope our attendance at Sunday school will pick up some. It is not as good as it should be. There are so many in our community who, it seems to me should attend Sunday school, but do not.

The Sunday school will hold Christmas services in some form. That to be decided later.

The children will also receive a treat.

All the official members are expected to attend quarterly conference at Efland church next Saturday. Also the members of the W. H. M. S.

Best wishes.

MRS. LELIA GILL, Reporter.

Gibsonville.—Does any one have a workable plan by which something worth while for the children may be put into the eleven o'clock church hour? I would like to know about it. This for the small church not financially able to employ a leader to conduct a Junior church service and does not have enough volunteer workers to carry on the necessary Sunday school and Christian Endeavor work and conduct a Junior church service without repetition or duplication, that is, without using as leader for the Junior church a worker with whom the children are associated in Sunday school or Christian Endeavor or both. It would seem that when these youngsters come into the Junior church service they should meet a different personality in leadership.

Last Sunday's activities produced some gratifying results. The Sunday school attendance was around high water mark. The Men's Bible class, Mr. W. J. Jennings, teacher, raised fifty odd dollars in about three minutes to meet an obligation on the purchase price of the parsonage.

At the evening church hour the Woman's Home Missionary Society held its annual Thank-offering service, giving as the main part of the program "The Thank-Offering Box Convention." The hour was enlivened by bright music and a humorous-serious recitation by Mrs. Carl Allen. The offering amounted to more than twenty-seven dollars, more than one fourth of the quota of the local W. H. M. S. for the year.

We have lost since conference one member by death, Brother W. A. Brown; the first death among our membership since I came as pastor a year ago.

The pastor and family have been remembered from time to time by members and friends in a substantial way. It is fine to live among people that enable you to know that it is hog killing time without going to the calendar to see how late in the season it is or to the thermometer to see how cold it is; also to know it is 'possum hunting time without having to go to the fields to see if the persimmons are ripe. T. M. JOHNSON.

Harris Chapel, Vance.—Our pastor filled his first appointment at Harris Chapel November 13th, and a good congregation was present to welcome him back. He privileged the older people to nap, while he talked to our youth; but we had no idea of letting a good, inspiring speech pass on without sharing it.

A Christian Endeavor Society has been organized, with the following officials: Miss Nellie McSwaine, president, Miss Ruby McCann, vice-president, and Mr. Julian Wyche, secretary.

We had a very interesting service last Sunday evening, November 20, led by Miss Nellie McSwaine. The topic of Thanksgiving was discussed, and Miss McSwaine, in the loving spirit of a true disciple of Jesus Christ, made us realize that we often forget our blessings. Miss Virginia Burroughs, a junior, gave a talk on "The Origin of Thanksgiving, and the Faith of the Pilgrims." A large congregation of young people was present to enjoy this service.

Our Sunday school is moving along nicely showing a good increase in attendance and collection. Our secretary-treasurer has given us a very encouraging report of last year's work, showing a considerable cash balance.

We have started the new year with much interest and enthusiasm, and pray that we may be inspired to press forward in doing things that will mean great progress in the advancing of the kingdom.

REPORTER.

Vaughn, Littleton Circuit.—We had our first sermon by our new pastor Sunday, Mr. Crutchfield. There was a large congregation present who enjoyed the splendid sermon. He urged the people to pray for him this year and that he may do his best with his ill health.

After the sermon was over he called a business meeting of the members of the church and elected a secretary and reporter.

On Friday, December 16th, the quarterly conference will be held at Littleton. We are planning to cover our church; we have the shingles all ready to start to work Monday, but the man who was to help us has a sore hand. Hope to start soon.

Our regular preaching services are on the fourth Sunday morning at eleven o'clock and afternoon at seven-thirty o'clock.

We are praying that this next year will be the greatest year in work of the Lord for our pastor and church and everyone else.

REPORTER.

Bethany Church, Randolph Circuit.—We are all delighted to have our pastor, Brother A. O. Lindley, returned to us for another year. He comes to us with new zeal. The splendid sermon he brought to us the third Sunday speaks for itself.

Our special meeting in August was a great success; some were converted, and joined the church; the church also was greatly revived. Rev. J. E. Pritchard of Asheboro was our help. He brought to us splendid sermons.

Our first quarterly conference was held at Bethel M. P. church Saturday, November 26th.

Our Sunday school is progressing nicely. Mr. D. T. Gaster who for many years has been our superintendent has been re-elected. Mr. Gaster is very faithful indeed. W. P. Julian was re-elected secretary.

The Woman's Home Missionary Society met with Mrs. J. G. Julian Saturday, November 19th. We meet next month with Mrs. J. M. Aldridge.

We have had a good year at this place, and as the old year passes out, and the new year draws near, let us all endeavor to make it a still better one.

MRS. C. E. JULIAN.

First Church, Concord.—A large congregation was present at all services yesterday. The Sunday school attendance was 255 with a Thanksgiving offering of $40.07 for our Children's Home. At the morning hour Mr. Hendry preached from First Kings 8:18, "It was good that it was in thine heart." This was an unusually good sermon and the large audience was very attentive throughout the service. At the close of the service the following new members were received into the church—Mr. and Mrs. Coy Smith, Mr. and Mrs. Marvin Winecoff and Miss Eunice Smith, daughter of Mr. Smith. All these coming by letter from Forest Hill M. E. Church, this city. This makes a total of six new members already since Conference. Our goal is 100 for the year. Rev. Lawrence Little who is at home for a few days was present and assisted in both services. On next Sunday a campaign will be started in our church, running for 10 days or two weeks known as "The One to Win One Campaign." A large majority of our members have pledged to at least try to win one soul for Christ. Rev. N. G. Bethea of Lexington will do the preaching, and we are hoping and praying for great results.

Brother J. R. Helms who has been ill for several days is better at this writing, we are glad to report.

Rev. D. A. Braswell was brought home from State Hospital at Morganton last week and is now in the Concord Hospital in a critical condition.

Our new Sunday school superintendent, Mr. J. S. Polk and family, were missed at all services Sunday. They were at the bedside of Mr. Polk's mother who suffered a stroke of paralysis Saturday. One of the best things our church has enjoyed in a long time was the Brotherhood supper and reception for our pastor and wife held last Tuesday night in

the basement of the new Sunday school building. The reception followed the monthly Brotherhood supper and was presided over by Rev. Lawrence Little. After a few remarks from Mr. Little, Mr. W. J. Widenhouse representing our church spoke and paid a very high tribute to Rev. and Mrs. Hendry and their work during the past year and pledging them our co-operation during the coming year. Rev. W. P. Robinson of Bayless Memorial Presbyterian Church then welcomed Mr. Hendry in behalf of the Ministerial Association and was followed by Mayor C. H. Barrier, for the City. Both Mr. and Mrs. Hendry responded in a very touching way, after which Rev. N. G. Bethea of Lexington made the principal address. The speeches were all full of wit and humor and were thoroughly enjoyed by all present. Four M. P. ministers and their wives were present—Rev. and Mrs. Hendry, Rev. and Mrs. Lawrence Little, Rev. and Mrs. N. G. Bethea of Lexington, and Rev. and Mrs. E. G. Cowan from Kannapolis.

Work on the new Sunday school building was resumed this (Monday) morning and we hope to soon be able to finish it.

MRS. D. A. McLAURIN.

Asheville.—The Bazaar on the night of the 22nd was certainly well conducted. The Christmas articles for sale were attractive and their prices reasonable. The dinners were fine. The proceeds amounted to a little over twenty dollars. Much credit is due Mrs. H. O. Charnock and her committee for their hard work and the splendid manner the affair was conducted.

On Wednesday night, the 23rd, Rev. J. S. Lyons conducted our prayer meeting. His address was one of the finest. He explained the practice and the benefits of the "morning watch" by the average Christian. He was to preach for us last night, but was called out of this city. His friend, Professor J. O. VanMeter, also of the Asheville School faculty, substituted. Brother VanMeter spoke on "A Defeated Personality." His address was thrilling. He told how many otherwise gifted persons become failures because of some one sin, known or hidden. This Wednesday night he will finish his address, by telling us "How it Happened." This will be the story of his own salvation.

Sunday morning Brother Homer Casto preached for us. His message was most helpful on "That I may know Jesus, and the power of His resurrection and the fellowship of His sufferings." Brother Casto will preach for us again next Sunday morning.

Miss Eudora Youmginer worshipped with us Sunday. She is teaching in High Point.

The attendance at all the services was good. Ten more in Sunday school than on the Sunday before. The interest is most encouraging. Miss Verdie McIntyre and Mr. Pratt and the Misses Hanner and Miss Flossie Stout are giving us good music. Miss Norvella McIntyre was in our services Sunday. There are a number of visitors at all the services. Brother Paschal will arrive about December 17th.

REPORTER.

Kernersville Charge, Sandy Ridge.—Brother Lowdermilk filled his appointment this morning and preached a wonderful sermon from the Text: "The wages of sin is death." And oh, how sad it is to see so many who are living the kind of life that will receive the wages of death.

It is so strange that people will go on in sin when they know what the end will be. It is so much sweeter and nobler and greater to live the Christian life. To feel each night when we lie down to rest that we have lived our best and that if Jesus were to come for us during the night that we could say: "I'll lay my head on Jesus' breast and breathe my life out sweetly there."

'Tis so sweet to trust in Jesus. How I wish that we could get every unsaved one to trust in Jesus. May we everyone who is a Christian be more faithful than ever before. May we let our light shine as never before. It is alarming how our young people are drifting out of the church and out into sin. Let us pray as never before. Prayer is the only remedy and I feel sometimes that if father and mother prayed more son and daughter would be a better boy and girl. I feel that our church is going to make a better record this year than it has in several past. Our Sunday school has improved greatly and we are expecting greater improvement. We don't have as many present as we ought to have but the interest is spreading and I feel sure that we are going to have a good Sunday school during the winter months.

Let's stand by our pastors this year and pray for the best year yet.

REPORTER.

Littleton Circuit.—Our Sunday school is going on nicely. We hated to give up the preacher we had. The last sermon he gave us was November 4. It was splendid to all who heard it. Our new preacher, Mr. Crutchfield, will be with us the second Sunday in December. Mrs. V. C. Pittard, member of Hawkins Chapel church, has broken her arm, but it is better now. Mr. A. D. Pittard, another of our members, has gone to the Sanatorium. He thinks he has T. B. Hope he will be back soon.

MISS ELIZABETH HAWKINS,
MISS RUBY SHEARIN.

Reidsville.—Will Rogers, the noted writer and lecturer, says that all he knows is what he reads in the papers; but I can go him one better and say that I know some things that have not appeared in the papers. And some of the things that have not been printed are more informing as well as more interesting than many of the things that have been printed. I cite one instance.

On Tuesday evening of last week, to be exact, a dray backed up to the back door of the parsonage. It was loaded. That was the only reason it had for backing up to the back door of our parsonage. But it didn't stay loaded long. Its contents were skilfully transferred by J. D. McCollom, his sons and daughter, into the yawning mouth of an empty pantry while the pastor and his wife aided and abetted in the act. We had been pounded, severely pounded, by the members of our church with coffee, sugar, flour, potatoes, cakes—pound and fruit—canned goods of various sorts, and a big fat hen all dressed to enter the ministry. Grateful? Certainly, but if any one who reads these lines can think up a better word to use under such circumstances let us have it, we want to use it.

We have been warmly received for the second year. The work is progressing slowly, and we are hopeful of a good year. No church in the conference can boast of a more loyal membership than Reidsville. If some of our larger churches did as much in proportion to membership and financial ability as Reidsville does, they would soon flourish like the green bay tree, and be in position to take care of a half dozen mission churches. But I must not say too many good things about our church here, lest the other preachers in the conference turn a wstful eye this way, and I find myself without a pulpit.

To each one who had a part in this splendid pounding, Mrs. Brown and I express sincerest thanks.

GEORGE R. BROWN.

ANOTHER GREAT POUNDING

Thanksgiving night about fifty-six of our friends from Lebanon and Welch Memorial churches came upon us very unexpectedly, bringing almost everything for table use. This is one of the largest poundings we have received for years. It had been well planned and was truly a great surprise to us. Since we have no charge this year we were not expecting such tokens of love and appreciation. However, it teaches us that faithful work in the past is never forgotten. After they had made their deposits we tried to assure them how greatly we appreciated being remembered in this way. We then sang "Blest Be the Tie," and "Nearer, My God, to Thee." This was followed by a prayer in which we endeavored to commit them to the Lord. A number of the brethren and sisters spoke in a most encouraging way of our work among them in years past. To be sure it was an uplifting time.

May God bless everyone who took part. We felt that the old adage was true—"Better to have friends than money."

J. H. MOTON.

LADIES' AID SOCIETY OF KERNERSVILLE

On the afternoon of November 22, the Laides' Aid Society of Kernersville M. P. Church held their regular monthly meeting with Mrs. S. C. Albert.

This society consists of thirteen active members, eleven of whom answered to the roll call. Now some people are superstitious about the number thirteen and doubtless would say that we are unfortunate to have that number of members; but in this case we think thirteen just as lucky as any number, for this little band of women have proved themselves to be hustlers.

At a recent "Bazaar" conducted by this society we cleared $86.95.

This being the time for the election of officers for the new Conference year the following were elected: President, Mrs. Lucian Hepler; vice-president, Mrs. J. A. Linville, and secretary, Mrs. E. G. Lowdermilk. We trust our president shall have the co-operation of every member as did Mrs. Walter Linville who was our efficient leader of last year.

At the close of our meeting delicious refreshments were served, and as we departed for our homes we felt that Mrs. Albert had proved herself a delightful hostess.

With best wishes to every reader of the Herald.

MRS. E. G. LOWDERMILK, Secretary.

Our Children's Home

Offerings by Churches and Individuals

Pine Grove, Kernersville, $5; Flat Rock, $10.75; Spencer, Spencer, $8; Flat Rock, Vance, $1.92; Shiloh, N. Davidson, $9.65; Zoar, Mecklenburg, $2.50; Maple Springgs, Forsyth, $1.11; Flint Ridge, Chatham, $2; Browers Chapel, Richland, $2.75.

Sunday School Offerings

Concord, Saxapahaw, $2.30; Mt. Moriah, Clevenland, $2.75; Roberta, $15.24; Roberta, Men's Bible Class, $5; Fair Grove, Haw River, $3.50; Friendship, Haw River, $5; Piney Grove, Denton, $2; Wesleys Chapel, Greenville, $1.50.

Thanksgiving Offerings

Moriah Station, $31.30; C. Clarence Stamey, $100; C. E. McCulloch, Wilmington, N. C., $10; C. D. Johnson, $2.50; R. E. Leonard, Bethesda, N. Davidson, $1; Mrs. R. E. Leonard, Bethesda, N. Davidson, $1; Dr. and Mrs. L. H. Zimmerman, Bethesda, N. Davidson, $2; Master Ralph Zimmerman, Bethesda N. Davidson, $.50; Mt. Pleasant, Mt. Pleasant, $15.-50; Antioch, Mecklenburg, $11.15; Palestine, Flat Rock, $3.30; Bethel, Alamance, $10; Bethel, Flat Rock, $7.43; Siler City, $14.78; Center, Alamance, $8.83; Canaan, Denton, $8; Stony Knoll, West Forsyth, $9.43; J. E. B. Shutt, Advance, $1; Mrs. J. E. B. Shutt, Advance, $1; Laura Shutt, Advance, $1; S. A. Burroughs, $1; Mrs. Nettie Burroughs, $1; Mr. and Mrs. J. W. Magee, $5; C. A. Howard, Cornelious, $10; Ladies' Aid Society, Yadkin College, $3; Mrs. J. M. Cheek, First Church, Burlington, $5; Mr. P. P. Richards, Lawndale, $25; W. M. Pegram, Winston-Salem, $5; Walter Finch, Jr., $5; Mrs. T. B. Richard, $8; W. J. Spainhower, $1; Brown Summit, Haw River, $5; W. M. Sexton, Denton, $1; Community Church, Thomasville, $24.28; Mr. and Mrs. J. W. Hopkins, Danville, Va., $5; Margaret Hight, Stantonsburg, N. C., $10; Chas. B. Auman, Biscoe, $5; A Friend, $1; Pleasant Hill, Spring Church, $11; Denton, Denton, $26.20; Pearl W. Fishel, Vaughan, N. C., $25; Mill Grove, Midland, $9.50; Fairfield, Guilford, $9.20.

Donations

We were remembered in various ways with donations as follow;: Ray Street School, fruits, vegetables and clothing; Elm Street School, fruits, vegetables and clothing; Froeber-Norfleet Company, two crates bananas and one crate cabbage. Belk-Stevens Store Company, two boxes apples; Bennett Brothers Meat Market, three turkeys; Southern Dairies Inc., ten gallons ice cream; J. E. Perryman, one crate peas; Thomas Howard Company, one bag rice and one bag grits; Mr. and Mrs. E. O. Peeler, eight quarts of fruits; E. M. Holt Plaid Mills Company, Burlington, nice lot of ginghams; Virginia Cotton Mills, Swetsonville, N. C., one bolt gingham; Mineola Mfg., Company, Gibsonville, a fine lot of outing; Sunday school class, Gerry, N. Y., one quilt; Carolina Brush Company, Charlotte, one-half dozen mops; W. H. M. S., Bess Chapel, one nice quilt; Concord, Saxapahaw, two quilts and nice box linens; Sunshine Laundry, some nice dolls; Little Mary Jane Jackson, candy and two dolls; Young Peoples' Home Missionary Society, First Church, Thomasville, a nice lot of handkerchiefs; Dr. Cutchin, Whitakers, one large bag of peanuts.

We are truly thankful for the many contributions we have received during the Thanksgiving season, to all who contributed in money, or otherwise; you had a part in making a very happy Thanksgiving for our children, inasmuch as these things would have been impossible, only for our many friends.

We trust each one may be richly rewarded as they make the heart of the Orphan Children happy.

E. F. ALLMAN, Superintendent.

—Beardless, barley, oats and vetch grow winter corn for feed next summer.

HERALD SUBSCRIPTION RECEIPTS

Rev. E. L. Ballard, $3.50; Rev. W. C. Hall, $3.00; Rev. B. M. Williams, $1.50; Rev. C. E. Ridge, $1.50; Rev. E. A. Bingham, $3.75; Rev. C. H. Hill, $18.00; Rev. M. P. Chambliss, $10.50; Rev. L. W. Gerringer, $1.50; Rev. M. I. Crutchfield, $4.50; Rev. E. G. Lowdermilk, $1.50; Rev. A. D. Shelton, $1.50; Mrs. H. C. Nicholson, $1.50.

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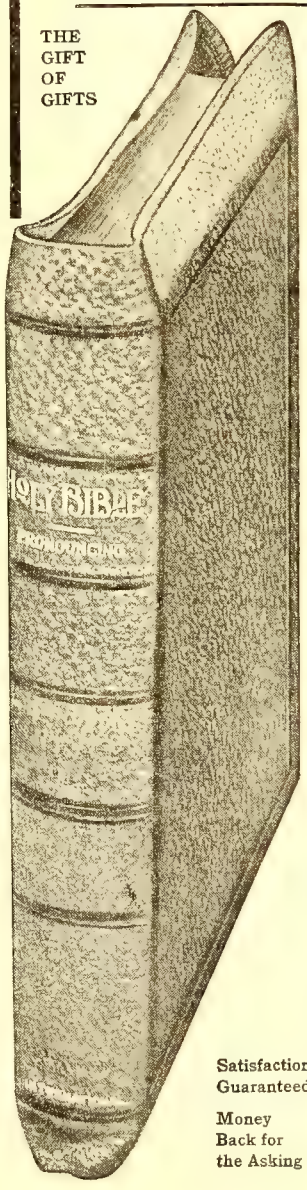

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and of Ăr'pad? where *are* the gods of Sĕph-ar-vā'im, Hē'nā, and Ī'vah? have they delivered Sā-mā'rĭ-ā out of mine hand?
35 Who *are* they among all the gods of the countries, that have delivered

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Press Elderdice Sdees
Westminster MD

PAYMENTS ON BUDGETS

This first report of Treasurer, V. W. Idol, includes all receipts up to November 19, 1927:

1 Per Cent for Superannuates

Haw River ..... $ 3.01

A. C. B.

Mt. Hermon ..... $ 2.56
Spring Church, Spring Ch'ch Chge. 90.00
Pleasant Grove 25.00

College

Spirng Church, Spring Ch'ch Chge. 12.50

Spring Church holds place of honor in this list, having paid A. C. B. and College Assessment in full. The other chargges are to be congratulated upon their generous and early response. The conference will watch, with deep interest, the growing of this list. If finances are pressed now, the closing of the year will be easy.

S. W. TAYLOR.

November 30, 1927.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported $181,463.99
Willie Vaughan 3.00

$181,466.99

Endowment Insurance Fund

Amount previously reported ..... $ 8,852.21
C. E. Bulla 10.00
Mrs. C. A. Cecil 25.00

$ 8,887.21

J. NORMAN WILLS, Treasurer.

DISTRICT MEETING TO BE HELD AT MOUNT PLEASANT CHURCH

The Home and Foreign Missionary Societies of the Fifth District will hold their annual meeting at Mount Pleasant M. P. Church next Sunday, December 4. An interesting program has been arranged. The morning session begins at 11 o'clock, afternoon session at 2 o'clock. All are cordially invited to attend this meeting, whether they are members of a Missionary Society or not.

MRS. J. FRANK COBLE,
District Chairman.

—Rev. L. W. Gerringer found a great revival meeting in progress in First Church, Burlington, which still goes on. Rev. Mr. Cowell, a new evangelist but a promising one, is preaching, while Mr. Ramsey, formerly with Ham, conducts the singing.

HIGH POINT COLLEGE

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Correspondence solicited.

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CLASS ENTERTAINED

On last Thursday night the young girls' class of Bethel Sunday school gave a delightful party in honor of the young boys' class. The party was given at the home of Miss Edna Brown, a member of the young girls' class. After a number of interesting games were played everyone was invited into the dining room where many kinds of delicious fruits and candies were served.

Those present were: Misses Bessie and Jewell Pegram, Nora and Rosie Alley, Edna Brown, Lillie Anthony, Ila Parker, Mae and Minnie Pearman, Lake and Vassie Pope, and Mrs. Lettie Pegram; Messrs. Troy Pegram, Pinkney Dwiggins, Ralph Gordan, Clifton and Clyde Combs, Melvin and Eldred Jones, Blackburn Apple, and Carl and Webster Pope.

The outside guests were Misses Annie Louise and Margaret Hiatt, Lizzie and Alice Case, and Hallie Crutchfield; Messrs. Charles Case and Robert Perton.

A MEMBER.

—Since the year 1890, at which time the Federal Government assumed control of immigration inspection at the Port of New York, a total of 17,724,671 aliens have entered this country through the New York gateway.

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—Despite favorable weather in the last weeks of the crop-making season, American corn production is far below normal this year,

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

Pres Elderdice 5dec8
Westminster MD

VOLUME XXXIV GREENSBORO, N. C., DECEMBER 8, 1927 NUMBER 5

Did Paul Believe in the Virgin Birth of Jesus?

Two of the four gospels, Matthew and Luke, tell of the virgin birth of Jesus. But there are skeptics who insist that if the report were true we should expect all writers to tell about it, and especially should we expect John and Paul to tell about it. It has been argued that the silence of Paul regarding the matter is good evidence that the report was not true. This seems to be a very unfair position to take. Paul wrote to make men believe in Christ. It is true that his virgin birth was strong evidence of his divinity. But how could Paul prove that the virgin birth was a fact? Why offer as evidence that which he could not make valid? Paul laid all emphasis on the resurrection of Jesus as proof of His divinity because that was a fact he could prove by many witnesses. He would have been a poor logician had he written to the Ephesians, Corinthians, and others, urging them to accept Jesus because His mother was a virgin.

But while Paul did not explicitly teach the virgin birth of Jesus there is evidence in his writings that he had heard of the virgin birth and believed in it.

Repeatedly Paul gives evidence of his belief in the preexistence of Jesus. In Colossians 1:16 he says: "By him were all things created." "He is before all things and by him all things consist."

What in Paul's mind was the *modus operandi* of the incarnation? How was the Son of God made flesh? There are perhaps several conceivable ways. A new human being might have been created as Adam was to be the counterpart of the Son of God during his years among men. In that case he would not have been of the race of Adam, only like the race of Adam in the period of its purity. Or the Son of God might have formed an alliance as intimate as possible with some individual of the human race; for example, a son of Joseph and Mary. Into such a person there would have entered all the moral qualities that belong to the average human being. Or, in the third place, the Son of God might have chosen an alliance with man to be realized through birth from a human mother only. Which of all these ways did Paul think of as the real way of Jesus' incarnation? In Galatians 4:4 he writes: "When the fullness of time was come, God sent forth his Son, made of a woman." Had Paul thought of the coming of Jesus in any other way than by a virgin birth, would he have used this expression? It does not seem probable.

As to John, he bears sufficient testimony to his belief in a supernatural origin of Jesus in his declaration, "The Word was made flesh and dwelt among us." If he did not believe in the virgin birth he believed in some mode of entering the world fully as mysterious and supernatural as the virgin birth. But why stagger at the virgin birth of Jesus? What other view is there that so fully explains all the facts? Scientists value a hypothesis by its capacity to explain facts. The virgin birth explains as other hypotheses do not. We have no doubt that both John and Paul believed in it.

The World's Loud Laugh

It began long ago, perhaps in the days of Enoch. Enoch had peculiar notions and did some queer things. He talked as though he believed in Something greater than this world. He actually seemed to be walking and talking with Some One his neighbors could not see, and they laughed at him. The world's great laugh had started. It grew louder in the days of Enoch's great-grandson, Noah. He was a queer man, even queerer than his great-grandfather, Enoch. He had a foolish notion that a great flood was coming and that he must build a ship to save his family and part of his cattle. And this notion had the power of a fixed idea. It possessed him continually and moved him to action. He began to gather materials for his ship. How his neighbors laughed when they heard of his purpose. They talked about it and laughed great guffaws of laughter. They called him the "dry-land sailor." But he labored on and the longer he labored the louder they laughed.

And when Abraham came upon the scene the world broke out into laughter anew. Abraham was getting ready to move. "Where are you going, Abraham?" "I don't know," said he. "Did you hear that?" said they. "A man going to move and does not know where he is going." And they laughed loud and long.

And the world laughed again when the prophets came and tried to tell of great things in the future if only men would deny themselves in the present. "What an absurdity," said the world. "Why should we sacrifice certain good of the present for uncertain good in a remote future?" And the prophets were branded fools of the third order and men laughed them to scorn.

Then there came One greater than all the prophets and He tried to tell men of a great good, not promised in a remote future, but actually presented by the immediate present. All the glorious things foretold by the great prophets are now available, "the Kingdom of the Heavens is now actually at hand: rise up and enter in." Did men do it? A few did, but the many only laughed at him. When he spoke of wealth and its proper subordination, they derided him. When He hung upon the cross, giving to the world its supreme example of obedience to God in his voluntary submission to death, even the death of the cross, still they derided him, they laughed a laugh like the hissing of serpents.

Ah, the world's laughter is the laughter of fools. Men that can laugh at the most sacred things, men that can laugh in the face of God, men that can deride their own Savior when He hangs in the pains of awful death for them, what shall we say of such men? Surely their eyes have been blinded by the god of this world. Their laughter is a senseless and insane laughter.

—We should have all our communications with men as in the presence of God; and with God as in the presence of men. —*Colton.*

LAW OF THE PAPAL QUESTION

The following article, "Law of the Papal Question," is so clear, strong, and pertinent, I call attention of all readers of the HERALD to it, with the hope that each will read, think, and that seriously, of the situation that confronts the American people. There is no ground for pooh-poohing this momentous issue. It will have to be met, sooner or later, and the sooner the light is turned on the better. The great majority of our people are in absolute ignorance of the situation, and the fearful danger that confronts us. Two governments, two empires, diametrically opposed to each other, cannot exist in the same territory at the same time. J. F. DOSIER.

By Judge Gilbert O. Nations, in The Protestant, Washington, D. C.

Conflict between civil and papal authority is inevitable. It is due to fundamental conditions of law. Bigotry and fanaticism may intensify its fury and aggravate its pernicious consequences but cannot produce the conflict. Bickerings and strife and bloodshed are but incidents and symptoms of the deep and continuous malady.

Patience, forbearance and concordats may palliate the crisis, but they fail to reach the basic disorder. It is due to the presence of rival sovereignties and incompatible bodies of law. For a thousand years has it perplexed and chastised the world. It is disturbing every great nation. Its universality demonstrates its inherence in political relationships now existing. Not till the cause is completely removed will the conflict end.

Three great legal systems occupy the western world. They reflect distinct ideals of government and irreconcilable views of sovereign authority. In trusion of any one of these systems into lands occupied by another can result only in disaster. No two of them can regulate the lives of the same people or coexist in peace.

The legal systems mentioned are the civil law of Rome, the canon law of the Papacy and the common law of England. Each is characterized by the political environment in which it grew, the sovereign authority by which it was shaped and the purposes it was designed to accomplish. Their differences are inherent and vital. The authority of each is final and exclusive. Obedience to any one is disobedience to the other two. From this condition there is no escape.

The ancient Greeks excelled in philosophy and literature and art; the Romans in law and government and military power. As triumphant legions swept Latium and Italy and the known world successively within the sway of the imperial city of Rome, the civil law became the instrument of justice from Scotland to Arabia and from the forests of Germany to the desert of Africa.

Pretors and provincial governors compiled and digested the judicial systems of all subjugated peoples and incorporated them into the Roman law. Greek scholars and philosophers were sold in the slave market of the eternal city. Aspiring young Romans finished their education in the schools of Athens and Alexandria. Hellenic thought permeated Roman society and rounded out its intellectual wealth and versatility.

The classic jurists were at once Roman lawyers and Stoic philosophers. They wrought the inexhaustible materials gathered by the pretors into the peerless fabric designated as the Law of Nature. It was the greatest legacy of Rome to the medieval and modern world. It still lives in continental Europe and Latin America.

Shortly after the birth of the Roman Empire, the Church of Christ was founded at Jerusalem. Three centuries of bitter persecution accelerated its growth. As it spread north, south, east and west, contact with the political world supplanted its pristine democracy with a nascent hierarchy which Constantine took into partnership with the Empire in the fourth century.

Endowments from public revenues and private bounty poured into the episcopal coffers in all great cities. The hierarchy became immensely rich. Canons and decrees of the church councils were given imperial sanction and incorporated into the civil law. When, after thirteen hundred years of growth, the law of the Empire was compiled under Justinian as the *Corpus Juris Civilis* in the sixth century, the law of the church was accorded ample space in that monumental compilation.

As the growing hierarchy fitted itself into the mold of the Empire, prelates in the chief cities vied with one another and with civil dignitaries in rank and power. Those in Alexandria, Antioch, Constantinople, Jerusalem and Rome assumed the title of patriarch. But the spread of Mohammedanism eliminated Alexandria, Antioch and Jerusalem, leaving Rome and Constantinople to compete for ecclesiastical dominion of the world.

The Roman genius for law and government gave tactical advantage to the ancient capital. Under the crushing blows of Teutonic invasions the Empire in the West crumbled to ruins. The Cæsars disappeared from Rome in the fifth century. The title of Supreme Pontiff worn by Augustus and all his successors was transferred to the head of the church. He assumed exclusive right to the name of Pope which had previously been applied to all prelates, especially in the East.

So did the Roman bishop become the successor, not of Peter, but of the Emperors. No western city rivaled the ancient capital in wealth and prestige and power. Lesser prelates were content to rule their sees under authority of the new Sovereign Pontiff as proconsuls and proprietors had ruled under the Emperors bearing that exalted title. It was not the Apostles but civil dignitaries of the Empire whom they succeeded.

In the eleventh century the Greek and Latin churches parted asunder. Thenceforward there was no one to dispute the supremacy of the Roman Pontiff in the West. The dawn of the twelfth century saw the rise of a great law school at Bologna in northern Italy. Beside the eminent jurists who lectured there on the *Corpus Juris Civilis,* there appeared noted canonists who expounded the law of the Church.

To facilitate his work, a monk named Gratian compiled the voluminous but scattered and discordant materials of the canon law of the Papacy into one connected whole commonly known as his Decretum. In the following century Pope Gregory IX added a volume known as *Liber Extra* and Boniface VIII supplied another known as *Liber Sextus* to this historic work. In the fourteenth century it was further enlarged by the Liber Septimus of Clement V.

In its completed form it took the name of *Corpus Juris Canonici*—Body of the Canon Law. It is the counterpart of the *Corpus Juris Civilis*—Body of the Civil Law—of Justinian. Further amplified by later church councils, especially that of Trent, and by legislative enactments of the Popes, it remained for centuries the authorized statement of the comprehensive legal system of the papal autocracy.

Graduates in civil law at Bologna returned to every part of the continent to practice their profession, to compose the judiciary and to become legal advisers of Emperors and Kings; while graduates in canon law held like positions under Popes and prelates. Both groups took an impotrant part in the struggles for supremacy between civil and ecclesiastical potentates. The law faculties of later universities were made up largely of Bologna alumni.

The last compilation of the canon law was made in Rome under orders of Pope Pius X. Under direction of the papal secretary of state the work occupied more than a decade. It was promulgated ten years ago by Benedict XV under the title of *Codex Juris Canonical*—Code of Canon Law.

But under the crude medieval facilities for navigation, the British Isles were sufficiently detached from the continent to

prevent the development of the civil law of Rome there. While the primitive law of the Teutonic invaders on the continent gave way to the superior law of the fallen Empire, the Nordic law excluded the Roman law from British and partially vanquished the canon law after centuries of fierce and disastrous combat.

The English sense of justice is scarcely surpassed in the history of the world. The pursuit of culture, the growth of commerce, the march of civil and religious liberty and the conservation of human rights have left on the common law an impress which can never be effaced.

Transplanted to the United States and to other English-speaking lands, it is the priceless heritage of the most virile and progressive peoples of the earth. Latin America and the State of Louisiana are under the civil law of the continental lands whence they were colonized.

While fundamental differences characterize the civil and common law systems, still more pronounced incompatibilities differentiate both from the canonical system of the Papacy. Both secular systems recognize the state as the source of all land titles. But the papal authorities deny that principle *in toto.* They declare title to church properties entirely independent of civil authority. For that reason they deny the right of the state to tax or expropriate the wealth of the church or to impose on it any burdens or liabilities whatever.

Application of positive law to moral and religious issues is perhaps the most vital departure of canon law from all other systems of justice. All other jurists limit the law with its sanctions to the regulation of outward conduct and overt expressions by word or deed. But the papal law visits the direct physical penalties for unexpressed thoughts and aspirations. Under that principle it has burned exalted Christian saints at the stake.

Other juridical systems accord to the state supreme power to regulate conduct, to administer justice, to dispose of the public domain, to educate the people, to share public life and policies and to promote the general welfare. The canonical system denies those prerogatives or subordinates them to the paramount assumptions of the Papacy.

Notwithstanding the basic inconsistencies of the canon law with both the other systems, it is everywhere foisted on communities subject to the one or the other. Prevalence of the common law in England and the United States excludes the civil law. But in both countries enthroned prelates of Rome are administering the canon law despite its utter incompatibility with the law of the land.

While the civil law excludes the common law from continental lands and from Latin America, it is not permitted to exclude the canon law. The enthroned hierarchy in all those countries is enforcing the irreconcilable law of the Sovereign Pontiff. The Papacy recognizes no national boundaries. Its sovereign authority is imposed indiscriminately everywhere to the full extent that conditions render possible.

The Pontifical tribunals exercise jurisdiction of the very matters which are subject to civil jurisdiction. Education, property rights, taxation, marriage and divorce and subjection to state law and authority are definitely treated in canon law and adjudicated in ecclesiastical courts in flat derogation of state constitutions and statutes.

This fatal condition has nothing to do with religion or religious prejudice. It is rooted in positive law. It faces the American people. It is omnipresent. It is the root and kernel of this papal question. It is susceptible of but one adequate remedy. The intruded papal sovereignty must be expelled. The canon law administered in derogation of our own must be suppressed. All persons and property within the territory of this Republic must be held completely subject to its jurisdiction. No other course is compatible with patriotic duty and incontestable national rights.

THE CHRISTMAS PROGRAM

Evidently the Executive Secretary of the Board of Young People's Work, Rev. Lawrence Little, has put forth considerable effort to prepare satisfactory material for a Christmas program. The service, "God's Matchless Gift," is specially appropriate, emphasizing the central idea of the day as well as the work the Methodist Protestant Church is trying to do through its constituted Boards of Missions, Education and Benevolence. In addition, there is a pantomime entitled "At the Door of the Inn," which should prove deeply interesting and impressive, as well as supplementary material in case the committee should not be able to use the pageant.

Why?

It is sometimes asked why the Budget Council should go to the expense of preparing material for a Christmas service. The reason is, that so many of our people desire it. Several hundred orders are receievd each year and the expressions of approval and satisfaction are frequent. Furthermore, in some localities Christmas is the best time of the year to make an appeal to our people in behalf of the work the various Boards are trying to do. It is therefore an opportunity for promoting the denominational program projected by the General Conference.

The Offering

Every church using the Christmas service is expected to receive an offering for the General Conference Budget. These offerings have been increasing each year and they should continue to increase if the work the denomination is attempting is to prosper. In fact, the Christmas offerings have been an important source of income for the Boards and without them they would have been handicapped in their work.

Not Too Late

By the time this article appears in our church papers it may seem somewhat late to attempt the preparation of a satisfactory program. However, the material is of a character to be readily mastered. Send in your order to Rev. Lawrence Little, Concord, North Carolina, at once and you will receive the supplies promptly.

Once More

If your church did not receive a special offering for this purpose last year, will you not see that it is done this year? And if an offering was taken, why not determine that it shall be increased at least ten per cent?

FRANK W. STEPHENSON,
Exec. Sec'y, Board of Education.

The Hundred Years' War

"There never was a time in the history of the Methodist Episcopal Church when there was such manifest restlessness and dissatisfaction with the denominational polity and administration as there is at present. This feeling of discontent it found among laity and clergy alike. There is a general conviction that something ought to be done. Of course such agitation always arises previous to a General Conference session. Much is said and plans are made, but when the session has ended, one seeks in vain for any evidence of progressive legislation or forward outlook.

"Will the 1928 General Conference adjourn and join the spirits of departed Conferences with the same tale that much has been said and very little accomplished?" — *D. Harold Hickey in Zion's Herald of November 30, 1927.*

—It is not he that reads most, but he that meditates most on divine truth that will make the wisest, choicest, strongest Christian.—*Bishop Hall.*

FROM THE FIELD

Winston

Tuesday, November 29, we were with the Winston church in their first quarterly conference. The conference was well attended, and a spirit of harmony prevailed. On Wednesday night, December 7, the congregation will meet to decide on a pastor for this year. The outlook seems encouraging for the work there, and we are hoping and praying that the Spirit of God may guide this old church into years of large and increasing service.

Lebanon

Wednesday night, November 30, it was our privilege to be with Brother Hutton and his good people at Lebanon. Here we had a delightful felowship and a progressive quarterly conference. This church is well located, and is destined to have an increasing growth with the years. The quarterly conference secretary of this church, Miss Guyer, is one of the most efficient that it has been our privilege to know. The church is very fortunate to have her services. The quarterly conference secretary of this church, Miss Guyer, is one of the most efficient that it has been our privilege to know. The church is very fortunate to have her services. The quarterly conference report shows an active C. E. Society that is really doing things worth-while. The church cannot but receive a stimulus from this organization. The spiritual, financial, and organizational interests of the church will be fostered and encouraged towards larger ends. Pastor Hutton has the work on his heart, and he will, no doubt, have the full co-operation of his people, as he leads them through a year of Kingdom progress. Pastor's salary was raised to $1,800 at the fourth quarterly conference. The fourth Sunday Sunday school offerings are being applied to A. C. B., and we believe they will raise the college assessment during December. Our faith is that Lebanon's record of growth will be maintained and enlarged during this year.

Orange

Saturday, December 3, was spent pleasantly with Rev. B. M. Williams and the people of Orange charge. The meeting was in the Efland church. A full program for the day had been arranged by Pastor Wiliams, and was carried out largely as arranged, though the rain interfered seriously with attendance. It was my privilege to preach at 11 a.m. After an hour's intermission the Woman's Home Missionary Society had an interesting program, and this was followed, at 2 p.m., by the meeting of the first quarterly conference. All the churches except Hebron were represented, and the business of the conference was transacted with promptness and enthusiasm. The pastor's report dealt intelligently and progressively with the year's work ahead, and was heartily adopted by the conference. They plan to pay, during the month of December, college assessment and A.C.B., thus leaving the remainder of the year for raising pastor's salary and G. C. B. Brother Davies, of Union Grove church, is the financial secretary of the charge, and he and the pastor have worked out a financial program that they hope will result in the payment of all claims this year. One hundred dollars of special obligations was all practically provided for by the conference. Improvements on the Efland church are in contemplation, which will mean much to the cause there, if carried out. Pastor Williams has the confidence and the co-operation of his people, and has a big program planned for the year. We are expecting great growth along all lines for Orange. Dinner was served by the ladies of Efland church and was greatly enjoyed.

West Forsyth

We were to have spent Sunday, Monday and Tuesday with Brother C. H. Whitaker and the churches of West Forsyth, but the weather decreed otherwise. We will, however, be with him today, Tuesday, at Tabernacle church, and hold his first quarterly conference. Sunday morning, we attended Grace church, and were edified, both in the Sunday school and by the morning preaching service.

December

This is "college assessment" month. The apportionment did not appear in the HERALD last week for lack of space, but will appear, no doubt, this week. If pastors and people will give prompt and vigorous attention to this, we shall be grateful, and the college will be happy. Let us hope that there may be a rush of charges to head the list.

Christmas

The happiest and the holiest of all the festive seasons is approaching; how are we going to observe it? The first Christmas was a time of worship, of praise, of adoration. Heaven and earth united in rendering honor and glory to the Christ child. Should it not be so still? Then why all of our noise, and reveling, and debauchery? The papers will soon be talking about Christmas liquors, as though our Christ were a heathen Bacchus. Strange, passing strange, this way of celebrating the birthday of our Saviour! Let us quit it, and make the day one of gladness and worship, that the Christ who gave us Christmas may be honored.

Church Extension Pledges

Please pay these pledges—all or in part—at the earliest possible date. The Board of Church Extension does not have funds with which to pay salaries of last year. Please, brethren, help us in this emergency. Remit to Rev. J. C. Auman, Enfield, N. C. He is the treasurer of this fund.

Evangelism

The Key Word of our Conference program for 1928 should be *evangelism*. The church has no greater need, and nothing that we can do is more certain to secure for us divine favor. Currents counter to all that we have been taught as vital, are beating hard at the foundations of our faith, and nothing but spiritual power in the church of Jesus Christ can stem these currents. "It is not by might, nor by power, but by my Spirit, saith the Lord." The world is in distressing need of a new consciousness of God, and how can God supply this need if he does not do it through His Church? We are calling on the ministry and the laity for personal consecration and united prayer that God may visit his church in a mighty demonstration of His power, and that the time may speedily come when thousands shall find their way to the loving heart of God because of the high tides of evangelism in the church.

Appointments

December 7—Congregational meeting with the Winston church.

December 11—With Brother Chambliss in quarterly conference.

December 11—With Brother Hunter at Henderson.

December 13—With Brother Crutchfield in quarterly conference at Littleton, 11 a. m.

December 17—2:00 p. m., with Brother Ashburn in quarterly conference at Vickory church.

December 18—With Brother Ashburn: 11 a. m., 3 p. m., 7:30 p. m.

Fraternally,

S. W. TAYLOR.

Denominational Enterprises

FOREIGN MISSIONS—JAPAN

Evangelism

The field of evangelism in the men's work is divided into two districts—Nagoya and Yokohama. Rev. E. I. Obee is Superintendent of the Yokohama District and Dr. Leigh Layman is Superintendent of the Nagoya District.

The Yokohama District has two charges. There has been steady growth in both charges, each having a number of inquirers. In the Oyama Mission there is a splendid Sunday school as well as helpful and interesting church services. The Tsurmi Mission is served by two theological students, both of whom are earnest and aggressive. Special evangelistic meetings are planned with good prospects for fruitful results. During the quarter 585 tracts were distributed and 60 visits made.

In the Nagoya District there are seven mission stations and eighteen preaching places. In all of them Sunday school and preaching services are held regularly. A part of the work is very difficult and of slow progress. And yet, Dr. Layman writes: "This has been a good quarter on most of the district. The hope that we would have the best year yet is meeting our expectation."

A new house has recently been built at the Tokonamo Mission which has given new life to both pastor and people. This furnishes a place of worship that everybody is proud of and practically every meeting sees the benches filled, and often the side-rooms have to be used.

There are 71 inquirers and 545 enrolled in the Sunday schools; 1,470 tracts were distributed and 621 calls made in 317 different homes.

Miss Mary E. Williams has charge of the women's evangelistic work in Nagoya. Sunday school sessions, numerous meetings for young people, women's meetings, factory meeting and Bible classes constitute the work done by Miss Williams. During the quarter there were 72 visits made. Inquirers 7, and baptisms 1.

China

Little can be reported relative to our work in China because so little can be done, owing to war conditions, especially since so much of the fighting has been going on in the Kalgan District. However, the school work, except the Middle School for boys, has been going on. According to the last word received, both Mr. Williams and Mrs. Larson are in Kalgan.

In a letter dated October 6, Mr. Williams writes, "I returned to Kalgan (from Tientsin) Thursday. Everything has seemed to be going well. Saturday afternoon I rode my bicycle to Hsuanhuafu to spend Sunday. Rev. Yao left for the same place by train on Saturday morning. On Sunday he baptized four men, two of whom were soldiers." Soldiers are thick in this section and skirmishes may be expected at any time.

In a letter written to Mrs. W. M. Sturgeon by Mrs. Larson, about the same time, she says, "You will be thankful to know that no harm has come to the compound. God has been all around and about us. We all realize it more than ever.

"You have read about it in the papers, how Shansi troops came in, drove out the Feng T'ien soldiers, then were driven back themselves. Now there are thousands of Feng T'ien troops here and they are naturally angry, as all of their provisions were looted as soon as they left the city. So now they are occupying homes and shops throughout the city, and people are anxious."

On my return from visiting a number of the southern conferences it was my joy and privilege to stop over in Louisville, Kentucky, and spend a few hours with Rev. and Mrs. C. G. Soderbom. I found them both enjoying thoroughly their furlough in America. This is Rev. Mr. Soderbom's first trip to America and he thinks it is a wonderful country. The time we had together seemed far too short to talk over all the things we had in common on our hearts. They will remain with Dr. and Mrs. Coons until Saturday, November 26. After that they will visit Mrs. Soderbom's brother, Mr. N. W. Lawson, 36 Hartweg Avenue, Fort Thomas, Kentucky, where they will remain until the first of next year. Then they are planning to visit Mrs. Soderbom's old home in Newark, N. J.

Rev. and Mrs. Soderbom are ready and willing for deputation work. While they are so near Cincinnati it will be a fine opportunity for our churches in that section to have them. Then they will be glad to stop over with any of our churches on their trip to the East and spend as much time as needed. They will be in Columbus shortly after the holidays. Any church or churches desiring a visit from them may write me and I shall be glad to plan the visit. The only expense will be their traveling expenses and entertainment. They both travel on clergy rates. A number of our churches ought to have them. Let me hear from YOU.

They gave me two very interesting letters from China. The one from Mr. T. H. Chao, one of our Chinese teachers, who is taking a year's study in the Shantung Christian College; the other from the Tung Shih Pu, the native committee looking after our work in Kalgan in the absence of our missionaries. Both letters will be published in each of our church papers and the *Missionary Record.*

S. W. Rosenberger, *Exec. Sec'y.*

HOME MISSIONS

I have not recently been publishing any Home Mission articles in the church papers. My time has been almost entirely occupied in visiting the Annual Conferences. Full reports have been made by others of these conference assemblies and I have not felt it wise to have a repetition of these events.

It has been my privilege since August 10 to visit 15 of our conferences. This has required thousands of miles of travel. I have been blessed with perfect health and have greatly enjoyed the fellowship of the ministers and deelgates. This is a great opportunity in one's ilfe. Not only has the association been most delightful but friendships have been formed that will continue through life.

I wish to state that while some features of the work of the churches may be perplexing, even discouraging, altogether there is a hopefulness in the future outlook for the denomination most heartening. The loyalty of the people to the denomination is unquestioned, while the desire to improve conditions in the Annual Conferences, and respond to the appeals of the General Church for co-operation in the various departments of our denominational activities are everywhere in evidence. Note, if you will, the determination and earnestness of the churches in the campaigns for our Educational Institutions, and the great enthusiasm manifested in nearly all the conferences relative to the Summer Conferences in the development of the young life of our churches. When the work of the church is viewed from these and other angles that might be mentioned it is not difficult to be an optimist as to the future of the denomination.

As a rule, the Annual Conferences are coming to realize the necessity of concentrating their efforts in establishing new congregations and the erection of new churches in the larger towns and cities. The recommendation of the General Conference of 1924 was that a new Methodist Protestant Church be organized and properly housed in an important town or city in every Annual conference during the quadrennium. While this recommendation has not been carried out in every instance, some progress has been made.

It is a goal well worth keeping before our Annual Conferences. I feel certain that it will receive greater consideration during the next quadrennium, and a more earnest effort will be made to succeed. It is one of those great church movements which requires time to get before the people and to line up the Church Extension Boards for effective service.

It is one of the principal means by which the borders of the denomination are extended and the numerical and financial interests are increased. Within the bounds of our Annual Conferences there are towns and cities where there are opportunities for starting churches, and into many of these a number of Methodist Protestants have moved, which would form a nucleus and give the movement a start. I could easily name a number of such towns and cities.

On my last Western trip I spent a day in Newton, Iowa, with Rev. C. R. Green, the President of the Iowa-Missouri Conference, who is located in Newton and who, in connection with his duties as President, is endeavoring to establish a church there. Newton is a city of nearly 15,000 population. It has large manufacturing interests. These great plants call for skilled labor. It is said the population has doubled in the last six or seven years. There are no foreigners or negroes. The people are almost entirely Protestant Americans.

Brother Green, and the Conference Church Extension Board, have purchased a tract of land. They propose to retain sufficient ground for a church and parsonage and sell the balance. When I was there in October the plan was to erect a tabernacle before Christmas and begin services. Brother Green thinks there were as many as two hundred Methodist Protestants living there who have moved from the outlying charges. As I studied the field it reminded me of Milford, Delaware, in the Maryland Conference, where some years ago such a great work was accomplished, and out of which a strong and progressive church has grown. Brother Green is an expert in rural church work. He has been eminently successful in the past. We are hoping for equal success in his efforts in the city.

J. M. Sheridan.

EDUCATIONAL INTERESTS

Some time spent in the field with President G. O. McMillan resulted in additional subscribers to the "Westminster College 500 Club" and finding more friends of the school. The response, of course, is not unanimous, but the interest is greater and the anxiety to see the college succeed is widespread.

Under the leadership of Mrs. G. O. McMillan, the wives of the ministerial students have been organied into a special society for fellowship and study. They meet once a week and discuss literary subjects as well as problems incidental to the life of the minister and the minister's wife.

Westminster College is greatly indebted to the Ladies' Aid Society of the local Methodist Protestant church, of which Rev. W. H. Hunter is the pastor. Last year they placed twenty art-glass windows in the college chapel at a cost of nearly $1,500 and recently they purchased chairs for the class rooms and library at a cost of nearly $300.

Aside from the financial needs Westminster College is greatly in need of books for the library and equipment for the laboratories. Friends of the school could render a real service by donating good books or by making special contributions for the benefit of the laboratories. These matters require immediate attention. Dean J. G. Willis will gladly inform inquirers of the books and equipment specially needed.

Many of the children of the Methodist Protestant families would gladly go to college if they only had the means. They are as fine young folks as can be found anywhere, with character, ability and ambition. Loans from friends or the Board of Education are all some need to enable them to attend college, but in many cases scholarships are necessary also. Gifts of five hundred to three thousand dollars create scholarships producing an income which means not only support for our schools but students from Methodist Protestant homes as well.

The Board of Education this year received the largest number of orders for Rally Day programs of any other special day in its history. This response to the work the Board is trying to do is deeply appreciated. It should mean added income and that in turn means added usefulness. Our schools are doing the finest work in their history and ministering to the greatest number of students. They are economically managed but are constantly handicapped because their expenses increase with their growth. It is also important to increase the funds used to assist our ministerial students. This will be done as fast as our income warrants.

Sunday and Monday, November 21 and 22, were spent in Kansas City looking after our interests there. Our three churches are under the pastoral leadership of Prof. C. W. Obee, Rev. W. M. Snyder and Rev. Charles H. Reed. These brethren are enthusiastically devoted to their work and for the most part have encouraging things to report. Each feels he has one of the most promising fields in the denomination and is planning and working for larger things. On Monday afternoon with Prof. R. O. Youmans, Mr. A. L. Cook and Revs. Snyder and Reed we visited a section of the city on the Missouri side where an unusual opportunity to locate a church has been offered. Steps are being taken to enter this field at once.

This year the Rally Day orders reached the splendid total of 513, the largest number ever received by the Board of Education for a special day program. We recently learned that many of our churches use the samples sent out and do not order additional copies. And some pastors find it expedient to arrange a program of their own. It is our impression that more of our people observed Rally Day this year than ever before. The only indication we have as to what the offerings may amount to is the monthly report from Mr. Staley. On November 1 he had received $845.77, so this year's figures promise well.

Some of the Rally Day material is still on hand and should be used. We will be glad to furnish small amounts to anyone who might be able to make good use of it.

Frank W. Stephenson, *Exec. Sec'y, Board of Education.*

THE CHRISTMAS PROGRAM

I have just received sample copies of the Christmas Service prepared by Rev. Lawrence Little, Secretary of the Young People's Board. This service is issued under the auspices of the Budget Council of the General Conference, and is intended to furnish a suitable service for all our churches and Sunday schools during the Christmas celebration.

It is a most attractive service, so arranged as to meet the needs of all classes of schools and churches. The offering is for the General Conference interests and counts on the General Conference Budget. It is to be hoped that it will be generally used and that the offerings taken in all the churches will be a large increase over previous years.

J. M. Sheridan.

—Among the men who will have to be wiped out is the sportsman; the man so primitive in his tastes that the destruction of life is an amusement to him. I believe that the time will come when a gentleman found amusing himself with a gun will feel as compromised as he does now when found amusing himself with a whip at the expense of a child or an old lame horse.—*George Bernard Shaw.*

—Since God is our strength, we need not be afraid of any foe. If He is with us, we are in the majority.

OUR STORY PAGE

SAVED THE BABY'S LIFE

A True Story

After riding twenty-five miles across a bare expanse of prairie in western Kansas, we, my brother and I, came to a little village and upon inquiry as to where we would find the Methodist preacher, a little house was pointed out to us and we drove up to the door. This house was half dugout and half sod built up above the level of the ground, covered with a roof of rough lumber and over that two layers of sod. The dimensions were about 14x16 feet and only one room.

Here we found our friends of other days when they had lived in the home town in the east. Now he was frontier missionary whose circuit covered half a county, and there with his faithful wife and five small children they lived in these desolate surroundings that they might carry the gospel to the people of the plains.

There was no mistaking the joy on their faces and in their voices when they saw who we were and that the long-promised visit was at last realized.

After the simple evening meal the father took the baby, a very frail and delicate little girl of less than a year, in his arms, and calling the rest of the children, said to my brother, "We will take a walk. We always take the baby out for a while after the heat of the day is over."

After they had gone I said to the mother, "It seems too bad that little Maud should be so frail when the other children are so healthy."

"Oh," she said, "she is so much better now than she was through the winter that we feel very much encouraged. But she never has been strong, and we have felt many times that she might leave us almost any time."

We talked of their work and I asked her if she ever felt that the sacrifice was too much for them to stay out here with their children. She told me how good the people were to them, and how much they appreciated their efforts in their behalf. "Of course they are poor," she said, "and we don't have much to live on; but we have had some lessons of trust in our heavenly Father that have been worth everything to us. I can never tell you what the Woman's Home Missionary Society has been to us since we came here. I believe they saved our baby's life last winter." I asked her to tell me about it, and she gave me this story that has stayed in my heart ever since and has caused me to thank God over and over for the splendid women who pack the missionary barrels for the frontier preachers and their families.

"We had trouble," she said, "from the very first to find anything to feed our baby that would agree with her. We had tried everything the physician had suggested and she grew steadily weaker and thinner, until at last we found a particular brand of condensed milk which, when prepared in a certain way, she would retain and seemed to thrive upon. What a relief it was to have her rest at night, and to see that week by week she was gaining.

"One day when he started to the store, I asked her papa to bring me another can of the milk, for the one I was using was nearly empty. When he came back he said they were out of condensed milk at the store, but that he had found a freighter who was going up to the railroad for a load of lumber, and that he had sent for it by him, that he would be back the next day, and I must not worry. I used sparingly of the milk I had, and the next evening waited anxiously for the return of the freighter. When he did come it was only to report that the supply in that small town was exhausted, but said he was going the next day to a larger town on the railroad and thought surely he could get it there.

"Two more days and I had just used the last I had for my baby. All I could do was to wait and trust God. I tried to feed her other things, but she refused them all. Finally, before the two days were passed she would take the food offered only to throw it up and cry constantly.

"When my husband came home after the second time and told me he could not secure the milk, I burst into tears, and could not be comforted. He tried to cheer me up and said the man had found a barrel of freight there for us and had brought it down, and would soon bring it over to the house. We supposed it was home missionary supplies, for we had received a letter saying it had been sent.

"When it came I could take no interest in it whatever, for my baby was hungry—starving! What cared I for clothing when my precious one was slowly dying! But the other children were eager and my husband rolled the large barrel down the steps and got the hammer.

"When he removed the lid and lifted the paper from the top of the barrel the first thing the eager eyes of husband and children saw was 12 cans of the particular brand of condensed milk we had tried so hard to get.

"I snatched a can from the blessed barrel and with tears of gratitude rolling down our faces we told the children to wait until we fixed the milk for the little sister, and then we would see what else was in the barrel .

"It seemed to me that night as I held my quiet, sleeping child in my arms that I longed to kiss the hands of those precious women who had saved my baby's life."

We could hear the laughter of the children returning from their walk, and after a happy evening together we were ready to retire. "What! Nine people in one room 14x16 feet?" you ask. That did not worry me, for I knew my friend would find a way. Across one end of the room were two beds. The chairs and tables were moved outdoors and beds were made on the floor for the children. A curtain was drawn between the two beds. After my friend, her baby and I had retired in one bed the men came and occupied the other, and with windows and door wide open, we were soon sound asleep.—*Mrs. W. V. Burns, in Western Christian Advocate.*

I WOULD, DEAR JESUS

I would, dear Jesus, I could break
The hedge that creeds and heresy make,
And, like the first disciples, be
In person led and taught by Thee.

I read thy words, so strong and sweet;
I seek the footprints of thy feet;
But men so mystify the trace,
I long to see thee, face to face,

Wouldst thou not let me at thy side,
In thee, in thee so sure confide?
Like John, upon thy breast recline,
And feel thy heart make mine divine?

—*Selected.*

FROM PASTORS *and* PEOPLE

High Point.—In spite of the storm and inclement weather last Sunday, there was a good congregation present to hear Dr. S. K. Spahr at the morning service. He delivered a beautiful sermon from the text as found in Galations 6:1, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." He referred to the fact that in his recent address to Annual Conference in Asheboro, President T. H. Lewis deplored the fact that every year several hundred members are reported "lost" to the denomination, having moved away or wandered away from the church after having been overtaken in a fault. Dr. Spahr thinks that there ought to be a committee in every church whose duty it is to band themselves together to restore the fallen and win them back to fellowship in the church. Many men who now stand high among their fellows in the church and missionary world, have been overtaken in faults, even seven times. Once a crowd, in which John Wesley was standing, was jeering a poor drunken man, when Wesley exclaimed, "But by the grace of God, there goes John Wesley!" In his long ministry Dr. Spahr remembers only one man who deliberately turned his back on God and His church. He wanted to be rich, and did not wish to be hampered in his methods by what good people would think of them. His end was most deplorable, and he died hopeless and friendless.

"Then gently scan thy brother man;
Still gentler, sister woman:
Though baith may gang a kennie wrang,
To step aside is human."

Very appropriate to the sermon was Mr. Schultheiss' solo, "The Penitent," rendered in his usual delightful manner, his voice being of remarkable sweetness and power. The choir rendered the lovely anthem by Shelly, "Angel Voices Ever Singing."

At the evening service the message was delivered by Rev. Paul S. Kennett, the popular professor of history in the college. Mrs. J. C. Whitesell and Mrs. J. H. Allred sang "Come, Holy Spirit," by Jerome, very beautifully.

At the prayer service last Wednesday evening, after special prayers for the sick members of our congregation, Capt. A. M. Rankin, Mrs. T. T. Ferree, Mrs. W. P. Pickett, Mrs. J. A. Tussey, and others, Rev. E. L. Ballard gave a beautiful talk on "Love," which was unusually fitting for the approaching season of Christmas with its blessed and hallowed memories. Jesus showed His great love for the human race by creating the world and all its beauties before He placed us here; then He showed infinite love and compassion by sending His Beloved Son, Jesus, to earth to suffer and die for us, "as a propitiation for our sins, and not ours only, but the sins of the whole world." Then he spoke of the sin of indifference or ingratitude for all His loving kindness and tender mercy, but His great and tender heart yearns always for us and our love.

The general monthly meeting of the Woman's Foreign and Home Missionary Societies was held at the church Monday afternoon with 29 members present. An excellent program, which was prepared by Circle No. 2, was given; responsive readings from the Scripture, which had been typed, were distributed by Mrs. C. L. Whitaker. Mrs. John C. Whitesell sang very beautifully, "My Task," with piano accompaniment by Mrs. R. M. Andrews.

We were much pleased to have Miss Lela Wagner, a student in the college, with us, and she gave an interesting talk on India, and told a pathetic story of a girl, who wanted so much to go to the missionary school, but was told there was no room for her and the question was asked, "Did you or I take a small job?" Miss Wagner is a volunteer for life service. Fifteen cakes for the chicken supper at the Children's Home next Thursday evening were promised by members present. Mrs. R. M. Andrews asked for volunteer hostesses for her Junior Mission Circle, and 12 responded. Also, the sum of $3.40 was contributed for materials for the meetings. Mrs. J. C. Whitesell is kindly assisting Mrs. Andrews in this work, and they report 23 children present at last meeting. A summary of work done by the Home Missionary Society as given by Mrs. Pickens shows that we have contributed $57 to the student loan fund in High Point College, $116 to Pine Ridge, Ky., school, $137 to Children's Home, including our late Thankoffering, $10.30, to Bethel Home, and $1.00 to Pittsburgh Mission since beginning our missionary year on April 1.

Circle No. 2, Mrs. J. H. Walker, chairman of Foreign Society, held a sale of fancy articles for Christmas presents last week and realized about $30.00 from it.

The Sabbath School Workers' Council is planning a supper and get-together meeting for Tuesday evening. Mrs. H. W. Maier, of Thomasville, will be present and being a pleasing speaker with much experience in work among young people, doubtless her address will be most helpful.

It is hoped that the bazaar and chicken supper at the Children's Home next Thursday, December 8th, will be well patronized. Fancy articles made by the girls will be on sale, part of the proceeds of which will be given to them for Christmas money, and a delicious chicken supper will be served at 50 cents per plate from 6 to 9 o'clock.

We regret exceedingly to announce that Capt. A. M. Rankin has suffered a relapse and has been taken to Dr. Crowell's Clinic in Charlotte, where he will undergo an operation Tuesday. Mrs. Rankin is with him, and Mrs. E. L. Auman and his daughter, Mrs. Lewis E. Teague, will leave early Tuesday morning for Charlotte. The prayers of the entire congregation arise for this splendid, well-loved friend and layman.

Corinth, Littleton Circuit.—On account of bad weather, there were no services at Corinth Sunday. There will be services second Sunday afternoon at 2 o'clock. We hope to have a large crowd present to hear our new pastor.

Rev. Mr. Crutchfield spent Saturday night and Sunday at the home of M. J. Morris.

We will certainly miss Mr. O'Briant; he was our pastor for the past six years, and served us faithfully. We will be glad to have him visit us anytime in our homes or at our services. We pray that he and family will have a very successful year.

The first quarterly conference will convene at Littleton church Tuesday, December 13, instead of Friday, December 16, at 11 o'clock, a. m. Rev. S. W. Taylor, president, will preside. All official members are urged to be present.

On the night of November 4th a box party was given at Mr. M. J. Morris's home. The proceeds amounted to $30.00, which went to pay on a piano. We are glad to say we have finished paying for our piano and bought a new heater for the church.

Mr. Barney Morris, of Davis Wagner College, Norfolk, Va., spent the Thanksgiving holidays at his home.

Let's stand by our new pastor this year and pray for a good year's work.

MRS. B. F. MORRIS, Reporter.

Mt. Carmel, Granville Charge.—Second Sunday in November we began our new Conference year. We were delighted to have our pastor, Rev. H. F. Fogleman returned. He preached a splendid sermon which was greatly enjoyed by all.

Our Sunday school is progressing nicely with Brother Taylor Garrett as superintendent. Our secretary-treasurer's report shows a considerable increase in membership and collection over last year. We are planning to have a Christmas tree and program.

The Woman's Home and Foreign Missionary Societies will hold their next meeting with Mrs. C. W. Finch Tuesday, December 13. Our societies are doing good work, although small in number we hope to be able to do great things for the Master.

We wish for the Herald and its readers a very merry Christmas. REPORTER.

North Davidson Charge.—Since Conference the work is starting off nicely. We have been to all the churches once and some twice; everybody seems to have a mind to work, and make this a better year than last.

We are planning to hold some kind of Christmas service at all the churches. We hope to have a good service.

Next Saturday we are going to hold our first quarterly conference at Bethesda. Hope to have a good representation from all the churches.

Our new brick church south of Lexington on No. 10 highway is getting along fine; the brickwork is nearly completed; we hope to get the roof on before long.

Before and since Conference the people have remembered the pastor; Brother Ed Waitman and Brother R. B. Sink gave us a nice hat, and the Brotherhood class at Shiloh gave us a nice pair of shoes, and Mr. and Mrs. Jeff Berrier gave us a big sack of flour, Brothers C. A. and C. F. Green at Mount Pleasant gave us eight bushels of sweet potatoes, Brother Fred Berrier a big sack of potatoes, Miss Emma Berrier one row of sweet potatoes out of her patch. Brother Tom Berrier, who is now in Florida, sent us a check for $20 as a Thanksgiving present. Mr. and Mrs. Reed, from Mount Pleasant, gave us a chicken and sack of potatoes, and on Thanksgiving Day Bethesda gave us a real surprise, for while we were working around the house the cars began to blow and when I came to myself the yard was full of cars, about 18 or 20. We talked

and had a real good time for a while, and when they got ready to go home they unloaded their cars, and literally filled the back porch full; it was piled up until it looked like a real grocery store, because they left all kinds of good things to eat.

We certainly thank these good people for these nice things. It makes a preacher and family happy when we can serve a people like this. We hope to give them our very best service, and may our Heavenly Father richly bless them all.

Yours in the Masters' name,
R. S. TROXLER, Pastor.

Roberta.—There were not any services Sunday on account of the bad weather.

The work has begun on the Sunday school room and elevating the choir. They have just started on two, but we hope before they quit working there will be ten completed.

This is an epidemic of measles going through our little village, and it cuts our attendance short at our church services.

The Ladies' Aid is planning on re-carpeting the church when the new work is completed.

A merry Christmas to all the writers and readers. REPORTER.

Lincolnton.—In spite of the sleet, ice and mud many battled their way to church Sunday.

The fourth Sunday in November there were 168 in Sunday school; the school is growing in interest and numbers.

Rev. D. B. Johnson, who from time to time for many years has served as superintendent, is doing his best to make the school the best in the history of the church.

There is very much enthusiasm among the children as to what class will get the banner and the dollar that the superintendent has promised to the class that makes the biggest contribution.

Children, pastor and people are looking forward to the rendering of a fine Christmas program.

The audiences at preaching service are increasing and in spite of bad weather we had a good audience and one profession, Loy Rhineheart, who will join the church with us Sunday. Mr. Rhinehart is a bright young man of twenty.

Ministers, preachers and laymen, if we would be obedient to the "heavenly vision," souls would be saved and added to the church weekly. Who is to blame for letting the devil in the saddle? The church!

Members of the church, pay God's price and your church will become a soul-saving station.

Best regards to the Herald and its readers.
W. L. CARSON.

Saxapahaw Circuit.—The members of Saxapahaw charge are saddened by the removal of our beloved pastor, Rev. H. L. Isley. We will miss him at church and in our homes. He was a comfort in sickness and bereavement and in the gayer hours he had a voice of gladness and a smile. His vision of goodness, his keen insight into human nature, his ideals of a richer, fuller Christian life won for him the confidence and love of the entire circuit. We will continue to pray for him and that he may be successful in all his efforts and sometime be our pastor again.

We are fortunate to get such a good man to fill his place as Rev. O. C. Loy. We welcome him in our midst and pray for his success and a year of co-operative Christian service. A MEMBER.

State Street Church.—The extreme bad weather kept some of our folks from church Sunday, but there was a good attendance considering the weather. The children are eager to begin their practice for the Christmas entertainment.

The members of the Missionary Society enjoyed a helpful and interesting meeting at the parsonage last Thursday afternoon. The president, Mrs. A. H. Evans, always prepares a good program and Mrs. Curtis Koonts brings such interesting and well prepared lessons from the study-book.

The oyster supper given some time ago was such a success that a larger is being planned for about the last of next month or first of February. REPORTER.

South Lexington Church.—It seems winter is here. As we look out, we see the snow-covered fields and we are fully convinced that the summer days are over.

Our Sunday school is doing good work. It has increased both in number and in interest. There is always room for improvement in God's work. Let each one "boost" our school and get the unsaved of our community interested in the work of God and the saving of souls. There is so much to be done and the Christian people must do it. The world is dying for just a "little bit of love."—love for our brothers, neighbors and friends; love that will cause us to do unto others as we would that they do unto us. Let each Christian resolve deep down in his heart that they will try harder to create more of this love, wherever they go.

We have started our Christmas program. We are looking forward to have a real interesting program.

There is some sickness in our school at present.

The ladies' quarterly class has been having a few suppers for raising money to secure baskets for the sick, and afflicted of our school and community, to bring Christmas cheer to the ones who are sad. This is a good work. May the Lord bless every effort for good. Pray for our school that we may do much and lasting good is my prayer.
REPORTER.

Union Chapel.—A large congregation was out the fourth Sunday morning to hear Rev. H. F. Fogleman. He delivered a beautiful and helpful sermon, using as his theme, "Prayer." The annual Thanksgiving offering was taken at this service, which amounted to $37.00, and this was a little more than the offering a year ago.

It seems to me that the greatest problem of the rural church is efficient leadership. I do not know whether the city church is confronted with this problem or not, but the only solution is to train the children today. I am afraid we often spend too much time trying to get older people to do things, when we should be training the children so they will make willing and efficient leaders when they grow up.

It is true that we never get too old to learn, but it is very difficult to train older people for leaders in Christian work.

We are putting forth an effort to train the young people of our church. We have recently organized a mission band and young people's auxiliary. The mission band is divided into three circles, and the leaders of these circles are Miss Leah Davis, Mrs. R. M. Edwards and Miss Clellie Hedgepeth. The meetings will be held in the different communities and there are some children in these communities that will have the privilege of attending these meetings that do not attend Sunday school.

Mrs. L. E. Barnes is directing the young people's work, and we believe that much good will be done through these organizations.

The Home and Foreign Missionary Societies met with Mrs. S. V. Floyd Friday evening, December 2nd. We had only a few members present and had to omit a part of the program. The bad weather kept some away and some of our members had a part on the program that was given at the high school. Miss Emily Floyd conducted the devotional, using the Jewel Box, and we were led in prayer by our pastor. Mrs. R. M. Edwards acted as secretary in the absence of Mrs. Pardue. After the business was transacted, Miss Eleanora Floyd asked the questions. We decided to hold a public service some time in January for the purpose of getting as many new members as possible. Our next meeting will be with Mrs. W. A. Pardue.

Mr. J. M. Harris has been taking treatment at the Maria Parham Hospital for two weeks. We are glad that he is improving so rapidly and that he expects to be home soon.

Mr. John W. Overton passed away Friday, November 18, and was laid to rest in Union Chapel cemetery Saturday afternoon. The funeral service was held at the church and was conducted by our pastor. Mr. Overton was a faithful member of our church for many years. He leaves a widow, two sons and a daughter. Our tender sympathies are extended to them and to all the relatives and friends. REPORTER.

Orange Charge.—Pounded. The people have received us kindly. Just before Thanksgiving Day Brother Arthur Holmes brought us a nice turkey. Brother James O. Webb gave us about a dollar's worth of good honey. The real surprise came at night, December 1, when a number of the Hebron folks visited the parsonage and left a supply of things suitable for the parsonage table.

We are grateful to each of these for their expression of kindness.

Our first quarterly conference met with the Efland church December 3. The program was carried out as previously announced. Owing to the rough weather the congregation was small. Rev. S. W. Taylor, president of the N. C. Conference, was with us. He preached a splendid sermon at 11 a. m. The ladies of Efland served Brunswick stew and other things at noon.

At 1 p. m. the Woman's Missionary Society met. Mrs. O. E. Bivins, president, gave a splendid report of the Efland societies' work for the year. Brother Taylor gave some helpful suggestions to the society.

At 2 p. m. the quarterly conference met, Brother Taylor presiding. The usual business was transacted harmoniously.

The old board of parsonage trustees were elected to succeed themselves.

Brother C. H. Jones was re-elected secretary of the conference. Brother Jones has held this position for a number of years. He is a splendid secretary.

The reports from official members present were encouraging. Stewards reported College claims paid in full at three churches, as follows: Efland, $36; Hebron, $27; and Union Grove, $17.

The conference accepted pledges made by delegate and pastor at Annual Conference: Church Extension, $25; 1 per cent for Superannuates, $37; delegates' expense to Annual Conference, $18. This was all pledged for except $20. Hope to raise that soon.

Conference adopted pastor's report to raise College claims and A. C. B. in December. As three churches have already raised College assessment, we hope to get both these claims in December.

The work for the entire year was outlined. Officials are taking hold with new zeal.

Efland and Hebron have building and repairing programs on. More about these later.

We were especially delighted to have Brother Taylor with us for the day. His encouragement is worth much to us. Come this way when you can, Brother Taylor.

Sincerely,
B. M. WILLIAMS.

Halifax.—We are entering upon our fourth year as pastor of this charge. Everything is starting off well, and we hope that this will be the best year on this charge. The members are already beginning to follow their past custom to pound the pastor in the beginning of the new year. One of our good members of Bethesda church gave the pastor and family a nice Thanksgiving turkey. Others have been giving the pastor gas. I guess they want him to visit. Others have given sugar, so we will try to look pleasant. Others have been supplying us with potatoes and other things. We want to thank our neighbors for the nice waiters of good things to eat sent us during our recent illness. I don't think that there is any more loyal, big-hearted people to be found anywhere than you will find on Halifax charge.

We were sorry we were not able to attend the recent session of Conference. It was the first Conference we have missed in 22 years, but we are glad you had a good Conference and that we are back on this charge. We also want to thank our many friends for their many kind expressions of appreciation for our return.

Old Brother F. N. Porter, one of our faithful members of Hollister church, died yesterday and will be buried this afternoon. A suitable obituary will appear later.

Our first quarterly conference will convene with Ringwood church on Friday, December 16, 1927, at 2 p. m. We want all of the officials to be present so we may lay the plans for the coming year.

C. L. SPENCER, Pastor.

Asheville.—Sunday was rainy. Brother Casto was ill and could not come. Professor Van Meter gave us a wonderful message on "Surrender," from Romans 12:1, 2. He made us all want to confess, and give up to Jesus, and be renewed in our minds, and know the perfect will of our Father. In spite of the rain, 40 heard him. There were 36 in Sunday school, and 35 at the evening service; 10 at Christian Endeavor, led by Miss Louise Hanner. It rained last Wednesday night, yet 14 heard Brother Van Meter tell us how to be worth-while Christians. Last Sunday night Rev. J. S. Lyons told us of his thrilling experiences in New York and Baltimore the past ten days; how he was led to Calvary Episcopal church in New York at an evening service and heard the testimony of all classes as to the saving grace of Jesus; saw the flaming revival carried on by Dr. Shoemaker, the rector; was led to an interview in Baltimore which resulted in the reclamation of one of the most influential ministers anywhere.

It is a benediction to have Brothers Casto and Van Meter and Lyons to bless us each Sunday with their messages. This Tuesday night at the home of Mrs. F. R. McIntyre a small group will meet for prayer and instruction in soul-winning. The prayer meeting this week will be a blessing.

Last week another one of our charter members passed away, Mrs. Mary Hiatt Patton. She was converted in the pastorate of Rev. T. J. Ogburn in Buncombe county.

Sunday afternoon Rev. J. S. Williams conducted the funeral of an infant, the child of Mr. and Mrs. Robert Vess. The father had never attended any church since quitting our Sunday school several years ago.

REPORTER.

Henderson—The Woman's Home and Foreign Missionary Societies held their monthly meeting with Mrs. J. B. Fox November 21st. Mrs. Emily Reavis was assistant hostess. The president, Mrs. L. R. Gooch, presided. The general business of the society was conducted, and reports from various committees were read. The devotionals were held by Mrs. Clyde Finch, using the Jewel Box. Mrs. R. A. Hunter read the "Stewardship of Woman" from the Record, and it was most interesting. Mrs. L. R. Gooch outlined for us the first chapter in our new study book, "A Safe Way for the Children." This she did in a most impressive and pleasing manner. The Question Box was conducted by Mrs. E. C. Kittrell and very interesting it was. The meeting closed by a special prayer for those mentioned in our prayer-calendar, offered by Mrs. S. R. Harris. The hostesses then served ice cream and cake.

On Tuesday night, November 22nd, the Philathea class held their regular business meeting with Mrs. Silas Powell. The president, Mrs. A. B. Young, presided. Rev. R. A. Hunter conducted the devotionals. The routine of business was then carried out and all reports were very good. The class voted to send provisions to a needy family Thanksgiving and a committee for this was appointed. Other matters of importance were discussed and the meeting was closed by prayer. The hostess, assisted by Miss Louise Powell, served delicious sandwiches and coffee.

Rev. R. A. Hunter held the Thanksgiving service Thursday morning at 10 o'clock at our church. A very good attendance was present and the offering was taken for the Children's Home.

On Wednesday night, following the prayer services, a meeting of the teachers and officers of the Sunday school was held. Many plans were discussed and it was decided to have a contest on class attendance for the coming year. There seems to be a falling off in attendance and interest and the teachers and superintendent are very anxious to improve this.

The Holy Communion service was observed at our church yesterday, December 4, and despite the snow and ice a goodly number was present.

Our first quarterly conference will be held this Wednesday night, December 7th, at the church after prayer meeting.

We regret to report that our former Sunday school superintendent and faithful worker, Mr. J. M. Baity, is a patient in Maria Parham Hospital, recovering from an operation for appendicitis. We all wish for him a speedy recovery.

REPORTER.

Pleasant Hill, West Forsyth Charge.—Our pastor filled his first appointment since Conference November 20 with very good attendance, but not near as good as it could have been. The attendance at Sunday school last Sunday was very good; 15 more in Sunday school than on the Sunday before. We were very glad to have Mr. Elwood Hunter, who is attending college at Chapel Hill, and Miss Pauline Hunter, who is attending college at High Point College, with us Sunday, November 27; also as our visitor, Mr. Bailey, from Raleigh. Both Mr. Hunter and Mr. Bailey told us some interesting things about the Methodist church at Chapel Hill.

At the Christian Endeavor meeting which was held the third Sunday night, the topic discussed was "Blessings We Often Forget." The meeting was led by Mrs. H. C. Whitman.

We did not have Sunday school or Christian Endeavor Sunday on account of bad weather.

Last Tuesday evening the Workers' Council met at the church. Problems of the church were discussed.

The Sunday school will hold a Christmas service on Christmas night.

The first quarterly conference will convene at Tabernacle on Tuesday, December 6.

The Woman's Home and Foreign Missionary Societies will meet next Tuesday evening at the home of Mrs. C. E. Holder.

MRS. ARZIA DAVIS, Reporter.

Hickory Grove, Guilford Circuit.—Last year was the best year we have had at this church in a long time, yet we feel there was much that was left undone that should have been done.

We have changed the appearance of our church considerably by building a new recess pulpit, painting inside and out, bought new carpet, lamps and have made several other improvements. Ladies' Aid Society raised $415.00 of this money. We have a wide-awake society, and we are willing to help the church in any way we can. On one quilt we made $317.00.

Our Sunday school is getting on nicely. We elected our same superintendent, Brother A. L. Jones, for another year. We have 120 enrolled and the attendance has been fine. Collections have been good, and a great interest has been manifested, yet there can be great improvement along this line. We have a goodly number in our community that don't attend church or Sunday school that would be good help if we could get them interested.

Our church lost five of its members by death right recently: Brother J. F. Hassell,

Mrs. Emma Little, Mrs. James Cooper, Mrs. Lou Chadwick and Aunt Bettie Oakley. These were consecrated Christians and were ever ready to stand for the right and their church. We feel our loss is great.

We regret very must to give up our former pastor, Brother Loy, and his good wife. These are splendid young people and have been so much help to our church and community, and we congratulate Saxapahaw on getting them, but as Conference thought best to make the change and send us Brother Ashburn, we are going to try to do still greater things this year.

Brother Ashburn was with us the fourth Sunday and preached at 11 o'clock an old-time gospel sermon, and received one young man into the church, Brother Henry Cook.

Pray for us that we may have a prosperous year and do greater things for our Master.

REPORTER.

Spring Valley, Vance Circuit.—We are very glad to have our same pastor back again. Brother Chambliss has been a great help to our church and community, and we feel that to have him serve us as pastor again means a great gain to us.

He filled his regular appointment the third Sunday afternoon in November. A very goodly number was out to hear him, and he gave us a very helpful sermon.

We paid all church claims in full last year, and had some over, and we are starting out the new year with that in view again. We have a busy band of workers.

The Christian Endeavor Society held a very interesting service last Sunday night. The subject was, "Count Your Blessings." Along with this service a splendid Thanksgiving program was carried out also. The offering was $8.00. Our pastor, Rev. M. P. Chambliss, was with us and gave us a very splendid talk.

Our Sunday school is doing nicely, but could be so much better. Last year was the best year we have had for years, having an average attendance of about 75. We hope to raise this average this year.

The Woman's Home Missionary Society is planning to have an oyster supper in the near future to help on the balance due on our benches. Hope as many members as possible will be present. Important business.

The first quarterly conference will convene at Spring Valley December 10. The new president will preach at 11 a. m.

We have some on the sick list. We wish them a speedy recovery.

Best wishes to all. REPORTER.

Fairview-Glen Raven.—I regret very much I could not be in my first quarterly meeting on account of the illness and death of my wife's mother. Wish to thank President Taylor for his service at that time. Wish to thank Mr. and Mrs. C. C. Garrison for the nice drugget they bought and sent to the parsonage some time ago. On Wednesday night, November 23, the good people of Glen Raven church gave us a nice pounding. We are very grateful. Thank all for their thoughfulness of their pastor and family. We hope to be able to repay them in some way for their kindness shown us.

Our Thanksgiving offering for the Children's Home was very good, $20.00.

Our crowd was small yesterday on account of the weather. T. A. WILLIAMS.

Salem.—Our new pastor, Brother Loy, filled his first appointment at Salem last second Sunday morning at 11 o'clock. He also preached for us again last fourth Sunday afternoon. He left with us two splendid sermons.

Brother Isley goes with our love and best wishes to his new work. We are hoping he will not forget us, but will come to visit us again. We will be glad to have him with us any time.

Our Sunday school is moving along very nicely with Mrs. H. G. Paris as superintendent, who has served for the past 10 or 12 years.

We are planning a Christmas program for Christmas eve. Everybody come.

Pray for us that we may have a prosperous year and do great things for the Master.

SALLIE PARIS, Reporter.

Mecklenburg Circuit.—We were greatly surprised last night while visiting a neighbor. We saw some autos pull up in the yard where we were visiting, and soon learned we were at the place where they had agreed to meet before coming to the parsonage to pound the preacher with good things to eat. On finding out we were there they turned and went away. I noticed they went to the parsonage, so I hastily went home to see who had come to see us and found about 20 persons there waiting in the cold rain with lots of good things to eat.

I feel grateful to the stationing committee for sending me here. I feel sure I have a good work. I have been at all of my appointments and had good-sized congregations at each place except at Stallings, our home church, and the rains and snow kept folks at home.

I want to thank all the good folks for all the nice things they brought. We are hoping we can be able to help to feed the hungry souls as bountifully as they have prepared for our bodies. W. C. HALL.

Greensville Circuit.—The work of the new conference year is now getting well under way and we are hoping, trusting and praying that this, the fifth year of my stay with this good people, may be the best yet. Some of our churches, namely, Philadelphia and Matthews Chapel, have adopted and will use the envelope system this year. Four, and perhaps all five, of my churches will celebrate the birth of our dear Saviour by suitable decorations, Christmas trees, and giving entertainments. The Christmas spirit is already getting high among the children.

We have recently greatly improved the comfort of our church auditoriums by putting in new heating plants and improving the old ones. Matthews Chapel has re-arranged auditorium and put in two new heaters. We were greeted at Philadelphia on last third Sunday night by one of the newest and most modern heating plants to be had, a real piece of church furniture. All parts of auditorium were well heated which made one think of beautiful spring-time and flowers. A large congregation worshipped in comfort. One member, who lives at Emporia, not only gave largely to bring this condition to pass, but sent along a ton of coal.

On last Sunday morning when I drove up to Hobbs Chapel I found the old heating plant there greatly improved. We now have improved roads to all my churches. We can leave parsonage and reach either of the five church in 20 to 25 minutes. I had better hush or someone will be wanting my charge.

We have the largest garden in the Conference, one and 55-100ths acres. We now have growing strawberries, blackberries, dewberries, raspberries, and 35 of the finest apple and peach trees beginning to bear.

I'll now give a few questions for each member of the church to ask him or herself and let conscience answer:

What would my church be if all its members were just like me?

How would my pastor and family live if all members of his church paid just like me?

How would missionaries be sent across the sea if all members of Christ's church gave just like me?

When would the Gospel be preached to all the world if all the church members were as stingy as me?

How would denominational colleges and children's homes be built and maintained if all members of the church gave just like me?

If five dollars were the maximum gift per family, your church would give seventy-five to one twenty-five instead of five hundred and forty-five.

Take the amount you pay and multiply by the number of members of your church and you would see how your church would stand financially.

If ten to one-half of members pay the church's bills, if the other half will multiply nothing by nothing the result would be nothing; therefore, the church would have nothing to carry on Kingdom service.

It would be so nice if everyone would remember his vows to Almighty God and pay them, as God gives his or her the ability.

H. L. POWELL, Pastor.

South Winston.—Our work is starting off nicely. We feel sure that we are gaining ground on many lines, perhaps on all lines, especially on attendance and the spiritual.

The Sunday school is on the increase; we had 107 present yesterday at Union Ridge. We feel encouraged to push onward and upward for the King.

Our new church at Southside is doing very well considering the surroundings. Sunday school is not as good as we hoped for, but we are encouraged to fight on to gain the victory; 44 present yesterday.

I preached at Union Ridge yesterday morning at 11 o'clock. We had a nice congregation. Administered the communion to the largest crowd we remember for some time; 69 persons communed. Spiritual tide was fine.

Brother Compher preached for us last night, and I preached at the Southside church. Very good service; there were 11 communed there.

We would solicit the prayers of all the Herald readers for our new work at Southside. We are all poor in material things, but we have a rich Father. We have our lot paid for, but no funds with which to erect a church building. If any hear the Father speaking to them to help, we hope they will obey and anything will be appreciated, and the Lord will surely bless you.

With best wishes to the Herald family, I am,

Yours,
P. L. KINNAMAN, Pastor.

Vance Charge.—On Tuesday afternoon, November 22, the Missionary Society of Flat Rock church held its regular monthly meeting with Misses Annie and Rosa Satterwhite. Devotionals were conducted by Miss Rosa Satterwhite, reading 103rd Psalm, followed by the Lord's Prayer.

Roll called, minutes read, and dues collected; then came the reports. The treasurer, Mrs. U. J. Parrott, reported $47.36 as the amount collected to date, leaving only $2.64 to be collected on our $50 pledge; everyone was glad to hear this good report.

The five-fold program was then taken up. Mrs. T. P. Hester presented the first part, Miss Mary V. White, the second, Mrs. W. B. Reavis, the third, Miss Mary V. White gave a brief report on the fourth and fifth. This made a very interesting program, followed by a reading on Thanksgiving by Mrs. U. J. Parrott.

CORRESPONDING SECRETARY.

Ebenezer.—We were very glad to have Brother Powell back with us. He preached a splendid sermon the second Sunday.

Our Sunday school is extra but we are planning to make it better.

The weather is getting cooler but we can bundle up, so let's try to come out to church. We must try to make our Sunday school bigger and better.

(Miss) RENA ROOK.

From Japan to Enfield.—After a calm and pleasant voyage across the Pacific, the writer and his family arrived in High Point on the 28th of July. Making High Point headquarters, we have spent the time up until the meeting of the Conference visiting our people and friends. One of the great pleasures of earth is the renewing of friendships. The saddest thing for us was the fact that so many had dropped out of the ranks during the years of absence. This was especially noticeable when we attended the last session of the North Carolina Conference.

At Conference the writer was assigned to the work at Enfield. After all these years of school work it seems good to be back in the pastorate again. We have been warmly received, by many and various ways of expression. On our arrival last week we found three nice ladies awaiting our arrival to bid us welcome. In the kitchen was a well-loaded table on which was 'most everything imaginable that could be eaten, and a few things that could not be eaten. With us this is an unusual experience, hence we fear we have not the proper phraseology to be used in reply to such great expressions of interest and sympathy in the new preacher. Some left their names and others didn't, hence we cannot thank each one individually, but I am using this opportunity to thank each one of you for these expressions of your Chritsian love for the cause which I represent. May our year's work together be such that you will have no occasion for feelings of regret.

There is considerable sickness among our people here. At the Enfield church Brother Jordan's wife and two children are ill. Mrs. Jordan has just returned from the hospital, and the two children are in bed with the "flu." Brother Hubert Whitaker's little girl has been suffering with her ear, but I am glad to be informed, however, that she is improving; and just yesterday our loyal and faithful worker, Mrs. J. R. Reavis, was taken ill.

At Whitaker's Chapel Miss Lelia Holliday is undergoing an operation in the Park View Hospital, Rocky Mount.

For all of those who are sick our hearts go out in sympathy and we wish for them a speedy recovery.

Last Sunday afternoon the writer conducted the funeral of John Bradford Pittman at Whitaker's Chapel. His death was rather sudden. He was living at Norlina. He spent Thanksgiving with his people and was taken sick on his return. All those who knew him said he lived a life above reproach. He loved his church and always gave to its support. He spent right much of his life out of the state and was married while away. His wife died, however, some 12 years ago. He leaves to remember his passing in tears four sisters and a host of friends.

J. CLYDE AUMAN.

FROM WHY NOT TO ENGLISH STREET, HIGH POINT

I want to say to the charge I am leaving that my stay among you though mixed with sorrow yet was very pleasant because of the Christian spirit I found with you good folks. I shall ever remember your kind and gentle Christian lives. Thank every one of you for your cooperation with me in doing the following things. A partial summary of the work done on charge. Conversions while on work, 70; accessions, 30; Ladies' Aid society organized at New Hope church with sixteen members at close of year. Two churches painted at a cost of more than four hundred dollars; another one had the paint bought with which to paint the inside of their church. May I say to you, Cooperate with your new pastor and by so doing go forward in helping to bring in the kingdom of Christ.

We are now located at 1417 English street. We came and filled our appointments here the Sunday following Conference. I am very favorably impressed with the opportunity in this locality of doing work for the Master. I am I believe in the midst of a loyal little band of Christians. The Ladies' Aid met last Tuesday night and had a very interesting meeting. They have set their goal to raise five hundred dollars ($500) this conference year.

The Sunday school is starting off well under the leadership of our efficient superintendent, Brother Boswell. Brethren, pray for me that I may lead this people on to greater usefulness in kingdom service.

D. I. GARNER, Pastor.

NOTICE

The first quarterly conference of Why Not circuit will meet at Pleasant Hill church on Saturday before the third Sunday in December. Preaching at 11 a. m., dinner on the ground, conference at 1 p. m. I trust all the churches will be well represented and may we plan for great service for the kingdom of our Master.

Pray for a revival in each heart.

JOEL B. TROGDON, Pastor.

Why Not Circuit.

—President Taylor was with the Winston congregation last night and reports encouraging progress in the matter of securing pastoral supply.

NOTICE

Officials of Littleton Charge:

The first quarterly conference will convene with President Taylor presiding at Littleton, Tuesday, December 13th, at 11 a. m. Please note the change of date, which was done in order to secure Brother Taylor. Important business is to be transacted and a full attendance of officials is desired. It is important that every member of the official board be present.

Yours for a good conference and a good year's work.

M. IVEY CRUTCHFIELD, Pastor.

THE CHILDREN WILL SING

Yes, as stated in the article in the Herald last week, the children will sing some kind of songs, helpful or detrimental. We who are interested in their spiritual welfare are very anxious that they learn those that will be of greatest helpfulness to them. Especially is it true of the children who are under our special care at the Children's Home.

Lest some of you did not observe the article in last week's edition, we shall repeat the fact that there are practically no hymn-books at the Home. We are making an effort to secure as a Christmas present for these dear ones 75 copies of one of the best books in circulation today. Will you help? You may send your donation for as many as you would like to buy at 75 cents each.

The first response has come! Rev. and Mrs. Lawrence Little, out of the goodness of their hearts, have paid for five, representing each member of their family, including the three little Littles, Katherine, Alice, Marjorie and Betty. Maybe some family of ten or twelve will do likewise. Let us please act quickly, so that we may get the books by Christmas.

Send your contributions to Rev. E. Lester Ballard, 807 North Main Street, High Point, N. C.

PASTORS' NEW ADDRESSES

Rev. D. I. Garner, 1417 English Street, High Point.

Rev. G. L. Curry, Brown Summit.

Rev. S. K. Spahr, 222 N. Edgeworth Street, Greensboro.

Rev. R. J. Tamblyn, 211 Hendrix Street, Greensboro.

Rev. J. B. Trogden, R. 1, Asheboro.

HERALD SUBSCRIPTION RECEIPTS

Rev. E. G. Lowdermilk, $5.50; Rev. J. E. Pritchard, $18.00; Rev. J. R. Anderson, $1.50; Rev. C. E. Ridge, $1.50; Rev. B. M. Williams, $1.50; Rev. J. D. Williams, $4.50; Rev. S. W. Taylor, $6.00; Rev. H. F. Fogleman, 75c; Rev. R. S. Troxler, $1.50.

CHRISTIAN ENDEAVOR

Topic for December 11—Good Mottoes for Christian Living. John 9:4; Eccl. 9:10.

Topic for December 18—God's Kindness and Our Own. Titus 3:1-8; Matt. 25:35.

SUNDAY SCHOOL

Lesson for December 11—Isaiah Counsels Rulers. Isa. 7: 31, 36, 37.

Lesson for December 18—Quarterly Review. Read Ps. 67.

—Cabarrus county is having an epidemic of measles.

REPORT OF THE BUDGET COUNCIL
(Report Y)

To the members of the Conference:

At the time this report is written, figures are not at hand for a comparison of this year's receipts with those of last year, but our impression is that there has been a gain not only in receipts but in the number of churches and charges that have contributed to the Budgets. This in itself is hopeful. But we need to press on until every church on every charge assumes its responsibility for the raising of the entire budget.

Last year the percentage allotted to each interest of the General Conference Budget was printed in the Journal—see Journal 1926, page 75—with the amount to be raised for each. The Conference Treasurer's report will show what we have done or failed to do toward reaching the full amount. We have probably fallen far short.

It seems to be the custom in some of our churches to credit all that the Missionary Societies raise on the General Conference Budget. The W. F. M. S. is given only 12 per cent; the W. H. M. S. only six per cent of the total. If the Societies raise more than this and it is credited on the Budget, but still applied on the Missionary interests, by whom and for whom it is raised, the other items on the Budget must suffer a proportionate loss.

If we will think of the General Conference Budget as a wheel, the hub being the local church, the spokes the various interests to whom we contribute, and the rim representing the Methodist Protestant Church as a whole, we will see the importance of each local church contributing its full share to every general interest. If some of the spokes are missing, or made weak from lack of support, the wheel must collapse. The Budget Council would suggest that the churches make an earnest effort to give every interest that which is due that there be no lack in carrying forward the whole program of the church. Not less for missions, but more for all the enterprises in which the Church is engaged.

The suggestion was made last year that the rural churches adopt "the Lord's Acre Plan" for raising the finances in the country church. It is gratifying to know that a number of the churches have adopted the plan this year. Some of them are reporting more raised on the Budgets than ever before. We should suggest that the pastors on these charges relate their experience in this regard and so inspire other churches to undertake the plan.

One of the outstanding needs of our churches is a better financial plan for the raising of church finances. Your committee does not attempt to set forth a scheme because conditions are different in different churches. But we would suggest that the Board of Stewards in each church study the methods that have been successful in other churches, and try to work the plan that seems practicable for their local conditions. We are suggesting that each church get a plan, or make one—and work it.

We would suggest to the president the advisability of having some charts prepared that will set forth the facts as to our finances, and that he give a short talk on the charts as he makes his rounds. A number of business concerns are using this method of salesmanship. We who are the children of light might sell the interests of the Kingdom in the same way.

The Financial Statement in the Herald the past year has, we think, been of great help in stimulating our people to give to the Budgets. We suggest that this be continued during the present year.

The President of the Conference was instructed to study the field with a view to a more equitable apportionment of the Budgets to the various charges. He has laid before us a list for our approval. With certain changes, we are submitting the list to you. After struggling with this matter for several years, we confess to our inability to find a solution that will be satisfactory to all. The General Conference apportionment must be accepted in full, and the needs of the Annual Conference are great; so the amount to be raised must be placed where there is the largest possibility of the money being raised. We cannot take two charges with the same number of members and under every condition expect them to raise the same amount. Not all charges are equally willing; not all charges are equally able. So we cannot lay down hard and fast rules, as much as such rules might seem to be desirable. We have done our best, having in mind the necessity of raising the largest possible amount, to be fair to each charge, and to put upon it no greater task than it can perform.

Conference directed the distribution of the following amounts to the Annual Conference Budget:

Church Extension	$5,500.00
Superannuates	4,000.00
President's salary	3,000.00
Furniture for President's Parsonage.	500.00
Interest on Parsonage debt	50.00
To Trustees for upkeep	300.00
Field Secretary's Salary, B. Y. P. work	1,500.00
Expense Field Secretary	200.00
Office Expense B. Y. P. Work	600.00

Conference Expenses as follows:

Secretary	100.00
Treasurer	120.00
Conference Statistical Secretary	25.00
Conference Reporter	25.00
Platform Expense Summer Conference	100.00
Treasurer for Specials	75.00
Incidentals	300.00

Charges	A.C.B.	G.C.B.	College	G.C. Rep.
Alamance	$ 275	$ 800	$ 65	$ 12
Albemarle	140	350	50	12
Anderson	158	520	65	12
Asheboro	250	671	85	50
Asheville	100	250	45	10
Bess Chapel	120	367	50	10
Bessemer City	55	175	15	4
Bethesda	30	95	5	2
Burlington:				
First	455	1,270	125	28
Fountain Place.	100	200	15	8
Caroleen	100	272	35	7
Charlotte:				
First	175	300	60	12
North	20	40	10	3
Chase City	30	100	10	3
Chatham	80	330	25	5
Cleveland	275	890	85	12
Concord	330	890	85	18
Connelly Springs.	25	165	5	2
Creswell	175	735	50	8
Davidson	220	761	75	12
Davidson, North	420	1,130	105	24
Democrat	100	331	30	3
Denton	160	670	55	12
Draper	100	366	25	2
Enfield	230	654	75	15
Fairfield	50	190	15	3
Fairview-G. Raven	205	560	60	12
Fallston	400	1,180	100	15
Flat Rock	300	1,090	95	15
Forsyth	295	775	100	20
Forsyth, West	185	605	65	10
Friendship	180	495	50	10
Gibsonville	150	250	30	8
Graham	145	436	60	10
Granville	300	974	95	15
Greensboro:				
Calvary	120	250	40	10
Grace	480	1,264	140	30
St. Paul	132	428	40	5
West End	135	300	65	10
Greensville	255	830	85	10
Guilford	165	646	60	8
Halifax	300	975	100	12
Haw River Mis'n.	30	60	10	3
Haw River Ct.	300	875	75	12
Henderson	350	915	115	25
High Point:				
English Street	60	190	40	8
First	490	1,275	145	30
Lebanon	180	520	55	10
Welch Memorial	190	700	60	12
Kannapolis	15	30	10	2
Kernersville	180	600	50	10
Lexington:				
State Street	75	125	20	8
South	100	300	30	8
Liberty-Siler City	175	575	65	15
Lincolnton	130	350	75	10
Littleton	250	950	85	12
Mebane	160	565	45	12
Mecklenburg	100	584	60	10
Melton's Grove	15	220	5	2
Midland	130	700	40	8
Mocksville	215	600	70	10
Mt. Hermon	250	866	75	12
Mt. Pleasant	350	946	85	12
Moriah	180	430	45	10
Orange	355	1,100	120	18
Pageland	150	500	55	11
Pinnacle	200	777	80	15
Pleasant Grove	150	375	40	12
Porter	15	30	5	2
Randleman	225	745	75	14
Randolph	250	1,046	75	14
Reidsville	175	475	50	15
Richland	150	568	60	12
Roberta	100	400	15	5
Rockingham	50	200	15	5
Saxapahaw	200	650	65	14
Shelby	55	180	35	5
Spencer	25	40	10	5
Spring Church	180	510	25	10
Tabernacle	210	460	45	12
Thomasville:				
Community	175	300	75	15
First	120	350	35	10
West	100	400	50	10
Union Grove	50	200	10	2
Vance	200	694	80	15
Weaverville	110	400	40	8
Whitakers	100	300	35	8
Why Not	210	725	85	12
Winston, First	235	765	100	15
Winston, South	25	50	15	5
Yadkin College	15	30	5	2
Yarborough	100	315	35	4

BUDGET COUNCIL.

—It has been estimated that 1,500,000 one-dollar bills are worn out each day.

DR. JOHNSON'S QUESTION

Dr. Johnson's question is, indeed, a very important one, one that should have been asked and seriously considered several years ago. I only want to say a few things; if what I shall say is worth anything, pass it on; if not, let it go for worthless.

In the past few years we have built a wall between our young people and our old people, so that in many instances we have two congregations in the same church. The same pastor tries to serve both. We have too many independent groups, working independent of each other. It seems to me we have forgotten that we are circles within a circle. The greater circle is the church. The circles within the circle are the different organizations working within the greater circle. The pastor is general superintendent of each department. He is also the spiritual adviser and should be so considered, advised with, consulted. When each circle has finished its program it should be brought into the main auditorium for the preaching, the final worship. Each should know its place in the final worship. The children, the young people, the old people all should be recognized in the final worship. They might alternate in songs suitable to each group, then all together.

That wall has created a condition that makes it hard, hard for one pastor to serve two congregations in one; hence, a restlessness that we all feel and see.

If I have some young mules to break, it is very gratifying to know I have a faithful old trusty one to hitch them by. The young should learn to work with the old and the old should give of their wisdom to the young. We are working the Juniors and Seniors together, each rendering programs in the same service. It is working well. I may have failed to make my point clear. Perhaps you should read more than once. I have condensed lest I be too lengthy.

H. L. POWELL.

KNIGHT FAMILY REUNION

A family reunion was held at the home of Mr. and Mrs. G. L. Knight near Hollister, N. C., Thanksgiving. It was attended by all of their sons and daughters, a number of grandchildren and several great-grandchildren, besides several other relatives. In all fifty persons were present to partake of the Thanksgiving dinner which consisted of barbecue, brunswick stew and other refreshments. After that the older people assembled in the parlor to play and sing some old-time hymns. The younger people went out for a ride and to take pictures.

The following were present: Mr. and Mrs. W. E. Doxey and children, Loyd, Edward, and Frances, Portsmouth, Va.; Mrs. E. N. Perkins and daughter, Rosa, Portsmouth, Va.; Mr. and Mrs. J. C. Hardy and children, Roy, Alice and Cornelia, Norlina, N. C.; Mrs. J. W. Shearin and children, George, Kathleen, Jack, Rosa Mae, and Louise of Essex, N. C.; and Mr. Bennie Shearin of Rocky Mount, N. C.; Mrs. R. D. Hardy and children of Narlina, N. C.; Mr. and Mrs. W. A. Delbridge and children, Dorothy, William and Helen, Norlina, N. C.; Mr. C. R. Knight and sons Daniel and Ollie of Essex, N. C.; Mr. and Mrs. W. E. Knight and children of Essex, N. C.; Mr. and Mrs. T. A. Smith, Enfield, N. C.; Mr. and Mrs. Joe Hux and daughter Josephine, Enfield, N. C.; Miss Westry Harris of Richmond, Va.; Mr. and Mrs. A. M. Williams and son Lonnie of Ringwood, N. C.; Miss Moore of Spring Hope, N. C.

TREASURER'S REPORT, HOME MISSIONARY BRANCH
For November, 1927

Charlotte	$ 5.20
Rehoboth, Granville	8.00
High Point, First Church	112.55
Asheville	3.70
New Salem	3.00
Mt. Carmel, Forsyth	3.10
Union Grove, Orange	20.60
Asheboro	8.00
Efland	130.00
Midway, Guilford	10.10
Tabernacle	57.16
Welch Memorial	18.50
Calvary	36.28
Chestnut Ridge, Orange	20.00

MRS. H. A. GARRETT, Treasurer.

THE AMERICAN'S CREED

I believe in the United States of America as a Government of the people, by the people, for the people; whose just powers are derived from the consent of the governed; a Democracy in a Republic; a sovereign nation of many sovereign states; a perfect union, one and inseparable, established upon those principles of freedom, equality, justice and humanity for which American patriots sacrificed their lives and fortunes.

I therefore believe it is my duty to my country to love it; to support its constitution; to obey its laws; to respect its flag; and to defend it against all enemies.

The American's Pledge

I pledge allegiance to my flag and to the Republic for which it stands, one nation, indivisible, with liberty and justice for all.

A NEW BULLETIN IDEA FOR PASTORS

The Layman Company is now putting out its Tithing Pamphlets in four-page Bulletin form, printed on two inside pages only, other two pages blank, for local material. The cost will give a saving of at least $5 per week to any pastor who uses four-page bulletins in his Sunday services. A good opportunity for five or ten weeks of tithe education without expense or special distribution. Twenty subjects to choose from. Sample set, 15 cents. Prices 40 cents per 100; $3.00 per 1,000.

Please give your denomination, also please mention M. P. Herald.

THE LAYMAN COMPANY.
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—Rev. H. S. B. Thompson wishes us to state that he does not share Dr. Charles E. Jefferson's view of the Bible as to verbal inspiration and inerrancy. A debate on the subject between these two ministers might be interesting and edifying. The truth in the case is important enough to be earnestly and honestly sought.

—Pictures of Rev. J. E. Pritchard and the Asheboro church adorn the first page of the Methodist Protestant of November 23. Editor Benson was present at Conference and was quick to see that this would make good first-page matter. What church and what pastor will be so honored next year?

—We are often in the dark, but Christ is the Light of the world, and He will Lead us.

MARRIED

Cline-Surner

The marriage of Miss Bertha Surner and Mr. Robert Cline took place at the home of the bride. The ceremony, characterized by beauty and simplicity, was performed by the bride's pastor, Rev. G. H. Hendry, pastor of the Methodist Protestant Church. The living room, where the vows were spoken, was lovely with its color scheme of green and white, huge white chrysanthemums against a screen of ferns making a scene of unusual beauty. The bride and groom entered the room together. There were no attendants, the ceremony being witnessed only by the members of the two immediate families.

Mrs. Cline is the daughter of Mrs. Lilly Surner Beaver and the late Mr. Surner. She was educated at Concord High School and the Methodist Protestant College at High Point. For the past two years Mrs. Cline has been one of the valued teachers of the Cabarrus County Schools.

Mr. Cline is the youngest son of Mr. and Mrs. C. P. Cline, one of the oldest and most prominent families of the county. He is at present secretary and manager of the Mutual Oil Company. During his high school course Mr. Cline was a brilliant football player and was one of the sponsors and a charter members of the DeMolay organization of this city.

Immediately after the ceremony Mr. and Mrs. C. P. Cline entertained the members of the family of the bride and groom at a beautiful appointed breakfast. Mr. and Mrs. Cline have gone on a motor trip to Washington and other northern points of interest and will return through the Sheanadoah Valley and visit the Endless Caverns.

Mr. and Mrs. Cline will return to Concord about the fifteenth of November and will be at home to their friends at 51 South Church Street.

Mrs. Cline is a valued member of Concord Church and one of the efficient teachers of the Sunday school. We wish them much happiness on their journey through life together.

MRS. D. A. McLAURIN.

Lineberry-Brown

On Saturday, the nineteenth, 9 p.m., Mr. Richard Brown and Miss Margaret Lineberry were happily married. The ceremony was performed by the writer at the parsonage. The bride is the daughter of Mrs. Maggie Lineberry. The groom is the son of Mr. and Mrs. John Brown, all of Randleman. Both are popular young people of Randleman and vicinity. We wish for them a very prosperous career.

W. H. NEESE.

—The new Sunday school building of West End church is going up. It will be two stories and will house a heating plant for both buildings and is so constructed as to allow for enlarging the church between the two houses. This church has quite a constituency to serve and needs the new room now.

—The Republican National Convention to nominate candidate for President of the United States will meet in Kansas City on June 12.

IN HONOR OF THE DEAD

Payne

Lloyd Bundy Payne, infant son of Mr. and Mrs. W. M. Payne, of 1203 Blaine street, High Point, was born June 29, 1926 and died November 20, 1927. The child accidentally drank some carbolic acid and was immediately rushed to the High Point Hospital, but no medical skill could save his life. He developed pneumonia and died the following Sunday night.

No one can possibly know the deep sorrow that has come to these young parents except those who have had a similar experience. The mother, most of all, feels a grief that can only come to a mother. In the home she can no more hear the voice of her infant child as it romped and played in the sportive glee of childhood; no more can she administer to its childish wants; but silence, of an indescribable nature, takes the place of the childish pranks of their dear little boy.

At this time we can do nothing more than ask the parents to lean on the strong arm of our dear Saviour, who loves little children and once said, "Of such is the kingdom of heaven." Remember that your darling child does not cease to live. It was budded on earth but is blooming in heaven. While its little body is no longer enfolded in mother's arms, it is safe in the arms of Jesus. Its little form, like the dewdrop kissed away by the rising sun and gone above to help form the beautiful rainbow, it has been kissed away by the sun of righteousness, and is now a precious jewel in the crown of the child-loving King.

Funeral services were conducted at Pleasant Grove by the pastor and a former pastor, Rev. J. H. Moton, and its little body laid to rest in a grave covered with flowers of exquisite beauty. GEO. L. REYNOLDS.

Woody

Mary Ellen, daughter of Mr. and Mrs. Robert Shaw, and wife of Mr. Joseph Woody, was born and reared near Bethel church. She died November 9, 1927, aged 74 years, three months and 13 days. She married April 21, 1872. Her husband died April 10, 1915. She leaves four sons, Messrs. Fernando, Harvey, Rufus and Robert; and three daughters, Mrs. Charles Johnson, Mrs. A. R. Perry, and Mrs. James Guthrie; also three brothers, two sisters, a stepmother, 35 grandchildren and four great-grandchildren. A host of relatives and friends are sad to know that they will never meet her here again. She was converted in early life and lived a consistent Christian life. She was a member of Bethel church, Foreign Missionary Society, and Egg Club, (which money was sent to the Children's Home) before our Home Society was organized. She was active in all church work. A woman whom to know was to love. She had many friends. 'Twas hard to part with her. Our sympathy goes out especially to her family, who will feel their loss most. She raised a good family of children and was a fond mother and grandmother, doing all she could for their comfort. She finished her work here and has gone to receive the reward which awaits the faithful. She is not dead; she is just away—just gone to her Father's home, where she has begun a fuller, more complete life in His service, surrounded by all that is beautiful. She loved beauty. Her yard at home was a beautiful flower garden. Her friends remembered this and brought many beautiful flowers. Oh, what must heaven be to her, surrounded by the most glorious beauty, and filled with perfect peace, joy and love. She has met father, mother, children, husband, besides many other loved ones, and now she is so happy. No more suffering, nothing to mar her happiness, as she fills her place in Heaven and awaits the coming of dear ones left yet awhile on earth. Funeral services were conducted at Bethel church by Rev. J. A. Burgess, assisted by Rev. G. W. Holmes and Rev. H. L. Isley. Interment was in Bethel cemetery. Her grave, covered with beautiful flowers, was a token of the esteem held for her by the large congregation present.

We, the members of Bethel Foreign Missionary Society, are sad to part with her, for we loved her. She was to us a sister, a faithful co-worker, an inspiration by her presence, and a great financial help. Her place in our society can never be filled. She joined soon after we organized and was active in mission work. She was always proud to have us meet with her, as she could not always attend elsewhere. For some time she had been a great sufferer and not able to go. She was the tenth one of our members who have gone home. How our society is growing in Heaven! Some day we hope all to meet there.

Whereas, our kind, loving Father, in His infinite wisdom and love has called our dear sister from labor to reward, therefore, be it resolved

That we bow in humble submission to His will, knowing that He doeth all things well and all things work together for good to them that love Him;

Resolved, that we extend to the bereaved family our sincere sympathy and commend them to our Father's care. He alone can comfort and sustain them in their sorrow. God is love. Death is just the gate by which we enter Heaven;

Resolved, that we profit by her example, and consecrated Christian life, and strive to be better Christians because she has lived and loved and worked among us.

"Now the laborer's task is o'er,
Now the battle day is past,
Now upon the farther shore
Lands the voyager at last.
Father, in Thy gracious keeping,
Leave her now, Thy servant sleeping.

"But we can not forget our friend;
We can not forget her face,
Which cheered us toward our end,
Which nerved us for our race.
Her presence which has made us know,
To God-like souls how deep our debt.
We will not—no, we can not—forget."

MRS. J. M. FOUST,
MISS MARCIA FOUST,
MRS. R. W. LINDLEY.

Harris

On Tuesday evening, November 8th, Brother Andrew J. Harris was called home, after many months of suffering from heart trouble. He was 66 years old, having been born in Granville county, near Oxford, October 28, 1861.

Brother Harris was twice married, the first time to Miss Lee Mitchell, of Granville county, who died in 1901, and later to Miss Margaret Reed, of Maryland, who survives. Four children by the first marriage survive, these being Mrs. Walter Hadley, of South Ashburnham, Mass.; George M. Harris, of Smyrna, Turkey, who is now en route to this country; Dr. Cary F. Harris, of Ansonville, Anson county, and Mrs. R. L. Arrington, of Rocky Mount. The oldest son, Captain Andrew J. Harris, Jr., was killed in France a few days before the Armistice in 1918. There are four children by the second marriage: Reed H. Harris, Misses Mary Harris and Margaret Harris, and Lawrence Harris, all of this city. Three brothers also survive, George B. Harris, Samuel R. Harris and Dr. Fletcher R. Harris, all of this city. Brother Harris was licensed to practice law at the October term of the State Supreme Court in 1885, and immediately opened a law office in Henderson, where he was active in his profession until some time ago when his health began to fail. He became a Mason early in life and was prominent in Masonic circles for many years, having been at the time of his death grand senior warden of the North Carolina Grand Lodge of Masons, and in line for elevation to grand master in another year.

Brother Harris was a life-long member of the Methodist Protestant Church and was until his illness a teacher of the Junior Baraca class. He was deeply interested in every phase of church work until the very last. He was patient and cheerful through all his sickness, and although he loved life, he expressed a willingness to go. He was a man of strong faith and the writer never visited him without being spiritually strengthened.

The funeral service was conducted from the church by the pastor, assisted by Rev. I. W. Hughes, Rector of the Episcopal church, in the presence of a church full of relatives and friends. May God bless the bereaved.

R. A. HUNTER.

PRESENCE OF MIND

Rachel Pierce

It was near the intersection of two city streets. A little girl on a "skooter" shot out of a driveway, narrowly shaved a passing automobile, and skidded in front of an ice wagon, drawn by a big horse, that had just thundered around the corner. The driver, whose eyes were not where they should have been, failed to see the child.

"Giddap!" he shouted, slapping the horse with a loose line.

A horrified bystander called an ineffectual warning. The little girl, almost under the horse's huge hoofs, wavered indecisively, panic-stricken.

"Giddap!" repeated the impatient driver.

The horse, calm amid the frezy of the street and stoically indifferent to the lash, did not obey. Spraddling out his forelegs, he brought himself to an abrupt halt and waited, quiet-eyed and patient, till the little girl got safely out of his path. Then, majestically, he journeyed on.—Our Dumb Animals.

—Sad to read: The step-son of Mrs. Frances Sutton Mills, formerly of Greensboro, fell from a window in Western Maryland College and was taken up with a broken back and paralyzed lower extremities.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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OUR CHILDREN'S HOME

Offerings by Churches and Individuals

Antioch, Mecklenburg Circuit, $2.26; Pine Grove, Kernersville Charge, $1.65.

Sunday School Offerings

Hickory Grove, Guilford Circuit, $2.57; Midway, Guilford Circuit, $5.00; Moriah, $5.00; Bethesda, Halifax Circuit, $1.15; Young Ladies' Class, Welch Memorial, $5.00.

Thanksgiving Offerings

State Street, Lexington, $71.06; Asheboro, $45.00; Mrs. John Albritton, Calypso, $5.00; Haw River Mission, $13.00; South Lexington, $8.00; Hickory Grove, Guilford Circuit, Community Singing, $8.00; Shiloh, North Davidson, $21.50; Saxapahaw Union, $22.68; Bess Chapel, $11.00; Ai, Kernersville Circuit, $8.46; Lineberry, Davidson Circuit, $5.00; Pleasant Grove, Davidson Circuit, $1.09; Bethany, Randolph Circuit, $7.75; Pleasant Union, Mount Pleasant Circuit, $1.05; Sandy Ridge, Kernersville Circuit, $8.00; Graham, $51.00; Charlotte, Richland Charge, $14.46; Friends Church, High Point, $37.40; Liberty, $10.00; Lebanon, Spring Church Charge, $25.60; Spring Church, Spring Church Charge, $15.66; Hawkins Chapel, Littleton Circuit, $2.00; Oak Grove, Cleveland Circuit, $20.25; Bethesda, North Davidson, $16.40; Kernersville, Kernersville Charge, $11.50; Fountain Place, $13.70; Mr. and Mrs. J. K. Poole, S. C., $3.90; Miss Kate Poole, S. C., $1.00; Midway, Haw River Circuit, $16.50; Intermediate C. E. Society, Clarksburg, W. Va., $10.00; Delane Sunday school, non-denominational, $5.42; Mount Pleasant, North Davidson, $55.25; Kannapolis, $5.30; Shady Grove, Tabernacle Circuit, $3.72; Midway, Guilford Charge, $5.00; Glen Raven, Glen Raven Circuit, $20.00; Miss Annye Hull, $5.50; Mitchell's Grove, Guilford Circuit, $8.25; Rev. J. F. Dosier, Randleman, $1.00; Rev. and Mrs. L. W. Gerringer, Burlington, $5.00; Albemarle, $25.00; Knob Creek, Fallston Circuit, $5.00; Mrs. F. M. Taylor, Enfield, $1.00; Eden Ladies' Aid, Halifax Circuit, $3.88; Church not named, Halifax Circuit, $16.00.

Other donations received were: Mrs. J. M. Ring, Mitchell's Grove, one nice quilt; Missionary Society, Burlington, and Ladies' Aid Society, Burlington, two nice quilts; Intermediate C. E. Society, Comanche, Oklahoma, 110 pencils; Miss Louzena Pressnell, Asheboro, a nice lost of hose.

Our Thanksgiving offerings and donations have continued throughout the week, for which we are truly thankful, and may it extend through the Christma sseason.

For the many friends who have turned their minds so generously toward our Home we are very grateful, and we trust they will receive great blessings for their kind deeds.

E. F. ALLMAN, Superintendent.

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—Bro. J. F. Williams, Calvary church's delegate to Annual Conference, who conducts a successful dairy business, had the misfortune to have a destructive fire last Saturday morning. The fire company came in time to prevent its spread to his residence.

—Two deaths from freezing as a result of the winter storm which came last Saturday night are reported from North Carolina. Both the victims were men. One of them seems to have died in the effort to save his automobile, hung up in a creek.

—Rev. T. Glen Madison succeeds Joseph Holmes as head of High Point College student government, Mr. Holmes being forced to resign by lack of time for the duties.

—Sifted hot ashes thrown back into a coal bin cost still another home owner many times the price of the coal he tried to save.

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

VOLUME XXXIV GREENSBORO, N. C., DECEMBER 15, 1927 NUMBER 6

Pres Elderdice 5dec8
Westminster MD

Unitarian Propaganda

For some reason hard to understand, sects advocating false and nonessential views are more active in propaganda than are others who have only the truth to spread. Among the most active in the spread of what we consider destructive error are the Unitarians. An article entitled "Jesus" appears in one of the popular magazines for December, which was evidently written by a Unitarian with the purpose of displacing the common conception of Jesus with the Unitarian conception. The author concedes that Trinitarians have been in the great majority, but predicts that some centuries hence the Unitarian view will prevail.

Great would be the loss to the world if such a change should take place. There is power in the Christ of the Trinitarian; very little in the Christ of the Unitarian. The Trinitarian's Christ is God incarnate. The Unitarian's Christ is only a man, though with extraordinary religious genius. The Trinitarian's Christ died for the sins of the world. The Unitarian's Christ died only incidentally, as the penalty for his rebuke of the sins of those in authority. The Trinitarian's Christ rose from the dead and ascended into heaven to be seated in power at the right hand of God. The Unitarian Christ still sleeps the sleep of death as to his body, though they would perhaps concede that his spirit has departed to the abode of the children of God.

The Trinitarian Christ came to the world with knowledge of God and the eternal world and hence with power to reveal to men God and Heaven and Hell. The Unitarian Christ had his origin on earth as other humans and brought with him no revelation of things unknown. The difference between the Unitarian's Christ and the Trinitarian's Christ is the difference between man and God. What a let-down it would be from the Christ of the Trinitarians to the Christ of the Unitarians. The consequences in the spirit and temper of mankind would be terrible. What hope can the world build upon the teachings of a religious genius? Buddha was a religious genius. So was Zoroaster. So was Mahomet. Another man may appear at at any time surpassing in religious genius any that has ever lived. What would be the fate of Christianity if it rested on the fortunes of religious geniuses?

The Unitarians are succeeding in impressing their views upon some. There are young ministers who are caught in their snare as well as unthinking and uninformed laymen. Their view appeals to pride of intellect. It represents itself as a superior view, free from superstition. What it cannot explain by natural philosophy it denies. Thus most of the miracles go. Those allowed to remain were not miracles, but natural phenomena dependent on science. The language of the New Testament when possible is interpreted in a way to exclude the supernatural. Thus the transfiguration of Jesus was simply the radiation of his inner joy manifested in his last days because he felt that he had succeeded in his effort to teach his disciples the lesson of his life. God's approval of Jesus was not manifested by any outward voice that others could hear, but was only an inner feeling in Jesus' own mind. Even the teachings of Jesus that reveal his genius were derived from Jewish literature written before the days of Jesus. He had the genius to appreciate and collect and impress by his teaching, and he had the faith to act upon the basis of the teaching he accepted from those who had gone before him.

When the world comes down to the acceptance of the Unitarian view of Jesus, we predict that it will be ready to turn away from Jesus as not offering enough to be worth while. If Jesus was only a human genius, may not the world hope for a still greater genius? If Jesus was only a man, how did he know what God is like and how did he know how to live like his Father? The Unitarians reduce divine revelation to zero, so far as the race is concerned. They leave only the possibility of a revelation to the individual consciousness, making every man a law unto himself. Why men with such a creed should be so well satisfied with it that they should try to uinversalize it is indeed hard to understand. But there are the Seventh Day Adventists turning he world upside down because of the difference between two consecutive days as the Sabbath. There are the Russellites prodigiously active to convince the world that Christ has already come. The Unitarians have a free field, but people should be on guard against their destructive fallacies.

Going Ahead With God

God's course is ever onward—never backward. He calls on men to go forward with Him. It is thus that a man realizes his true life—by going ahead with God. Every day is a new day. It is not like any previous day because God's way is ever onward. May we not say that each day is better than any previous day has been? It surely must be so, because God is leading the world ever forward. It is our privilege to go forward with God. If we have faith in God's leadership, we will go forward with Him. If we are lacking in faith in God, we will not venture out in the forward way. According to our faith it will be unto us. But know assuredly, O man, that God is trying to lead you forward to the best possible destiny for you. Are you going ahead with God or hanging back and losing life's best?

Warning to Young Women

Dr. Haven Emerson writes an article in *The Health Bulletin* of North Carolina calling attention to the increase in number of cases of tuberculosis among young women between the ages of fifteen and thirty-five. All other elements of the population show a reduction in the number of cases of tuberculosis. Why should the young women be more susceptible than others? The doctor finds an explanation in the fact that the young women are robbing themselves of needed sleep in order to attend entertainments. The excitement of the movies and other entertainments is destroying lives that might be saved by the rest of plenty of sound sleep.

PROHIBITION

America's Amazing Experiment

By Rev. S. Parkes Cadman, D. D.

President of the Federal Council of Churches of Christ in America

Nation-wide prohibition in the United States is a matter of far extended interest. I have traveled in nearly every State of the Union, in the Dominion of Canada, and in half a dozen countries of Europe since the Eighteenth Amendment was ratified. In all these widely separated regions I found many who were indifferent to the League of Nations and the World Court; in none did I find anyone who was even neutral about prohibition. For the Wets of every nation it is either a tragedy or a farce; a menace to freedom, the beginning of the end for democratic rule, an odious usurpation of personal right and liberty by a blind, bigoted, pharisaical puritanism. For the Drys it is the moral triumph of the century, a bold, brave adventure registering marvelous advance in human affairs; a new era of commercial expansion, and of an accelerated moral and religious progress. Even had it done no more than wipe out that sink of non-social iniquities, the saloon, the experiment, we are told by the Drys, and by not a few Wets, would have been well worth while.

The enactment of all prohibition measures is based upon the right of the community to rank above the individual wherever the general welfare is at stake. As to whether social control of the drink traffic is either wise or expedient, there is much difference of opinion and an equal confusion of data. It cannot be too strongly stated that the so-called facts circulated by the Wets are frequently highly colored, or only partially significant and very inconclusive. It must also be conceded that the publicity materials of the Drys have often been compiled by inadequate methods, or upon questionable returns. Of course the Drys have the law upon their side. Nor can there be any serious debate about Sir William Osler's opinion that "nobody would be a whit the worse if all the liquor in the country were dumped in the Atlantic and all the tobacco in the Pacific." Many worthy citizens would probably experience some temporary discomfort, and a few might suffer actual privation. But within a couple of decades Americans as a whole would have gained beyond words in health of body, soul and circumstances. Prohibition, therefore, is lawful, sound and sensible; it forbids nothing necessary; it contradicts nothing reasonable. It is embedded in the Constitution of the Republic, from which the most enthusiastic Wet has not the faintest chance of dislodging it.

However, when a rumor reached London that the Eighteenth Amendment was doomed to failure in America, a millionaire liquor dealer at once ordered a rollicking celebration at his expense. The halls of a palatial and crowded club in the West End rang with the shouts of the gay revellers until dawn; champagne flowed in streams; and the joy of the bibulous was unconfined. I saw while journeying through England spacious posters prominently displayed which assured the native and the tourist that "Britons never, never shall be slaves" to the infamous tyrannies of prohibition. Drink's paid advocates are well aware that misleading headlines and juggled statistics are an effective means for knaves to twist the truth and make of it a trap for fools. They use them abundantly, backed by the tales of foreign travelers in America who have been horrified by the deceit and villainy of a nation cursed by enforced abstinence from liquor. The chief impression one gets from this very costly propaganda of the brewers is that prohibition here is mainly a crusade arranged by rant, cant and humbug, and engineered by a widespread organized hypocrisy.

Nevertheless, the growing conviction finds daily utterance, not only in Great Britain and Ireland, but in Germany, Sweden, Italy, France, and even Russia, that soonor or later, if not on moral, certainly on economic grounds, these nations will have to deal decisively and stringently with Drink. It should also clearly be understood that the United States is conducting the most amazing experiment in the annals of legislation of this nature. For the first time in modern history our country is attempting to change the personal tastes and habits of millions of people. Let us make it unmistakably clear to lawless sellers and lawless buyers of intoxicants that the liquor traffic has been permanently outlawed in the United States as the enemy of the general well-being. Insist that Federal and State governments shall co-operate to end the organized resistance to the Eighteenth Amendment. It is demoralizing in the highest degree that law should fail through the connivance or treachery of those appointed to execute it.

I do not say that those who honestly believe this particular law interferes with the sacred rights of the citizen have no case. Nor do I insist to legalists that the sumptuary legislation is in its proper place when embedded in constitutional doctrine. But I do say that here is a valiant attempt to rid this Republic of a fearful menace. It has succeeded to the extent that the saloon is abolished, and assuredly no man with an anti-moronic brain wants the saloon returned. For this reason, if there were no other, and there are many others, prohibition deserves a more unanimous and cordial support.

Nor is this all. The Federal Council of which I happen to be president, while not representing all the members of its own constituent Churches, upon the issue of prohibition does represent the vast majority of them. Its administrative committee heartily and unequivocally reaffirms the commitment of these Churches to National Prohibition. They do not propose to allow the results for which their devoted agencies have labored during many decades to be thrown away at the bidding of criminal bootleggers, or of corrupted officials, or of politicians in search of place and pay. But drinking is a moral problem, and especially is it requisite that we should rededicate ourselves to the religious instruction of youth and adults which lies behind moral efficiency.

Those who know the history of Temperance movements are aware that some form of prohibition has existed in America for three-quarters of a century, indicating that after a prolonged experimental stage, national prohibition was established by a swift, clear registration of the popular will. In the last analysis law depends for its support upon the public opinion which sustains it and the conscience of those who live under it. There can be no greater mistake than to suppose that any legislation can relieve us of the necessity for training our youth in habits of temperate living, self-control, and the practices of disinterested citizenships. To foster such habits and cultivate such practices is the special and peculiar responsibility of the Churches—to be ignored only at the peril of the nation.—*McCall's Magazine* for January, 1928.

—Glory to God in the highest, and on earth peace, goodwill toward men.

QUADRENNIAL YOUNG PEOPLE'S CONVENTION

Baltimore, May 10-15, 1928

The Quadrennial Young People's Convention of the Methodist Protestant Church will be held in Hampden Church, Baltimore, May 10-15, 1928. These conventions have always been a great source of inspiration and fellowship to all who have attended. This coming convention promises to be the greatest ever held in the history of the church. The following summarizes the work that has already been done on the convention and the plans that are being made to make this a truly great gathering of our youth and its leadership:

The Board of Young People's Work, realizing the strategie location and the historical position of Baltimore as the entertaining city, especially since the General Conference which is to celebrate the hundredth anniversary of the birth of the church is to be held there, felt that no other city in the denominational territory could quite compete with Baltimore as the location for this particular convention. The matter was placed before the Baltimore District Union of Young People's Work and in a great mass meeting of over thirteen hundred young people, it was unanimously voted to extend a hearty invitation to the youth of the church to "come on to Baltimore next May!" This invitation was heartily endorsed by the Baltimore Preachers' Meeting.

The Baltimore Union began at once its preparations for this remarkable gathering which will bring together hundreds of young people and their leaders. The Central Committee has already organized and held several meetings. The president of the Baltimore District Union, Rev. J. N. Link, is the General Chairman and writes enthusiastically of the plans being made. The following committees have been organized and are already actively functioning: Auditoriums, Decorations, Entertainment, Exhibits, Finance, Interdenominational Cooperation, Missionary Project, Music, Meals and Banquets, Publicity, Pulpit Supply, Reception and Information, Recreation, Registration, and Ushers.

Entertainment

The delegates attending this convention will be furnished lodging and breakfast free in the homes of our Baltimore people, provided their registration fee is in the hands of the Executive Secretary of the Board of Young People's Work, Rev. Lawrence Little, Concord, N. C., before May 1st. Other meals will be served at the convention church at a very nominal cost.

Speakers

Some of the outstanding speakers of the American platform have been invited to attend and address the convention. Of course, many of our leading Methodist Protestant workers will be there to bring their inspiration and assistance. But many outside the denominational ranks will also attend. Definite acceptance has been secured from the following speakers of international fame: Dr. Daniel A. Poling, of New York City, President of the International Society of Christian Endeavor; E. P. Gates, of Boston, General Secretary of the International Society of Christian Endeavor; Dr. Percy R. Hayward, of Chicago, Director of Young People's Work of the International Council of Religious Education; Dr. Frank P. Getty, of Philadelphia, Director of Young People's Work of the Presbyterian Church U. S. A.; and Dr. Frank M. McKibben, of Baltimore, Secretary of the Maryland Sunday School Association. Many others have been invited and are expected to accept.

Program

The convention will open on Thursday night, May 10th, with a great welcoming service at Hampden Church. Addresses will be made by prominent leaders in the church and civic life of Baltimore and by Dr. Thomas Hamilton Lewis, of Washington, President of the General Conference. Friday night, the meeting will be held in the Lyric Theatre, the most commodious hall in Baltimore. The address on this evening will be made by Dr. Daniel A. Poling, of New York. Thousands of young people from Baltimore and neighboring communities, in addition to all those attending the regular sessions of the convention, will desire to to attend this meeting. Needless to say that even in this great theatre, seating space will be at a premium! Announcement will be made later as to the other evening speakers. The morning and afternoon sessions will be given over to practical conferences and addresses on all phases of religious education and young people's work.

Trip to Washington

The convention proper will close on Monday night, May 14th. On the next day, all who wish to do so will go on a special sight-seeing trip to Washington, the Nation's Capital. Arrangements have been made with one of the largest sight-seeing companies in America to take the entire party to all the points of interest in Washington. Stops will be made at the White House, the Capital Building, Congressional Library, Washington Monument, Arlington Cemetery, Mount Vernon, and other points of historical interest.

Reduced Railroad Rates

Arrangements have been made by the Executive Secretary of the Board of Young People's Work with the Trunk Line Railroad Association to furnish a special rate of a fare and one half for the round trip to all who attend this convention. All delegates to the General Conference who come in advance for the meetings of the convention will be granted this reduced rate. All who attend the Young People's Convention may remain over for the General Conference and still have the benefit of the reduced fare. You'll never have another chance to visit Baltimore and Washington at such low cost and with such a splendid company as during this convention. Plan now to join us!

Birthday Celebration

Immediately following the Young People's Convention, the General Conference will convene and will celebrate on the opening night, Wednesday, May 16th, the One Hundredth Anniversary of the Founding of the Methodist Protestant Church! Thousands of Methodist Protestants are looking forward to this great celebration and will fill the great convention hall to overflowing. You will want to be there when our "birthday gift" of one hundred thousand dollars, the "Methodist Protestant Centennial Gratitude Gift," is placed on the altars of the church by representatives from all the annual conferences. All those attending the Young People's Convention are, of course, cordially invited to remain over for this great service.

Register Now

The registration fee for the Young People's Convention is only 50 cents! Although most conventions of this kind charge at least $2.00, we have placed our fee so that every person who wishes to do so may register. All who register in advance will receive the convention publicity, the program and badge, and convention report. All those who attend will be provided with lodging and breakfast in the homes of Baltimore provided their registration fee is in the hands of the undersigned before May 1st. Send in your registration today and have it off your mind. Even if you find that you cannot attend, you will receive your money's worth in publicity, etc. *Register Whether You Can Go or Not!*

Further information will be given from time to time. Watch these columns for additional news items concerning plans for the convention.

LAWRENCE LITTLE, *Executive Secretary.*
Concord, North Carolina.

FROM THE FIELD

West Forsyth

Tuesday, December 6, was spent with Brother Whitaker and the pepole of West Forsyth charge. Because of the severe winter weather we were not able to carry out the full program for this charge. Tabernacle was the only church visited. We preached here at 11 a. m., and after dinner met for quarterly conference, but owing to the fact that but one church was represented it was thought best to adjourn until January 15. However, we spent considerable time in discussing conference programs, and matters in general that concern the progress of the church. One immediate result was the securing of four subscriptions to the HERALD. Brother Whitaker is deeply concerned for the success of his charge, and is zealously trying to promote every interest of the church. We left the work with the feeling of profit and pleasure, and shall look forward to our return in January.

Kernersville

We were here Tuesday night, and assisted the Kernersville charge in their first quarterly conference, which was held in the Kernersville church. All of the churches were represented except Sandy Ridge. The pastor's report outlined a program of progress, and the people seem disposed to go forward. All of the conference interests will be given earnest and continued attention, with the hope of an increased showing over previous years. Organization for evangelism is one of the plans of the pastor, and this, we trust, will result in giving the charge greater spiritual power and the attendant response toward larger things along all lines. The old parsonage is to be sold immediately, and a new one built on the Kernersville church lot. This is a forward step, and the charge is to be commended. One of the needs of the Kernersville church is more services, but with the present grouping of churches this seems impossible. The recent death of Brother W. S. Linville was a serious loss to the charge, but his mantle, we trust, has fallen upon others. Brother Lowdermilk is entering upon the work with his characteristic earnestness, and we are confidently expecting a year of progress for this charge. We enjoyed the hospitality of the pastor's home.

Winston

A splendid congregational meeting was held Wednesday night by this charge, and steps taken to provide a pastor for the work. Our plans have not culminated, as we had hoped. However, we still believe that there will be an open door, and that this church will soon be going forward unitedly for larger service. Patience and prayer are still needed.

Vance

We were with this charge Saturday, December 10, and preached for them at 11 a. m. in the Spring Valley church. This litle church, nestling in the pines, two miles out from Henderson, is a joy to the community. Last year it was enlarged, repainted and reseated, and only about $160 of the cost remains unpaid. This is a small, but faithful band, and they have a just pride in their attractive little church. The quarterly conference was held in the afternoon, though only two churches were represented—Spring Valley and Flat Rock. Pastor Chambliss is zealous for the progress of the charge, and is pushing all conference interests. His salary was increased to $1,350, which is all too small for the ability of this charge. The Flat Rock people are enlarging their church by an addition of four Sunday school rooms. This will give them an opportunity for more efficient work, and no doubt will inspire their activities along all lines. A new parsonage is in contemplation for the charge, and may be built this year, though plans as yet are not definite. We hope to visit the other churches during the year, and shall watch, with deep interest and full appreciation, the development of this charge.

Our report of our visit to the other charges in the east will, for lack of space, have to go over until next week.

Assignments

On December 10, Brother J. P. Pegg was assigned as pastor of Flat Rock charge. He will enter at once upon the work, and goes at the request of the charge that he be assigned their pastor. We most heartily commend him to the love and cooperation of the people, and we bespeak for him a year of zealous service and of progress.

College Maintenance Fund

December has been appointed as the month for paying this, and some of the churches have already paid. Others will report soon. Please let us urge again that every charge attend to this during the month of December. Thank you! Thank you!!

The Budgets

A program is in the making for assisting pastors in raising the budgets. This will be announced soon. But in the meantime, pastors will please go right ahead with their own plans and get every dollar possible. Annual Conference receipts are now far short of conference current expenses. Collections will be easier now than later in the year. Press them, brethren.

Appointments

December 15—Meeting of the Conference Committee on Centenary Gratitude Gift at District Parsonage, 4 p. m.

December 16—With Brother H. L. Isley in quarterly conference at Tabernacle church, 11 a. m.

December 16—With Brother Garner, English Street church, in quarterly conference, 7:30 p. m.

December 17—2:00 p. m., with Brother Ashburn in quarterly conference at Vickory church.

December 18—With Brother Ashburn: 11 a. m., 3 p. m., 7:30 p. m.

January 1—With Brother J. D. Cranford and the Weaverville charge.

January 8—With Brother Burgess in quarterly conference at Center church, 11 a. m.

January 9—With Brother Burgess, appointments to be announced later.

May the presence of God be with every pastor, and every charge, and every field of labor, that peace, power, and progress may attend his church.

Fraternally,
S. W. TAYLOR.

—Let Christmas be a bright and happy day; but let its brightness come from the radiance of the star of Bethlehem, and its happiness be found in Christ, the sinner's loving Saviour.—*H. G. Dea.*

Denominational Enterprises

FOREIGN MISSIONS—INDIA

The reports coming from India show that all of our workers have been very busy. Each worker is stressing the spiritual side of the work and a fine spiritual atmosphere is being created.

Items From Rev. Minnis' Report

"During the quarter I took school farm workmen and taught them about three weeks. After teaching them a few days I saw that it was possible for some of them to learn, so I asked one of the junior teachers to teach them one hour each evening. They have made very good progress and some of them have learned to read and write a little."

"Realizing that all work and no play is not good for boys, I formed the boys into three teams for division of work and play. Every day two teams of eleven boys each play while the third team works in the field, pulling grass or collecting vegetables."

A Special Effort

"We have made special effort to create a spiritual atmosphere on the compound and during August I took the seventh standard boys for 30 minutes each morning, from 6:30 to 7 o'clock, for spiritual instruction. The boarding master took all the boys for drill from 7 to 7:30, and the little boys for prayers from 7:30 to 8. All the boys are expected to spend 30 minutes each morning in private meditation, Bible-reading and prayer."

Of his work, Rev. Cassen writes: "The quarter has been a very busy one, and the coming quarter has promise of being just as busy. The work on the well at the farm is finished and I will be able to pay off the balance due before the end of the year, out of the Departmental money. The rains started off nicely and we had hopes of a bumper crop, but after the crops had gotten a good start we had no rain for about five or six weeks, and quite a lot of damage was done to the crops. However, we had good rains later and now we hope to get a fair return.

From the middle of September I have started to go out on daily preaching tours to the villages near Dhulia. I find it quite interesting, as well as instructive, and I hope to get an insight into the work so that I will be able to help the native preachers to present the Gospel in a more effective way."

Mr. Cassen also reports numerous trips to the Farm and different Mission stations, 20 visits to different ivllages, 12 talks in villages, 10 trips to the hospital, visiting the sick, six interviews with Government officials, traveled 610 miles in the Ford on Mission business, spent eight days in religious retreat at Vinchur, four days as the Mission's representative to the Bombay Representative Christian Council, preached three sermons in the Marathi language, conducted three communion services and baptized two adults and four children.

The retreat at Vinchur is a new venture in spiritual uplift and development. The following description is given: "From the 9th to the 16th of August all of the workers of the Evangelistic Department were assembled at Vinchur for a week of prayer and meditation and we had a real time of blessing. We spent our time in considering the different aspects of prayer and service and our duty in connection with these two aspects of the Christian life. It was the first time we had attempted to hold such a meeting and I feel that the results were all that could be expected. The men seemed to get a larger vision of their task in presenting the Gospel to their fellow-countrymen."

In Mr. Cassen's field of labor there are 63 villages composed of a population of 41, 842. During the quarter 46 of these villages were visited. Besides Rev. Cassen there are six native workers, two assistant native workers, and two Bible women. There are 12 Sunday schools with an enrollment of 549; 12,565 people were reached with the Gospel during the quarter.

S. W. Rosenberger, *Exec. Sec'y*

HOME MISSIONS

During the sessions of the Annual Conferences, which extended from August to December, a number of the churches under the supervision of the Board of Home Missions, or supported in part by the Board, have changed pastors. These changes have been made by the appointing power of the Annual Conference in consultation with the official representative of the Board of Home Missions, or where the title to the property is held by the Board of Home Missions the selection has been made by the Secrteary of the Board with the approval of the Annual Conference Presidents. In every case great care was exercised to secure efficient and safe men.

In a previous letter I referred to the appointment of Rev. G. C. Weaver of the Onondaga Conference to the Home Mission field in Rochester, N. Y. The report from Brother Weaver as to the progress of the work is most encouraging. The Onondaga Conference is deeply interested in this promising field and we are all hoping that during 1928 the first unit of the new church will be erected.

Rev. D. E. McVey, of the Kansas Conference, was appointed to Paris, Texas. It was my privilege to preach for him on Sunday night during the session of the Texas Conference. Several of the ministers of the Conference were present. We had a good attendance and a delightful service. Some improvements to the church property and the erection of a parsonage are contemplated.

Rev. C. H. Reed, of the Eastern Conference, at the same time became pastor of West Heights Church, Kansas City.

At the session of the Illinois Conference, Rev. J. K. Worrell was assigned to Chatham Church, Chicago.

Rev. A. E. Clower, of the Iowa-Missouri Conference, was sent to Kahoka, Missouri.

Rev. J. W. Quaid was transferred from Magnolia, Arkansas Conference, to Comanche, Oklahoma. Rev. J. A. Wade was returned to Magnolia.

Rev. H. J. Hescott is now at First Church, Detroit, while Rev. H. L. Watkins has taken his place at Harger Memorial in the same city.

Dr. Orrill, who had served Seaview Church in Seattle so successfully for several years, was compelled, on account of his wife's health, to retire. Rev. T. G. Betschler, of the Maryland Conference, was secured for this important church.

Rev. S. R. Martin was named for First Church, Columbus, Ohio, while Rev. I. M. McVey was placed at Mount Lookout Church, Cincinnati, Ohio.

At the session of the Illinois Conference the five-year term of Rev. F. J. Baylis as president expired and Rev. F. E. Rueckert was elected to the office.

Dr. G. O. McMillan, President of the Fort Smith-Oklahoma Conference, having been elected president of Tehua-

cana College, was superseded in the presidency of the Conference by Rev. M. L. Matthews.

Rev. J. R. Tatom, for a number of years president of the Arkansas Conference, deceased during the year. Rev. W. R. Clower, who had been pastor of the church at Haynesville for six years, was elected president at the last session of the Arkansas Conference.

These pastors and presidents have all entered upon the duties of their respective fields of labor with energy and devotion and with the co-operation and consecration of their constituents, and under the blessing of God, this year should prove a most successful one in the advancement of our denomination and our Lord's Kingdom. I have had the opportunity of visiting all the churches with which the Board of Home Missions has any relation and it is gratifying to bear testimony to the fathfulness, not only of the ministers named in this article, but those in the other churches that were not changed during the session of their Annual Conferences. If the General Church knew more of the good work being accomplished there would be great interest manifested and a larger financial support given. J. M. Sheridan.

INDIA GETS THE CHRISTMAS GIFTS

I desire to make this grateful acknowledgement of the fine response so many made to the appeal for the Christmas gifts for the boys' compound in India. The funds kept coming and coming until there was enough and to spare. This has greatly gladdened my own heart. It will gladden the hearts of our missionaries over there; especially Rev. Minnis, who sent out the appeal. But, most of all, it will gladden the hearts of the boys, the teachers and the laborers in the compound. Now theirs will be a bright and joyous Christmas, too. And the blessing! Well, the greatest will come to those who have given, for "it is more blessed to give than to receive." And now most hearty thanks to all who gave and Heaven's richest benedictions upon you and your Christmas all the brighter and happier because of your gifts.

Heartily and thankfully,

S. W. Rosenberger, *Exec. Sec'y.*

Dreaded Evils That Never Come

England's grand old man, Gladstone, near the end of his long life said that most of the evils he had feared had never come. I presume all of us can testify similarly. We are men of little faith and great fear. We imagine the evil, we can see it coming, but we fail to believe in the Good Power that will prevent its arrival. We do not hear the voice which says, "It shall not come nigh thee." It is said that Napoleon could stand without flinching in the midst of flying bullets. Why? Because he believed in fate. If such a faith as Napoleon's could keep him calm in the midst of danger, how much more should faith in God keep one in peace. Our lives are in God's hands. Nothing can harm us contrary to His will. And when He wills our death or our affliction, it is best so, and we should acquiesce with thanks to God for meting out to us our changes. Why should we allow ourselves to be distressed about evils that never come or about seeming evils that are really blessings in disguise?

—The belfries of all Christendom now roll along the unbroken song of peace on earth, good will to men.—*Longfellow.*

TIME AND ETERNITY

We speak of Time as if it were essentially different from Eternity. The only difference is in the length. Each is *duration.* What we call Time had a beginning and will have an end. What we call Eternity is duration without beginning or end, whether we be in this world, or some other world, or in no world, or *kosmos.*

Our common version of the Bible in Rev. 10:6, uses the expression, "there should be time no longer." This seems to teach that Time ceases, whatever that could mean, and Eternity begins, as some think. But Eternity has always been, and will never cease. The American Revision, and the margin of the English Revision, and Hinds' Interlinear translate "delay" instead of "time"—"that there should be delay no longer" in "finishing the mystery of God, as he had declared to his servants the prophets." (See verse 7, chapter 10).

So this translation makes the meaning clear, that there should be "time no longer," no further "delay," before the things that had been spoken of, or foretold, should be accomplished. So this rendering, which, no doubt, is correct, eliminates the expression of a seeming scientific contradiction or impossibility.

What we call the "end of time," is but the end of this "age" or dispensation; not the end of duration. That will go on forever. It cannot be otherwise.

We do not know the mode of existence in other worlds, or apart from the body. We have no reason to believe that separation from the body, or change of worlds, will, or can, of itself, change our character. What Divine grace can, or may do for us and in us, apart from the body and in another world, we have no means of knowing. We cannot limit God in these matters. The resurrection body is to be "glorious," "like unto his glorious body." "Now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him."

We simply have the "first-fruits," the "earnest" of the Spirit, in this life, the great harvest being after this life. But the mere change in time or location will not and cannot change our character. This is clearly seen in the case of the "rich man." He possessed the same character in Hades that he had here—one of *unbelief;* did not believe in the sufficiency of God's word, just like the unbelieving in this life, wishing some human addition or modification. But to one who is a subject of grace in this life, there is no knowing how much additional grace may be added in the hereafter.

J. F. Dosier.

Peter's Devotion to Jesus

Toward the close of Christ's ministry Peter became a very close friend to Him. He watched out for Jesus, and helped Him in every way he could. When they were at the last supper, Peter wanted Jesus to point out the traitor, the one who would betray Him. Then when they tried to take Jesus and arrest Him, Peter struck a man and cut off his ear. One of the saddest things in Peter's life was when he denied Jesus, and for this he was very sorry and repented. Jesus forgave him, and he spent his life serving the Saviour he loved.—*C. E. World.*

—I will honor Christmas in my heart, and try to keep it all the year.—*Dickens.*

OUR STORY PAGE

DICKIE'S CHRISTMAS STOCKING

What is a little boy to do when he has no stocking to hang up for Santa Claus to fill? You who hang up a long, lanky one, and find it on Christmas morning fat and bumpy with good things, can hardly believe that such a state of things could be possible; but that was the way it was in Dickie Dalton's home, that Christmas.

Times were hard. Work was scarce, and Dickie's mother had all she could possibly do to pay the rent and find food for herself and her little boy; and when Dickie talked about Santa Claus, she shook her head sadly.

"You'll just be makin' a mistake to think about it, son," she said. "We can't spare anything for Christmas this year, what with father laid up with rheumatism and not able to work, and me so short of money. And even if we could spare the money, there's no stockings. You know that yourself. Mine are full of holes; the presents would fall through them. And you are barefoot, and so is Mary. Santa Claus would never put anything in a stocking with a hole in it. Now, don't think any more about it, for you're just putting up a disappointment for yourself."

Mother was very sorry for her little boy and girl, but she was obliged to tell them the truth. There was not a whole pair of stockings in the house, and when it was too cold for the children to go to school barefoot, they had to stay at home. So what was the use of talking about hanging up one for Santa Claus, when it would be just as empty in the morning as it was at night? She knew there were tears in Mary's eyes, and that Dickie had hard work to keep his chin from quivering, but she took no notice, only whirled her machine very fast.

The children went into the next room to talk over the situation.

"We can't do without any Christmas at all," said Dickie. "What can we do, Mary? Don't you think Santa Claus will come even if we haven't any stockings to hang up?"

Mary thought a minute.

"In some countries, across the water, the children put their wooden shoes by the hearth, instead of stockings; but we haven't any wooden shoes, either. But you know, Dickie, there isn't really any Santa Claus, mother said, and it means the love in people's hearts, because God loved us so much that He gave His Son to die for us, and He was born a little baby on that day, and so we called it Christmas, and give each other gifts in memory of that great Gift. I guess mother is so sorry she hasn't anything extra to give us, and that is why she talks so sorrowfully. But I was wondering, Dickie, if we couldn't get up something for Christmas, ourselves, and share it with the Jones twins next door. They won't have any Christmas, either, and we must always share ours, you know."

"But we haven't any stockings," persisted Dickie, recurring to the trouble.

"If you could earn a quarter somehow, we could buy two pair at the ten?cent store, and have five cents left over for candy to put in them. And I guess mother will give us an apple apiece; she always does. And we'll share our candy and apples with the Jones twins."

"I wish we could have a tree," said Dickie, his ideas enlarging.

"Maybe we can. We'll look out for any chances to make a little, and I'll try to get a bit of holly for a little tree. I know Mrs. Linton, across the street, would pay me to mind her baby sometimes, while she goes shopping. We'll manage it somehow, I guess."

Under the influence of his sister's hopefulness, Dickie brightened a little; but the hope faded as the wintry days passed. There were not many ways of making money in their neighborhood; it was scarce, and everybody did their own work to save what few pennies they had for their own Christmas expenses. However, in one way or another, by doing errands and saving such pennies as came to them, Mary and Dickie, by the day before Christmas, had succeeded in saving the sum of 25 cents. And clasping the precious coin in his hand, Dickie started for the ten-cent store to make his Christmas purchases.

Mary could not go with him because mother had to go and take home some sewing for which she hoped to be well paid, and Mary must stay with father, keep up the fire and bring him what he needed; but Dickie was not afraid to go alone. The store was not far away, and he had often been there by himself. True, the streets were crowded with people doing their belated Christmas shopping. Everyone looked merry and happy, and Dickie felt in quite a Christmas mood as he scudded along, dodging in and out and under people's arms in his haste.

He reached the store at last, and made his purchases—two pairs of long, roomy hose, and a little paper bag of candy. So pitifully small did it look to the shop-girl that she added an extra handful, paying for it out of her own slender resources, because it was Christmas. Then he left the store, looking very happy with his two precious parcels tightly clasped in his hands.

The street was crowded with cars and other vehicles; people hurried up and down and across; Dickie felt bewildered by the confusion and good-humored din. It was growing dusk, too, and the lights in the store windows made bright Christmas pictures.

He started to cross the street. In the middle a great truck came hurtling toward him; he turned to avoid it, and found himself almost under the wheels of a fast-moving car. If he sprang back, the truck would strike him; perhaps he might cross in front of the car.

Confused, he stood still for an instant. The drivers shouted, a woman screamed. Dickie tried to run—felt a blow—then everything was dark.

He seemed to wake up to find himself lying on the counter in a drug store with several around him. A doctor held his wrist. A lady in beautiful furs bent over him, tears in her eyes.

"See, doctor," Dickie heard her say, "he has roused—he is conscious. Oh, I thought we had killed him! I am so thankful! Can you speak, dear? Tell me your name."

She spoke as tenderly as mother might have done; but Dickie did not answer her. Dazed still, he turned his head weakly, looking for something. "My—my package—my Christmas stockings," he murmured.

"His Christmas stockings! Is he wandering, do you think?" asked the lady anxiously.

A clerk picked up a little parcel from the floor. "Could it be this? He had it tightly clutched in his hand, I noticed,

when he was brought in. Maybe he'd been buying a Christmas present for somebody."

Dickie's pale face brightened, and he moved his hand a little. The doctor placed the parcel in it, and he smiled and closed his eyes again, satisfied.

"Is he much hurt, doctor?" the lady asked.

"No, strange to say. The car just grazed him and flung him off. Why he was not killed is one of those things impossible to explain. He is stunned and bruised, but he will be all right in a few days."

"Then I will take him home, if he can tell us where he lives."

With something of an effort Dickie collected his scattered senses enough to tell the street and number; and then he was carefully lifted in the doctor's arms and carried to the big car which stood at the curb, and they were driven to the narrow street and poor little house where Dickie lived.

By the time they arrived he had revived somewhat, and while the lady and the doctor were explaining to mother what had happened, and quieting her fears, Dickie was whispering eagerly to Mary:

"The stockings are all right, Mary! I held on to the parcel when the car knocked me down. The candy's mashed a little, I guess, but it will taste all right!"

So the Christmas which might have been such a sad one was a very happy time, after all. Mary hung up the stockings and put in Dickie's candy, "mashed" though it was, and some apples and oranges which mother had spared pennies enough to buy. It was all she could afford, but in her thankfulness that her boy's life had been spared, she gave it gladly.

When breakfast was over and the children were sharing their candy with the Jones twins, there came the greatest Christmas surprise of their lives. The same big car which had knocked Dickie down, and then brought him home, stopped at the door again, and the driver brought in a great hamper, so big that he could scarcely find a spot to put it down.

"With Mrs. Harwood's best wishes for a merry Christmas, and hoping the little boy is no worse this morning," he said, and was gone almost before they had time to say "Thank you!"

And the things that came out of that hamper would take too long to tell about. Toys, books, a regular Christmas dinner, fruit and candy filling every crevice, and away down at the bottom, half a dozen pair of warm beautiful stockings, of different sizes; and in the toe of each one was a crisp dollar tucked away.

"So we *did* have Christmas stockings, after all—lots of them!" said Dickie joyfully.

And you may be sure that these good things were shared with the Jones twins, for that is half the fun of Christmas.—*J. L. Glover.*

For little children everywhere,
A joyous season still we make;
We bring our precious gifts to them,
Even for the dear child Jesus' sake.
—*Phebe Cary.*

—Never deny the babies their Christmas! It is the shining seal set upon a year of happiness. Let them believe in Santa Claus, or St. Nicholas, or Kriss Kringle, or whateevr name the jolly Dutch saint bears in your religion.—*Marion Harland.*

A GIFT FOR MOTHER

"I have it!" shouted Ed, so unexpectedly that his two brothers and two sisters were quite startled.

Ed was the middle one of the five children, the one who, their mother said, was just like his father, which was about the nicest thing a fellow's mother could say of him, see? Ed was always doing and saying unexpected things.

"What?" demanded four voices, and four pairs of blue eyes looked toward Ed.

"Mother's present!" replied Ed.

"Where?" the others asked.

"Oh, I didn't mean I had it," said Ed. "I have the idea, see?"

"Why don't grown-ups have Santa Claus?" asked Bobby, the youngest.

"They have," explained big sister Doris. "We're Mother's Santa Claus."

Bobby was far from satisfied with this answer, but the others were listening eagerly to Ed, and did not care to talk about Santa Claus.

"You see," Ed was saying, "Mother wants a phonograph. I know she does because she's always going over to Davis' to hear theirs."

"But we can't get her one!" sighed John, the eldest, who was all of 13 years old. "I'd work and buy her one, if I could, but she says she'd ratherI'd help out with my own clothes. As soon as I'm old enough to have a real job I'll buy her one, you bet!"

"Well listen, I've got an idea," said Ed. "We've each made her some little present, and now let's make her a phonograph."

"How?" John asked, patiently.

"Why," replied his brother, "of course, it won't be a real phonograph, but I think she'll be quite pleased and can get along with it until we are big enough to buy her a real one. You know, Doris recites awful well, and you can sing, John; I can play the fiddle. We'll be the music. We must learn a lot of new stuff to surprise her with. But first we have to make a cabinet."

John and Doris understood at once. Ed's idea struck them as very spiffy. They found a large packing box down in the cellar and carried it to the attic where there was a room in which they thought they could work undisturbed.

First, they planed the sides of the box and then sandpapered them, then they got some dark brown paint and painted it. After the paint was dry, they sandpapered once more, and then varnished the box. One side was open, so Doris and sister Kathy made a curtain to hang over it. Another side was chosen as the front of the phonograph. In it, about six inches from the top, John cut out a piece a foot wide and almost as long as the box was wide. Then in the opening they fitted some slats from a crate painted brown, and the box began to look quite like a phonograph.

"Now, let's try it out," said Doris. "John, go inside and sing something."

"But we must have a crank," insisted Ed. "I could makes one out of heavy wire."

John agreed to this, so they made a crank out of thick wire and a knob off a broken table.

Then they were ready for a tryout. John crept inside the cabinet, Ed cranked, meanwhile making a grinding noise. When he stopped, John's voice rang out: "Holy night! Silent night!"

"It's lovely," said Doris, "but your voice isn't whiney enough. Can't you hold your nose or something while you sing?"

"I might do that," agreed John.

"Holy dight! Silded dight!" came in muffled tones from the cabinet.

"That's just like the Davis' phonograph!" cried Ed in delight.

"I'm afraid Mother will find this, and tomorrow's Christmas," said Doris.

"Where can we hide it?" questioned John.

It was too big for ordinary hiding.

"I know," said Ed. "We'll take turns guarding it. Now, John and I have to go out this afternoon to Dillington's hollow and get greens to trim the house, while Mother expects Doris to go to market with her and help carry bundles. So Kathy and Bobby will have to mount guard this afternoon."

Kathy and Bobby were quite willing and made all sorts of very solemn promises to be faithful to their charge.

Kathy brought her box of paper hours, and Bobby, having nobody to scold, got the library paste. He had been longing for a chance to use it and taste it, too. It was cold in the attic, so they both wore sweaters.

Kathy was almost quarreling with Bobby about his wicked ways with the paste, when the front door-bell rang. Both children stayed very quiet. Then the bell rang again. Who could be calling on them?

"Maybe it's a robber," said Bobby, but his sister thought not.

She tried to be brave and stuck her head out of the window. There was a tall, dark-haired man, who did not look like a robber, standing outside. "Who are you and what do you wish?" demanded Kathy.

"Hello!" cried the man. "Are you Doris or Kathy?"

"Kathy," she replied. "I'm sorroy we're on guard and can't let you in, but Mother will be back by five o'clock."

"Oh, please let me in!" cried the man. "I'll help you guard."

Kathy studied the man's upturned face, and somehow she trusted the man. There wasn't any sneakiness or meanness in the face.

"I'm going to let him in," she said to her brother.

"You better not!" cried Bobby, but she went down and let in the stranger.

"Now, show me what you are guarding," he urged. "I'll help you."

Kathy trustfully led the way upstairs to the attic and showed the stranger the wonderful phonograph.

"You see," she explained, "Mother always wanted one and we can't buy her one just now. We will when we grow up. I'll show you how this one works." She whispered to little Bobby. Bobby crept out of sight. Kathy turned the crank saying: "Gr-gr-gr!" in a loud voice.

When she stopped a little voice began: "Holy dight! Silent dight!"

"Wonderful!" cried the man, and clapped his hands and blew his nose, and murmured: "By jinks!" and "Well, well, well;" Then he said he must go.

Kathy went down and let him out, and he made her promise not to tell of his visit. "Christmas is full of secrets," thought the little girl.

It was the best Christmas that ever was! Snow ev where and happy faces and holly, and a Christmas Eve carols.

Of course, there was a little tree, shining bravely with balls, and there was a gift for each one, and the phonograph! Mother's eyes shone when she saw it! John was singing inside when the door-bell rang, and without waiting, someone walked in. It was the stranger! Kathy and Bobby ran to him. So did Mother.

"Why, Brother Phil!" she cried. "What a Christmas to have you here! Children, this is your Daddy's brother!"

"Will two of you please help me get something out of my car?" asked their Uncle.

John and Ed went out with him, and in they soon came carrying a lovely phonograph and a little bunch of records.

That is why Doris never hears a phonograph without thinking of the wonderful Christmas, but though the gift was loved by them all, Mother seemed to have a strange fancy for the other phonograph. When she was seen cranking it up, of course, the "music" had to hustle, and sometimes the children suspected that, after all, she liked the home-made one best, especially when one of her children made a new "record" for her (which was learning something new, of course).—*Selected.*

SPIRIT OF THE DAY

These new standards, so revolutionary are they, involve the conception of a new life, which we are bidden to believe is the life of God. When, for instance, Christ said, "I am the resurrection and the life," He meant the divine life, the life which He taught us both by precept and example it was our duty to live. So we have the birth, not of a new set of virtues, but of a new life. And with it came, and comes, the power to live it. So the final note is one of victory, victory over ourselves, over all that is selfish and base and dwarfing. The idea may thus be expanded into the thought of the birth of a new race with new ideas and ambitions and hopes and powers, a new race that shall one day measure up to those Christian ideals which now seem so faint and far off, a race with the capacity to live the very life of God, to think God's thoughts after Him. This is true victory of that faith which is to overcome the world, overcome it, not by fighting it, but by loving it; not by the assertion of self, but by surrender of self. Such is the goal, distant though it may be, toward which the Christmas birth points. We talk much about reform, but what do our petty reforms amount to when compared with this divine process of regeneration that is going on all the while in the hearts of men? But to conclude: If we wish to have a really merry Christmas—we must see if we can not get some of the divine spirit, of which it is the manifestation, in our souls. We must try to be kinder and gentler and less selfish, try to cultivate the divinely childish attitude toward life, try to see the spiritual significance of the great truths about which we talk so much, and which apparently influence us so little. Christmas without the spirit of Christmas is not worth saving. And the spirit of Christmas is the spirit of Him whose birth the day commemorates. A merry Christmas can be experienced only by humble, devout and thankful hearts.—*Selected.*

—This day shall change all griefs and quarrels into love. —*Shakespeare.*

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FROM PASTORS *and* PEOPLE

Kernersville.—The first quarterly conference met at Kernersville Tuesday night, December 6th, with President Taylor in the chair. Before entering into the general routine of business he gave us a splendid talk on, Love for the Church and love for one another, giving us the Apostle Paul as an example.

The following churches were represented: Kernersville, Ai, and Sandy Ridge. 25 Centenary M. P. Hymnals have been bought for the Kernersville church. Recommedations including our duty towards our Children's Home, our College, finances, including the Every Member Canvas, literature, and evangelism, made by the pastor were endorsed by the quarterly conference. This brought greater hope and encouragement to both President and pastor, and I further believe, being a blessing to the entire charge. The next quarterly conference goes to Sandy Ridge.

Trusting that love to God, love for one another, with a deep abiding desire to point sinners to the Lamb of God that taketh away the sin of the world, shall be our our aim and leading purpose throughout the entire year, I am, E. G. LOWDERMILK, Pastor.

Antioch, Mecklenburg Charge.—We extend to our former pastor and wife, Rev. W. T. Totten, our love and many thanks for their services rendered us the past year. May they have much success in their new work.

And we extend to our new pastor and family, Rev. W. C. Hall, a hand of welcome, and we feel very fortunate indeed in having him as our pastor. He has given us two fine sermons and I believe they are enough to convince us we have a man who can build up our work if the people will stand by him and do as he teaches.

Our Sunday school is still moving along. We have a faithful few.

Our first quarterly meeting will be held at our church next Saturday afternoon at 2 o'clock. Hope all churches will be represented in full. MRS. MAE MATTHEWS.

First Church, Concord.—A splendid meeting which has been in progress at our church during the last week came to a close last night. Our pastor was very fortunate in having as his help Rev. N. G. Bethea of Lexington, Mr. Bethea did some splendid preaching and as a result there have been several conversions and reclamations. Our people are always delighted to have Mr. Bethea come our way.

All the Sunday services were well attended. There being 250 in Sunday school. Mr. Bethea spoke to the young people's class of which D. A. McLaurin is teacher, during the class period, there were sixty young men and women present and all enjoyed the message which was a challenge to the young life of the church to be men and women with stability, purpose and high ideals.

At both morning and evening hour he brought inspiring messages to good crowds.

On last Thursday afternoon all circles of the missionary society met in a joint meeting with Mr. R. C. Brown at her home on Kerr street; new officers were elected for the new year after which Mr. Bethea spoke to us for a short while on the condition of Moslem women in the near East as seen by him on his recent visit.

On next Sunday we are having a formal opening of our splendid new Sunday school building, Prof P. E. Lindley of High Point College and some of the students will be with us, also a quartette from Davidson college. We cordially invite you to worship with us at this time.

The condition of Brother Braswell remains unchanged. Mr. Braswell is confined to his bed all the time now in a critical condition.

MRS. D. A. McLAURIN.

Hope, Chatham Charge.—Rev. C. G. Isley's sermon last Sunday was forceful and practical and I am sure if we will apply some of the things he said to our own lives we will be greatly strengthened.

Two new members were received into the church, Mr. and Mrs. C. R. Beavers from the First M. E. Church, Siler City. We are certainly glad to have these people unite with us.

Our Sunday school is doing nicely. We had a good attendance and much interest is manifested in the Christmas program which is to be rendered on Friday night, December 23. Plans were also made to have a treat for the Sunday school.

Some of our people attended quarterly conference at Piney Grove Saturday. They reported a good meeting. It was decided to set a "goal" for a hundred new members for this conference year. We hope that we may reach this goal and "go over the top."

I am wishing all the readers of the Herald a merry Christmas and a happy new year.

KARA ANDREW, Reporter.

Pleasant Grove.—Superintendent Teague is very busy getting ready for our Christmas entertainment. Rough weather the first Sunday has delayed his work, but we are expecting a successful program.

Mr. Bud Kennedy, who has been in a High Point Hospital for several weeks, has returned to his home. We trust that he may soon be fully well.

The funeral service of Jacob A. Burton held last Sunday at his home near High Point, was largely attended.

The Ladies' Aid Society held its December meet in the home of Brother Walter Burton. Nearly $20.00 cash was taken in by the members. Mrs. J. E. Veach and Mrs. Will Newly gave their names for membership. At the close, Mrs. Burton served refreshments to the delight of the large number of ladies present. This plate, if prepared and served in a hotel, would have cost a dollar or more, Mrs. Burton gave evidences of knowing how to delight and entertain the ladies of her church. Brother Burton also delighted all with some select music on the graphophone.

GEORGE L. REYNOLDS.

Bethesda, Halifax Circuit.—We had a pretty good congregation out today—second Sunday—and Mr. Spencer gave us a good sermon, stressing work, co-operation and prayer. After the sermon he called on Mrs. Neville, late delegate to conference, for some remarks. She expressed herself quite earnestly as having been greatly impressed by the conference proceedings—the inspiring addresses and the reports showing the great and varied work being done by the church, as well as the need for more funds and workers. These things she said she had never fully realized before. She was much pleased, too, with a visit to the Children's Home and to High Point College, in company with "Jerry" Hardy, a former pupil of hers. She is proud of these fine institutions and "gladder than ever before that she is a Methodist Protestant."

The woman's organization (combination Ladies' Aid and Missionary Society) is working to raise money for some needed repairs on the church building. They have taken in some by a rummage sale and some by voluntary contributions from the members. This is a new organization here and has hardly gotten into full swing as yet.

The Harrison family are rejoicing over a little grandson, N. M. Harrison the third, son of Rev. and Mrs. N. M. Harrison.

Mrs. M. J. Hunter, one of the oldest members here, who is spending the winter with her children in Wilmington, had a fall recently and is laid up for a while with an injured hip. REPORTER.

Harris Chapel, Vance Circuit.—Sunday morning our pastor, Rev. M. P. Chambliss, filled his appointment here at the usual hour. He gave us a wonderful message on "Consider How Great Things He Hath Done For You," from 1 Samuel 12:24. An unusually large congregation, including many visitors, was present.

The church will be open from one to three-thirty o'clock Sunday afternoon, December 18th. All members are requested to call and make their financial pledge for support of church for 1928.

There was no Sunday school on 4th or 11th; the former service being abandoned on account of severe weather, the latter on account of (?) This will never do. "A good example is better than ten precepts." Let us be on time hereafter.

Mr. and Mrs. Walter Clark with their two little sons, who have been making their home in Canada for several years, are here for the holidays. We are glad to have them with us.

We regret to report that Mrs. J. E. Burroughs of Dabney is confined to her bed and Mrs. Nuckols of Dabney, continues sick and unable to be with us. Our hearts go in sympathy to these dear loyal workers and we wish for them a speedy recovery.

With compliments of the season to the Herald family, I am, REPORTER.

Asheboro.—Our Sunday school is moving along very nicely, we have good attendance each Sunday. The Worker's Council meets Monday evening at 7:30 for its monthly business meeting. We find these meetings are very helpful in making plans for the Sunday school. The eleven o'clock hour was communion and instead of having a sermon, the pastor made a few remarks concerning the last hours Christ spent on earth interspersed by appropriate hymns. This was an impressive service.

A class of children from the M. P. Children's Home came down for the Vesper Service and presented a grand program to a large congregation. There have been several pro-

grams given in our church by these children and this one was one of the best and sweetest that we have ever heard. The families brought their boxes full of good eats and after the program, the children were invited to the social room where they joined in and enjoyed the dinner hour.

The Woman's Foreign Missionary Society and the Woman's Home Missionary Society will have a joint meeting Monday at 3 p.m. This is the Annual Christmas Meeting.

At the mid-week services the pastor is teaching "The Worker and His Bible" which is very interesting. Mr. Pritchard taught this subject at the Young People's Summer Conference at High Point this past Summer.

With best wishes to all,

EXIE CALICOTT, Reporter.

Randleman Charge.—We had a very interesting quarterly conference last Saturday at Level Cross. Every church was repreesnted. A change in appointments was made. Mount Lebanon was given the first and third Sundays at 11 a. m. and New Salem the afternoon of the same day at 2:30.

This pastor has not been pounded as some who report poundings. Our people have not come in a body, but numerous individuals have been generous in their contributions. Brother Julius Hanner has contributed regularly to our pantry throughout our ministry here. Mrs. K. G. Coltrane, Mr. T. E. Marley, Mrs. Will Vickory, Mrs. Roddy Fields, Mrs. C. D. Harden, Mrs. Bob Dosier, Mrs. Emma Gray and Mrs. Atrhur Ferree recently remembered us singly, but generously.

Worthville and Salem are getting ready for a Christmas service. We predict a good service at each place. This writer was present yesterday at Worthville Sunday school and heard the appointment of committees by Superintendent A. R. Grace. Nearly everybody, it seemed, was given something to do, and no one objected or wanted to be excused.

The only way to pull a load is for all to pull together, and all pull the right way.

W. H. NEESE.

Denton.—Our new pastor, Rev. E. A. Bingham, preached for us here the first Sunday in December. Although the weather was very unfavorable, there was a very good crowd present. Brother Bingham preached a fine sermon. After preaching service there were fifteen new members received into the church, six of these coming from the M. E. Church, South. We are expecting more to join us later.

We certainly are well pleased with our new pastor and family. We believe that if the people on this work will do their part that there is no reason why we should not have a very successful year.

Our Sunday school is progressing nicely under the leadership of Bro. R. C. Powell. There seems to be a fine spirit of co-operation. We are hoping and praying for a good year's work. A MEMBER.

Oak Grove, Forsyth Circuit.—Last second Sunday, the pastor, Brother Stubbins, preached at 3 o'clock. The "order of the day" is to be at Oak Grove on the fourth Sunday in each month at 11 o'clock—also each fith Sunday at 3 o'clock in the afternoon. The arrangement is by choice of the congregation. The preaching is good, and the interest is good.

It is very much necessary for those who have influence to urge for better keeping of the Sabbath day. Modern means of fast travel bring great advantage, but there is too much "fast travel" on the Sabbath day.

Preaching and teaching, urging for the sacred interests of the Sabbath day, is very much needed.

The sacred services at the church are very much needed, and there is lots of literature for home use. The Bible teaching is that we need to be occupied week and Sunday. "Human Life" is wonderfully interesting, if we will do our part in making it so.

A man, a member of a certain church, intimated that he was not needed at the Sunday school, since he did not help, but the urging is that he and all go—and encourage by being "on hand." Careless appearance make bad influence. Every child has need to hear the preaching, and to get all the sacred teaching possible. Every home needs a religious paper. Safe teaching is that we do much reading, and the sacred is needed first—hence the need of a church paper in every family. Most of families have a Bible, but how about the reading? W. F. GRABS.

Charlotte, First Church.—On next Sunday morning the Sunday school will render a service entitled, "White Gifts for the King." Sunday evening the choir will give their Christmas cantata, "King All Glorious," by Nolte; Mrs. W. A. Neal, pianist and director.

Capt. A. M. Rankin, of High Point, was operated on here in Charlotte Sanatorium last week. His condition at present seems somewhat improved.

Several of our members are sick. We hope they may soon be well and back with us.

The first quarterly conference met November 23. The following goals were accepted:

1. Every church member reading the Bible and praying daily.
2. Larger number visiting the sick and careless ones of our church.
3. Giving more time to personal work for the winning of souls to Christ.
4. Every member contributing regularly and proportionately.
5. Praying for and supporting our own institutions.
6. Every member subscribing for our church papers.
7. Liquidation of debts and the building of a parsonage as directed by the annual church meeting.

The Woman's Home Missionary Society met the fourth Tuesday evening with Mrs. Surratt. After the devotionals the business was presided over by Mrs. L. M. Harward, the new president. Next was the little auction sale, then Mrs. Surratt brought out serving materials. The Home Society took Vera Garmon, of the Children's Home, to clothe.

The Woman's Foreign Misisonary Society will meet the 27th of December.

The Ladies' Aid met the first Monday. All were pleased with results of the bazaar. This month they will sell Christmas cards and cakes.

We had a number of visitors in our church last Sunday. We are always glad to welcome them.

A committee will prepare a program and Christmas tree for the children of the Sunday school to be given Friday evening the 23rd.

REPORTER.

Fairfield.—We are very glad indeed to have with us Rev. E. G. Cowan as pastor for another year. On December 11, at 11 a. m. he brought us an interesting message on the subject, "The Divine Cross." After the service the first quarterly conference was held. Again he brought us another interesting message at 7 p. m. He and his family spent the week-end at the home of Mr. and Mrs. J. A. McConnell. Their presence was greatly enjoyed.

Our Sunday school is doing very well now and we hope that it will hold out during the entire winter. So, friends, let's co-operate with each other and our pastor and carry on the work.

(Miss) MARGIE McCONNELL.

Hawkins Chapel, Littleton Charge.—Our new pastor, Brother Crutchfield, preached his first sermon for us Sunday morning. A large congregation was present and enjoyed the splendid sermon preached. The main thought of this sermon was,"Lay not thy hand upon the lad."

The first quarterly conference was held at Littleton Tuesday, December 13, 1927.

We haven't planned for a Christmas tree and program this time. There will be one at the schoolhouse December 19, and it would be right much work on the children to have one at both places. REPORTER.

High Point.—A delightful supper and get-together meeting was enjoyed by the Workers' Council of the Sabbath school on December 5th. There was first a business meeting when teachers and superintendents of departments were elected. Rev. P. E. Lindley and Mrs. H. W. Maier, of Thomasville, were after-dinner speakers, and they delivered entertaining and helpful addresses. Twenty-eight members of the council attended this enjoyable affair. Superintendent E. L. Ballard was the general manager, and spared no pains to insure its success.

A very interesting and harmonious quarterly conference was held Wednesday evening. Rev. E. Lester Ballard presided. Good reports were heard from many of the different organizations of the church.

The bazaar and chicken supper at the Children's Home was well attended. The fancy articles of crochet, embroidery, and the like, which were made by the girls, were unusually pretty, and a delicious supper of chicken pie, vegetables, salad, ice cream, cake, and coffee was served at 50 cents per plate. A number of out-of-town people from Greensboro, Asheboro, Kernersville, Jamestown, Thomasville, and other nearby towns were in attendance. A goodly sum of approximately $200 was realized. Mrs. D. A. Neese deserves much credit for her efficient work as general chairman.

Dr. S. K. Spahr was greeted by a large and attentive congregation on Sunday morning at 11 o'clock, when he delivered a very timely sermon on "The Call to the Ministry," the text being taken from Matt. 4:19: "I will make you fishers of men." He deplored the fact that the church as never before is suf-

fering from a dearth of ministers, not only in our own denomination, but others as well throughout the country. It amounts to a most serious condition, which confronts the religious world today. Dr. Spahr thinks there are a great many men and women in business who ought to be in the ministry, and some ministers would make better success out in the business world. He thoroughly believes in a call to the ministry, and it is twofold. In the first place, He calls men who are specially endowed physically and intellectually—then He calls them in a still, small voice—in a special way as He did Saul of Tarsus, who exclaimed, "Woe is me if I preach not the gospel." He is whispering and calling men these days, but the sounds of the world, its allurements of ease and wealth are inviting them with such a loud voice that the wooings of the Holy Spirit are drowned. Dr. Spahr thinks that the ministry is a great sporting proposition, and has a feeling of mystery underlying it. What a great thing it is to cast nets to catch men! And the reward is great. What a splendid thing to see a man saved under your ministry! What is there in all the world more appealing to the young man? Of course, a large number of them think that they can make more money in business or the professions, but it would be very unfortunate for a young man to know that he can command a better salary as a minister, and enter this sacred profession for gain and thus desecrate it.

Dr. Spahr thinks that ministers are the best financiers in the world, for they have the happy faculty of making a dollar go a long way and on meager salaries they feed, clothe and educate their families. Then ministers enjoy the best association and fellowship, and their calling is an "open sesame" to the best homes and families of the community. Most men enjoy the sacrifice and its reward; the happy consciousness that comes from "duties well performed and days well spent."

At the evening service the message was brought by Rev. Paul S. Kennett, of High Point College, who spoke on "The Parable of the Mustard Seed." Professor Kennett is quite a favorite with our people, and they always hear him most gladly.

On Monday afternoon the Ladies' Aid Society held its December meeting in the attractive new home of Mrs. H. U. Oakes, with Mrs. George Penny as associate hostess.

Congratulations are being extended to Mr. and Mrs. Fred W. McPherson on the arrival in their home of a young son on December 2. He will bear the name of Fred W., Jr.

We are pained to announce the serious illness of Dr. A. A. York, who has an attack of influenza, but he showed some improvement yesterday (Monday). His hosts of friends are wishing for him an early recovery.

Capt. A. M. Rankin, who is so well and favorably known throughout the state, underwent a serious operation in Charlotte last Tuesday, but rallied splendidly, and is improving satisfactorily. Mrs. Rinkin, who has been at his bedside, came home Friday, but plans to return to Charlotte Tuesday.

The Christmas entertainment for the Sunday school will be given Friday evening, December 23rd.

Mrs. John L. Ogburn, of Summerfield, is the guest of her daughter, Mrs. S. S. Blackburn.

Lineberry, Davidson Charge.—Owing to the extreme bad weather, we had no service at our church Sunday, December 4, but a fairly good attendance last Sunday and Sunday night.

The talks given by our pastor and others were very uplifting, especially the talk given by our Sunday school superintendent, A. H. Reid, his subject being "My Life's Purpose." It was very uplifting to all; we are indeed glad that we have a man in our midst like Brother Reid.

Death has again entered into our church and taken away one of our oldest members, Mr. W. T. Morris; he died December 7 and was buried the 8th at Lineberry. He had reached the ripe age of 76 years; he was a regular attendant at his church until about two or three years ago when sickness prevented him from attending. The writer being a grandson of the deceased, is saddened by his death, but will never forget the counsel and good advice that dear Grandpa gave me and also the sweet encouragement to live on and serve the Lord; but through the sadness and sorrow, by the help of Almighty God, I want to pattern by the life he has lived before me.

The family thank all the neighbors and friends for their faithfulness and kindness through the sickness and death of this one. He was a kind and loving father and husband.

We are plannisg on having a Christmas tree at our church on Saturday before Christmas, but will have no exercise.

As this will be the last report from this church this year, we wish all a Merry Merry Christmas and a Happy New Year.

Christian people, pray for us that we may accomplish much more in the future than we have in the past, as we all feel very weak and need your prayers.

ROBERT LANIER, Reporter.

Burlington, First Church.—It is not a happy experience to break away from a group of church people with whom you have worked for a number of years and whom you have learned to love. It was with the deepest regret that we left the Calvary people, but circumstances seemed to justify the change. When the matter was left in the hands of the stationing committee, and we had prayed that the Lord might direct in the matter, we felt that we could do no more than abide by the decision of the committee. And I would not have this statement interpreted to mean that it was not altogether agreeable with me to come to Burlington. I tried to make it clear to the committee that I would abide by their decision. I have never worked with a finer group of people than those at the Calvary church. Brother Bates is to be congratulated on being their pastor. The church is also to be congratulated on having Brother and Sister Bates as their leaders and coworkers. May God richly bless and prosper the work at Calvary.

The separation from such fine friends and co-laborers as we had at Calvary is compensated for in the making of new friends and in the finding of such splendid workers as we have found here in the Burlington church. We are sure that we are among fine people. One thing especially that commends thes people to me is the high esteem in whic they held their former pastor, Brother Tay lor, and his family. It speaks well for th people as well as for the retiring pastor whe they have only words of appreciation an commendation for him. Brother Taylor di a great work here and was appreciated an loved by both our own church people and th people of the city generally.

We arrived on Thursday, November 18th just about noon, to find that some of th ladies had prepared a bounteous dinner at th hut for the retiring pastor and family an for the incoming pastor and family and fo evangelists who were holding the meeting This thoughtfulness on the part of the goo women is deeply appreciated.

The day after we arrived the painter ar rived, too, and for three weeks kept us mov ing from room to room while he proceeded to beautify the interior of the parsonage This has added greatly to the appearance o the parsonage and will add also to the com fort of pastor and family. This improvemen is also appreciated. The ladies have not only had the house painted inside but have added new shades to most of the windows. We ar now comfortably located and shall be glad to have our friends, both in Burlington and from elsewhere to call to see us.

I have not preached since coming here This is due to the fact that an evangelistic meeting, which had been previously planned began in our church and ran for five weeks closing last Sunday night. There were some thing like 120 professions, the majority o whom were re-consecrations. Twenty-five have given their names for membership in our church, and a few for other churches Those for our church will be received nex Sunday. Many who read this already know Rev. W. J. Ramsey as an earnest, consecrated evangelistic singer. For 36 years he ha given himself to this kind of work, singing for and with some of the leading evangelists of America. John C. Cowell, Jr., the preaching evangelist of the party, is not so well known. He was converted less than five years ago while the Ham-Ramsey evangelistic party was holding a meeting in Fayetteville, N. C He has been preaching less than four years and yet he is a preacher of far more than average ability and power. If anyone is looking for a party to hold a union meeting or a meeting in an individual church you doubtless could not do better than communicate with Rev. W. J. Ramsey, Wilson, N. C. He will be glad to arrange a date with you.

I will hold my first service next Sunday morning at 11 o'clock. At the evening hour we are hoping to have Rev. F. L. Gibbs with us. Brother Gibbs is one of First Church's own boys, and we are expecting a large congregation to hear him. All are invited but the young people especially are urged to come.

We have received a cordial welcome from the Burlington people and we are happy to be their pastor. It shall be our purpose to endeavor to so lead and labor here that the good record of the First Methodist Protestant church of Burlington shall not be less commendable in the future than it has been in the past.

L. W. GERRINGER, Pastor.
603 E. Davis St., Burlington, N. C.

State Street, Lexington.—Our congregations ve been the best since Conference of the ree years pastorate here. Our Sunday hool numbered 119 last Sunday. Our anksgiving offering for the Children's Home nounted to $71.06 which is our record offer- g. We are starting out this year with the pe of making all our work outstrip any pre- ous year.

The ladies recently had an oyster supper hich was the first; the public were not invit- l as they wished to experiment with our own embership. A most enjoyable occasion and 0.25 was made clear of all expenses. Since ding themselves there is every assurance w that they will work this on a bigger scale.

Since last report we have been given sub- antial donations by the following: Mr. and rs. J. W. Lindsay, Mrs. J. F. Burkheart, Mrs. H. Evans, Mrs. J. B. Hayworth, Mrs. H. C. gers, Mrs. F. J. Cox, and H. S. Lanier.

From Yadkin College, Miss Cora Totten, rs. Davis, Mrs. Dale, Miss Sallie Taylor, Mr. atthews and Mrs. Younts.

Would like to mention varities given, but it as all the way from a nice young rabbit, om one to ten varities of can goods, from other which shows it was worthwhile. If y names have been omitted it is not inten- nal.

We now have a Junior Christian Endeavor ciety led by Miss Pauline Lowe. They meet the Beginners' Sunday school room at the me hour the Seniors meet in the assembly om.

We have a Junior choir also which has led e songs in the church services now for two nday evenings. The children take a great ide in that.

Our hope here for a strong church in the ture is in the children and we are doing our st for them. Our financial strength has not creased much since our organization, but we e hoping that from these boys and girls a rong, useful church will grow. Will you ay for us, please, and when one of your M. 's move here tell us about it.

Sincerely,
N. G. BETHEA.

Ebonezer, Greensville Circuit.—We are anning to have a Christmas program. Miss dy Clements, Mrs. Susie Bradley have the ogram in charge.

We still are having Sunday school and hop- g to have larger attendance. We are extra ld to have a good pastor like Brother well. This is his fifth year and we are aying that it will be the most wonderful ar that he has been with us.

Don't forget to attend our Christmas pro- am.

RENA ROOK, Reporter.

Reidsville.—Well, I just happened to call to nd a few other things that Will Rogers, the eat lasso artist, doesn't know, because he sn't read them in the papers. The reason hasn't read them is due to the fact that ey haven't been published. I do not suppose will read about them now, unless he sub- ribes for the Herald. Possibly he would do if he knew how informing the publication

For instance, he would learn—that there a Methodist Protestant Church, and that she s been doing business at the same old stand r a hundred years, and that great prepara- ns are being made to celebrate her one ndredth birthday in Baltimore next May, and that he would do himself proud and en- dear himself to a mighty fine lot of people if he made a donation of an even thousand dol- lars to our Gratitude Fund.

—that this Methodist Protestant Church is the leaven hid away in the great lump of American Methodism that has been leavening it for a century, and that the lump has grown more like the leaven with each passing quad- rennium.

—that the new furnishings in our Begin- ner's room in the Reidsville church were do- nated by Mrs. S. J. Kernodle in precious mem- ory of her little daughter who died in infancy.

—that the Primary class room has been fur- nished throughout as a memorial to the little son of Mr. and Mrs. Luther C. McCollum who died several years ago. This has been done by the father and mother, the grandfather and grandmother and aunts.

—that the entire membership of the church and Sunday school are profoundly grateful to these good friends for these much needed fur- nishings.

—that Mrs. Kernodle's Sunday school class has had a beautiful sign made and placed on the front of the church, enabling all who pass up Lindsay street to know when they come to the First Methodist Protestant Church.

—that it snowed under the inhabitants ofour little city two Sundays ago, and that a few— a very few—of our members dug out in time to attend church.

—that little Robert Dixon Reed, who came to make his permanent home with our Super- intendent, C. R. Reed and wife, has been added to our Cradle Roll.

—that the Philathea class, taught by Scout Executive "Country" Gorman, is clothing a child at our Children's Home.

—that the preachers in our conference never preach anything but "powerful sermons," ac- cording to the reporters to the Herald.

—that this is about all the information Will can stand at one time.

GEORGE R. BROWN.

Forsyth Charge.—After a long and hard journey from Halifax county to Forsyth county we are at last in our new home. The people have been good to us. It started be- fore we moved in and has not grown slack. Our reception at the parsonage was a warm one. We found a number of the Maple Springs ladies in charge. A delightful dinner was on the table and we later found a gener- ous supply of things to eat in the pantry and chicken coop. We do not know the donors but love them just the same. The way the peoples have responded to every need made known has been beautiful and surprising. The parsonage has lately received an excellent oil cook stove; a large Sunbeam circulator heater for the living room that heats the en- tire house; new shades to all windows, a library table, hall-rack, rocker and some other things. The interior of the parsonage has been painted in pleasing shades of color.

Different churches are taking rooms at the parsonage to keep filled with the heavy fur- niture. Maple Springs has chosen the kitchen. Hickory Ridge the living room, Mt. Carmel a bed room—the other two churches have not selected their rooms yet. We think this an interesting arrangement and doubtless a good plan for many rural charges, as very few pas- tors move heavy furniture in these days.

Christmas entertainments are in prepara- tion at four of our churches and other signs of progress are in evidence over the charge.

It looks like we have found a responsive people and we shall do our best while on this charge and expects the best from our members and look forward for a good year in the King- dom of our Lord.

R. C. STUBBINS.

Democrat Church.—It has been some little bit since we have reported from here. We are getting along very well and have our same preacher this year. We were glad for him to come back.

I don't suppose that we will have any Sun- day school or mid-week prayer meeting this winter.

Rev. H. W. Bell will fill his same appoint- ments as usual.

Best wishes.

REPORTER.

Calvary, Greensboro.—The church failed to elect a reporter when the other officers were elected, so it becomes my duty until the church has some one to tell the news, to make some sort of a report of what is going on.

The new preacher, all unexpected to himself and the members of the church, occupied the pulpit for the first time the third Sunday in November, and was met with a hearty recep- tion that made him glad the Stationing Com- mittee had placed him at Calvary. It is good to be back among so many of the members of a former pastorate in this city, and to serve a church so thoroughly united and aggressive that one has only to suggest plans to see them in process of being carried out.

On Tuesday following our arrival, the mem- bers paid a visit to the parsonage leaving us the largest donation we have ever received. And bringing not only gifts for the material man but such expressions of friendliness and good-will that we felt like saying with the Psalmist, "My lot is cast in pleasant places; I have a goodly heritage." Since then other gifts have some in, and others have given us to understand that they share the same sen- timent.

We have held our first quarterly confer- ence, which was a delightful occasion, indi- cating a willingness to fall in with any sug- gestions the preacher might make for the carrying on of the work. My predecessor left the charge in such splendid condition that much that is to be done is already in process. I have but to take up where he left off.

No church in the conference, I am per- suaded, has a finer outlook than this one, and I feel myself fortunate to be assigned here. We are hoping, pastor and people, to make this the best year in Calvary's history.

C. W. BATES, Pastor.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$181,466.99
E. W. Teague	100.00
	$181,566.99

ENDOWMENT INSURANCE

Amount previously reported	$8,887.21
Mrs. A. G. Dixon	50.00
	$8.937.21

J. NORMAN WILLS, Treasurer.

—The president of Czecho-Slovakia is elected for life.

IN HONOR OF THE DEAD

Lovett

William Albert, son of the late Colon and Louella Hammer Lovett, was born at Graham in Alamance county, North Carolina, on October 10, 1886, and departed this life November 14, 1927. When Brother Lovett was about grown his father died and from that time on he shared with his mother the responsibility of home and of caring for the other members of the family. When he was quite a young man the family moved to Asheboro where he found employment and where he began a useful career. For some years he kept books in the office of a Roller Mill, always doing his work with the utmost care and precision. During the Presidency of Woodrow Wilson Brother Lovett held a position with the Internal Revenue Department of the government. It's a compliment to the young man to say that he was one of the two men to be retained in the office at Raleigh for the first two years of the administration of President Harding, he having such perfect knowledge of the work that it was felt that he was needed to instruct others. For four years he was a Deputy to the Clerk of the Superior Court of Randolph County and in the last election was elected Clerk of the Superior Court, taking office just the past December. As a county officer he was true to the trust and took great delight in his work.

In 1923 Brother Lovett professed saving faith in Jesus Christ as a personal Savior and united with the Asheboro Methodist Protestant Church during the pastorate of Rev. H. F. Fogleman. As a Christian and a church member he took the matter seriously. He was a teacher of boys in the Sunday school and never did more conscientious work than when preparing to teach his class. His boys were fond of him and he was fond of them. He was recently elected a Steward in the church and had expressed himself to a number of people as having appreciated the responsibility of the place and said he expected to do his best to live up to the responsibility of the office.

As has already been stated in the Herald his last Sabbath on earth was a busy one. He taught his class of boys, stayed for the morning church service, came back to the evening service, assisted in taking the offering, went home and described the sermon to his mother and sisters and talked freely about the religious life. The next day he was in an automobile accident, was severely injured, was taken to the Hospital at Hamlet and lived only about twenty minutes. But in that short time he sent word to his mother that all was well.

Surely no finer young man has lived among us. He is survived by his mother who is a daughter of the late Rev. W. C. Hammer, three sisters, Misses Mittie, Ethel and Lucy Lee, three brothers, Clarence and Marvin of Asheboro and Carey of Pittsburgh, Pa., and a host of friends and more distant relatives. The funeral was held in the Asheboro Methodist Protestant Church on the afternoon of November 16 and was conducted by the writer, assisted by Rev. T. M. Johnson, D. D., Rev. G. F. Millaway, Rev. H. F. Fogleman and Rev. B. C. Reavis of the Asheboro M. E. Church.

Some citizen of the town remarked that it was the most largely attended funeral ever held in Asheboro. There was hardly a town between Raleigh and Charlotte that was not represented. Clerks of the Superior Court from various counties as well as men in all the walks of life came to pay their respects to their friend. The floral offerings surpassed anything that has been seen here, there being one hundred and forty-six designs. The Governor of North Carolina, in sending his sympathy to the family, expressed the feelings of all who knew this splendid young man when he said, "I regarded him as one of the finest young men of the state and one of the best Clerks of the Superior Court in the state." While it is hard to give him up yet we feel that his fine Christian character will shine throughout the endless ages of eternity and that the growth in grace here was only a preparation for the enjoyment of the larger life yonder. The family have the deepest sympathy of the entire community.

J. E. PRITCHARD.

Pierce

Polly Pierce departed this life November 21, 1927, at the age of 63 years, seven months, and 21 days.

She was united in marriage to W. T. Pierce February 16, 1881. To this union were born seven children.

Mrs. Pierce is survived by her husband, six children, 33 grandchildren, and a host of relatives and friends. In early life she was converted and joined the church, and lived a consistent member until her death.

During her sickness she repeatedly said, "I am ready to go, there isn't anything in my way. Don't grieve after me; I'll be better off. I have a better place than here."

Mrs. Pierce was a friend to all, and ever ready to lend a helping hand to the sick and needy. Her favorite song was, "In a Land Where We Will Never Grow Old."

The funeral service was conducted by Rev. G. W. Andrew with Rev. Mr. Harris of Trinity assisting, at Mt. Pleasant, her home church at three o'clock, Tuesday, November 22.

Mrs. Mary Jane Sharpe

This good woman was released from the weakness and pain of the flesh October 21, being more than 86 years old. The evening of her life was peaceful and she departed in the triumph of the Christian faith, loved by all who knew her. For more than fifty years Mrs. Sharpe was a loyal member of Mt. Hermon Church, Mt. Hermon Circuit, and was known by the writer all his life.

Mrs. Sharpe is survived by two sons, Edgar and Eusebius, her husband preceding her to the grave about a year ago. Two brothers, H. G. and Alson Sharpe, also survive.

In the absence of the pastor, Rev. J. Elwood Carrol, the writer and Rev. S. W. Taylor conducted the funeral at Mt. Hermon October 29. Her body was then laid to rest in the nearby cemetery.

H. L. ISLEY.

Welch

Friday morning, November 11th, at 8 o'clock the spirit of Mrs. Lyda P. Welch took its flight from labor to reward.

Sister Welch was born in Davidson county June 15th, 1845. She was one of the bes known women in this section. In early lif she accepted Christ and joined Spring Hil Methodist Protestant church near High Point She remained a member of this church til God said it is enough. Just one week befor her death the writer conducted funeral ser vices for her son, Barney M. Welch. W thought Sister Welch looked feeble then bu we did not think the end so near.

Surviving are, one son, A. L. Welch, on daughter, Mrs. John Blair, two brothers, Joh W. and Sanford Welborn, and one sister, Mis Elizabeth Welborn, all of High Point.

Funeral services were held by the writer a Spring Hill church where the deceased was member.

May the Lord comfort the bereaved one They have our sympathy in this hour of sor row.

EDWARD SUITS.

HAVE YOU REMEMBERED THE CHILDREN

Yes, some of you have, and have kindly re sponded to the appeal for funds with whic to purchase hymn books for our children a the Home. All who are interested in this in stitution, that cares for the little ones wh are so much less fortunate than ourselve are deeply appreciative of your generosity And they, too, are grateful.

But many have not yet responded. Is because you are not interested? We canno believe that. Is it because you are too bus preparing for Christmas? 'Tis true that muc of our time is engaged in this at present. I it because you are using all of the mone that you think you can spare in purchasin gifts for your friends? Perhaps so. If th be true, why not include the children of th Home in your list? Jesus taught that it better to give to those from whom you ma not expect return. (Luke 6:33).

As a further inducement to you to co tribute toward this fund, we have decided t place the names of those who give on th inside of the binding of as many books a the contribution will buy. This will also b of interest to the children, who will be please to learn the names of their donors. So con on, friends, let your checks come in thick an fast during the next week.

Those contributing thus far are:

Rev. and Mrs. L. C. Little and family, Co cord, $3.75; Mrs. R. T. Pickens, High Poin .50; Miss Emily Floyd, Route 4, Henderso $2; Mr. E. L. Douglas, High Point, $4.50; M D. A. Neese, High Point, $2.25; Mr. C. Bulla, High Point, $1.

E. LESTER BALLARD.
807 N. Main Street, High Point, N. C.

RED CROSS LOANS COW

The chapter of the American Red Cross Greenville, S. C., owns a "loan cow," which lends to poor families throughout the cou try who are in need of milk. The cow wa procured some time ago when there was r ported a pitiful case of an entire family de titute and suffering from pellagra. Milk wa essential to their recovery, and a cow wa bought by popular subscription, to be owne by the chapter and loaned to the famil Since the recovery of the pellagra victims th cow has ben loaned to other needy familie and has been found to be an asset in the r lief work of the Red Cross chapter.

MARRIED

Parks-Jenkins

December 11, 1927, 9:30 a.m. at the home of Mr. and Mrs. J. B. O'Briant, Rosemary, N. C., Mr. F. W. Parks and Miss Effie Jenkins were married by Rev. J. B. O'Briant.

These young people are from near Littleton, N. C., and have many friends in and around Littleton. Who are wishing for them a happy and prosperous journey through life.

J. B. O'BRIANT.

Massey-McAllister

On Sunday, December 4th, 2:30 o'clock p.m. at Spring Church, Virginia, Mr. Clifton Leroy Massey and Miss Mary Belle McAllister were united in marriage, the writer officiating. The groom is a splendid young man of Pleasant Hill, N. C., while the bride is a fine young lady of Roanoke Rapids, N. C.

Immediately after the ceremony the happy couple left for Emporia, Va., where they expected to catch a train for Washington, D. C.

J. B. O'BRIANT.

Woody-Glenn

On the night of the twenty-third of November the home of Mr. and Mrs. J. F. Woody, of the Snow Camp section, was the scene of a beautiful but simple wedding when their daughter, Miss Josie Pearl, became the bride of Mr. Obie W. Glenn. They entered the parlor unattended where the ceremony was performed by the writer, former pastor of the bride, using the beautiful ceremony of the Methodist Protestant church.

Mrs. Glenn is a very attractive young lady, and is a graduate of Eli Whitney High School. She is a loyal member of Concord M. P. Church.

Mr. Glenn is the son of Mr. and Mrs. Thomas Glenn of Burlington. He is a young man of sterling character.

After partaking of a sumptuous six o'clock dinner, they left immediately for Hendersonville on a wedding trip. On their return they will make their home in Burlington.

H. L. ISLEY.

NOTICE

Your Treasurer is very much disappointed at the way Annual Conference Budget funds have been coming in since Conference. I have not received money enough to take care of Brother Taylor's salary, besides some incidental erpenses which must be met. Therefore, I urge each and every charge to send me at least a part payment on your Annual Conference Budget at once.

Sincerely yours,
V. W. IDOL, Treasurer.

CHRISTIAN ENDEAVOR

Topic for December 18—God's Kindness and Our Own. Titus 3:1-8; Matt. 25:35.

Topic for December 25.—What Does Christmas Mean to the World? John 3:16; Luke 2:8-11.

SUNDAY SCHOOL

Lesson for December 18—Quarterly Review. Read Ps. 67.

Lesson for December 25.—Christmas Lesson. Luke 2:1-20.

FROM WASHINGTON, D. C.

The Brennial Convention of the Anti-Saloon League is a wonderful gathering—

That President Coolidge came out so unequivocally for enforcement, greatly cheered the hearts of all delegates—and his splendid stand was duly recognized.

Bishop Cannon successfully flayed the idea that any wet candidate of any party could carry the South.

The fraternization of Democrats and Republicans—north and south—is hearty and sincere. They will not allow such problems as the tariff to disturb their combination against liquor.

All denominations, including Roman Catholics, have representatives here. It is recognized that there is hard work ahead, but the claim is made by Assistant Secretary of the Treasury Loman and Commissioner Doran that progress is being made. So say we all.

LUTHER K. LONG.

PRESIDENT PLANS TRIP TO CUBA

President Coolidge is planning to go to Cuba in January, to be present at the opening of the sixth Pan American Congress, which begins, at Havana, January 16. He plans to go by train from Washington to Key West, Fla., and from Key West to Havana on the battleship Texas. He will call on President Machedo, of Cuba, and will deliver an address before the congress. However, he will not remain in Havana longer than two days, as he feels that, with Congress in session, he should not be away from Washington any longer than is necessary. Mrs. Coolidge, Secretary of State Kellogg, Secretary of the Navy Wilbur, and most of the U. S. delegates to the congress will accompany him to Havana.

"HE CARRIED THE LAMBS IN HIS BOSOM"

Louella C. Poole

Of all the pictures of our Lord,
The one I like the best
Is that where as a shepherd kind
He holds against His breast
A tender little snow-white lamb
That in His arms finds rest.

Naught speaks to me more of His love,
So infinite and deep,
That could in others' joys rejoice,
With others' sorrows weep,
Than this, where in His arms He holds
That tiny baby sheep.

TURKEY'S FIRST CENSUS

The Republic of Turkey has a population of about 14 million, according to the latest census, the first real government census ever taken in that country. When Turkey was governed by Sultans nobody seemed to care about the population. President Kemal, who has just been re-elected, wants to know how many people there are in his republic. He set aside last October 28 as the day on which the census was to be taken. On that day all persons in Turkey were required to remain in their homes from five in the morning until five in the afternoon while 50,000 government officials took the census.

The figures show that Constantinople, the largest city and former capital of Turkey, has a population of about 850,000. Angora, the new capital, has a population of 75,000.—Current Events.

WHEN TOBACCO MEN TALK STAIGHT

Will H. Brown

A well known tobacco organ eulogizes smoking as a "social equalizer," and says that it makes every one in a group of smokers feel at ease, whether conversation proceeds or not, adding:

"The pipe draws wisdom from the lips of the philosopher and shuts up the mouth of the fool."

No evidence supporting either situation appears in the editorial mentioned. But then, the writer was attempting to defend smoking. "A poor excuse is"—worse than none, in this case.

It is when tobacco men talk straight that the reading public gets something to think about. When committeemen called upon the president of one of the biggest tobacco companies in the United States for a subscription to a fund with which to fight anti-tobacco propaganda, they received a shock. According to Good Health magazine, the official had himself given up the use of tobacco, and had been greatly helped by such action. In telling a friend of the request of the committee he said: "I told the committee I would not give a cent for any such purpose; that the people have a right to know the EVIL EFFECTS OF TOBACCO."

Another tobacco man of note—Mr. Duke, deceased—when asked how it happened he did not smoke, said to his physician: "When I invented 'Duke's Mixture,' I tried it myself, and it made me so awful sick I have never smoked since. I believe I am entitled to credit for having hindered a great many boys from learning the tobacco habit by being made so very sick by the first attempt."

HUNTER'S LIFE SAVED BY DOG

Lucile Friese

It pays to be kind to dumb animals.

The life of Patrick Welch, of Bend, Oregon, was saved by his faithful sheep dog which carried a blood-stained glove to a camp three miles distant and led a searcher back into the hills. Welch had gone there to hunt, and his riffle was accidentally discharged, the bullet ranging through his hip. Unable to walk he tied his glove, covered with his own blood, to the dog's neck. The dog ran to camp and brought the herder back to where Welch lay, bleeding to death.

The dog walked beside the horse which carried his master for twelve hours through snow-swept hills to the hospital. Welch will get well. The dog saved his life.

—Rev. R. J. Tamblyn and Mr. Frank Hutton, son of J R. Hutton, were associates and friends in Westminster where they made courting expeditions together and both won wives. Associated there and then in such an enterprise of course they are good friends now.

—Rev. C. D. Sinkinson, the distinguished pastor of the Christ Methodist Protestant Church, Atlantic City, New Jersey, has entered upon the thirty-fourth year of his phenomenal ministry in that city. In December is to be observed the twenty-eighth anniversary of the establishment of the church in the splendid temple of worship which it now occupies. All departments of the work of the Kingdom in this seaside parish are in very flourishing condition.—Methodist Recorder.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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OUR CHILDREN'S HOME

Offerings by Churches and Individuals

Pleasant Union Church, $5.77; Christian Endeavor Society, High Point, First, $5; Christian Endeavor Society, Tiffin, Ohio, $8.

Offerings by Sunday School

West Thomasville, West Thomasville Circuit, $4.15; Mt. Pleasant, West Thomasville, .80; Spring Valley, Vance, $2.69; State Street, Lexington, $3; Mt. Pleasant, Mt. Pleasant, $3.50; Hebron, Orange, October and November, $10; Concord, $25; Creswell, Creswell, $2; South Lexington, $3.25; Mt. Carmel, Forsyth, $3.32; Siler City, Siler City, $2.90; St. Paul, Greensboro, $8.50; Whitakers, $5.50.

Thanksgiving Offerings

Spring Valley Church, Vance, $8; Union Chapel Church, Granville, $37; Concord, $37.07; West End, Greensboro, $9.35; Whitakers, $28; N. C. Branch W. H. M. S. $685.82.

We have been remembered very kindly by the Mt. Carmel Church, Forsyth Circuit, with several bushels of potatoes and some groceries, also a fine and very useful box from First Church, Charlotte.

Our Bazaar and Chicken Pie supper was held on Thursday evening of last week, and we feel that it was quite a success, through the co-operation of our many friends, and the untiring interest of Mrs. D. A. Neese, who so faithfully solicited; she says every one responded so freely that it was a real pleasure.

To all who have contributed in any way we are truly thankful.

E. F. ALLMAN, Superintendent.

HERALD SUBSCRIPTION RECEIPTS

Rev. J. E. Pritchard, $15; Rev. C. L. Spencer, $4.50; Rev. J. C. Auman, $1.50; Rev. C. E. Ridge, $1.50; Rev. W. H. Neese, $1; Rev. M. I. Crutchfield, $1.50; Rev. B. M. Williams, $1.50; Rev. D. R. Williams, $4.50; Rev. J. R. Hutton, $1.50; Rev. M. P. Chambliss, $4.50; Rev. Robert Short, $1.50; Miss Kara Andrew, $1.50.

—An old negro in Ramseur saw the search light that nightly waves from the top of the O'Henry Hotel in Greensboro—saw this reflected from a cloud and took it for a "haunt." He was greatly alarmed and got his gun and shot at it several times.

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RECEIPTS ON BUDGET

Report No. 2 from Treasurer Idol has just been received, and is as follows:

A. C. B.

Lebanon $14.03

College Assessment

Spencer (in full) $10.00
Vance, Spring Valley (in full) 22.00
Orange 80.00
Union Grove (in full) 10.00

1 Per Cent, Superannuates

Vance, Spring Valley (in full) .....$ 4.00

This report speaks well for these charges, and we are grateful to them for this good pace that they are setting for other charges. Three are out in full on the college, and one out on superannuates. Orange has made a good start, and we are sure of the balance soon. Lebanon leads out this week on A. C. B., and we shall not be surprised at frequent reports from this charge.

Thank you, brethren, for this report; and again let us urge, **push collections now.**

S. W. TAYLOR.

Dec. 14, 1927.

P. S.: A full report for the two months will be given when the December receipts are in.

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—The 70th Congress is now in session and will be until summer.

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

VOLUME XXXIV GREENSBORO, N. C., DECEMBER 22, 1927 NUMBER 7

Pres Elderdice 5dec8
Westminster MD

The Challenge of This Present Christmas Season

What the first Christmas season meant each succeeding Christmas may be expected to mean. The first Christmas ushered in life—life such as the world had not seen before, life perfect in all the attributes of true human life. In that life was beauty, not the cold beauty of a gem, but a beauty flaming with love and warming the hearts of all that looked upon it. There was the unprecedented beauty of perfect devotion to God. It was a life that called down from Heaven repeated words of approval. It was also a life full of love to mankind. Even the vileness of men, the sinfulness of men, the wickedness of men, did not prevent that love or exclude its operation. It was a life that gave itself to the service of men in ways humble as well as ways high. It was a life that sought out men to help them, a life that "went about doing good." Not satisfied with labors for men, it went on to the extreme of suffering for men. O, how terrible and excruciating were the sufferings of that life! But all were willingly endured for men, so great was the impelling love of that life. Truly that life was a revelation of the heart of God.

But God would not confine the revelation of Himself to one time and one people. The good tidings were to be for all people. Each generation was to receive the revelation. The whole world was to be informed of the wonderful love that springs from Heaven and flows down to earth. This was God's purpose as announced by the angel.

But how is this revelation to be propagated? By simply repeating the words and deeds of this one life? Surely not this alone, though this must never be neglected. But God has a more powerful way. The same life that burst upon the world in the career of the Babe of Bethlehem is to burst upon the world perpetually from the hearts of those who have known Christ and learned of Him. Greater works than He did shall they do. Each Christmas-time shall the life that was in Christ flow out from the hearts of the myriads of followers of Christ. This life flowing through men will manifest itself in ways similar to those of the Perfect Life, in obedience to the Father, in the service of men, in self-denial

(Continued on Page Nine)

Though Christ a thousand times in Bethlehem be born,
If he's not born in thee, thy soul is all forlorn.
God's Spirit falls on me, as dew-drops on a rose,
If I but like a rose my heart to him disclose.
In all eternity no tone can be so sweet
As when man's heart with God's in unison doth beat.
Whate'er thou lovest, man, that, too, become thou must;
God, if thou lovest God; dust, if thou lovest dust.
Immeasurable is the Highest; who but knows it?
And yet a human heart can perfectly inclose it.

—Johannes Schaffer.

What Shall We Do About the Gratitude Gift?

It is proposed that Methodist Protestants everywhere join in giving to the General Conference next May a gift of one hundred thousand dollars as an expression of our gratitude to God for His good providence over us during the first hundred years of our history as a denomination. The share that falls to North Carolina Methodist Protestants is $12,000.00. That is an average of about 50 cents per member.

May will not be long in coming, and it is time to be thinking about the matter.

Several distinct questions are involved. The first is, Is it an occasion for gratitude? Is there something to be thankful to God for? It would take many words to describe fully the situation and point out all the reasons for being thankful to God for our continued existence, to say nothing about our achievements, as a denomination. But when we think of the disadvantages under which we started and of the odds against which we have had to contend all along, we may well believe that without the Guiding Hand of God we would not have been able to survive so long. When we remember that we have not only survived, but have grown in influence disproportionately to our numbers, we may well lift our hearts in profound gratitude to God for the honor He has put upon us.

Not only is it a time for thanksgiving, but the place of meeting of the General Conference is a fit place for special thanksgiving. The convention that formed the Methodist Protestant Church met in Baltimore in May, 1828. Our whole church will be represented in the next General Conference in Baltimore next May. The question cannot fail to come up in many minds, "What shall we render unto the Lord for all His benefits toward us?" In anticipation of that event the gratitude gift has been proposed; $100,000, not to be expended in monuments, but in a continuation of the work of the Methodist Protestant Church, missionary and educational work.

When we think seriously of the matter we will come to feel that it is a privilege to contribute to this fund. While our part is only an average of fifty cents per member, many of our members are children or others without much income,

(Continued on Page Three)

ANTI-SALOON LEAGUE CONVENTION IN WASHINGTON

By Rev. Luther K. Long

The Biennial Convention of the Anti-Saloon League of America, held in Washington, December 4-8, was an exceedingly interesting and heartening gathering. Much work and wisdom are still required, but Americans who believe in the eighteenth amendment have good reason to take courage, because leaders who stand for prohibition are growing both wiser and stronger. Several things stand out significantly as I look back over the Convention.

President Coolidge's Message

The administration has not been as outspoken in favor of the eighteenth amendment, nor as vigorous and determined in the prosecution of violators, as many of us have desired. Suggestions for improvement have frequently been made, some of them directly to the White House. The convention was markedly thrilled when President Coolidge's message to Congress came out. A vote of appreciation and thanks was unanimously passed, and both Democrats and Republicans were enthusiastic in its support. Here is the President's message:

"After more than two generations of constant debate, our country adopted a system of national prohibition under all the solemnities involved in an amendment to the Federal Constitution. In obedience to this mandate the Congress and the States, with one or two notable exceptions, have passed required laws for its administration and enforcement. This imposes upon the citizenship of the country, and especially on all public officers, not only the duty to enforce, but the obligation to observe the sanctions of this constitutional provision and its resulting laws. If this condition could be secured, all question concerning prohibition would cease. The Federal Government is making every effort to accomplish these results through careful organization, large appropriations and administrative effort. Smuggling has been greatly cut down, the larger sources of supply for illegal sale have been checked, and by means of injunction and criminal prosecution the process of enforcement is being applied. The same vigilance on the part of local governments would render these efforts much more successful. The Federal authorities propose to discharge their obligation for enforcement to the full extent of their ability."

Wet Candidates Repudiated

While prohibitionists realize that the eighteenth amendment is as much a part of the Constitution as are any of its original articles, and while they know that it will not be removed except by the same elaborate legal processes by which it was placed there, they are also aware that there are considerable sections of the country in which some of the people are determined to nullify, or make practically ineffective, its provisions. Because of this, the actions and utterances of candidates for public office will be carefully scrutinized, both before and after nomination, and no one whose record is unsatsifactory will be allowed to pass unchallenged. Bishop Cannon, and others from the South, were specific and insistent that neither of the "Als"—neither the small specimen from Maryland, nor the larger specimen from New York—nor any other wets, large or small, need hope for support from the dry voters of the South. Political lines, in the face of attacks on the 18th amendment, are to be disregarded.

Ex-Governor Gifford Pinchot of Pennsylvania was called to the platform for a few words at the close of the session when Bishop Cannon had spoken. He said: "I am one of the men who think that no wet man will ever be President. We must have a man for President who is with us—not simply one who is dry enough to quiet the drys, and wet enough to satisfy the wets. And the President should see to it that those under him respect the Constitution."

Law Enforcement

The new Assistant Secretary of the Treasury, Seymour W. Loman, in charge of prohibition enforcement, and Dr. J. M. Doran, United States Prohibition Commissioner, were both there and contributed much by their thoughtful and definite assurances of devotion to the difficult tasks that have been assigned to them. Getting prohibition agents under civil service regulations will greatly aid in making them effective. The training school being established in Washington will teach agents what they may and what they may not do, thus avoiding many of the embarrassing situations that have caused so much talk and trouble.

The Honorable Mabel Walker Willebrant, Assistant Attorney General of the United States, made a decidedly favorable impression on the convention in her admirable address. She is remarkably clear in her thinking and vigorous in the presentation of her material. Law-breakers will find themselves in hard luck when the Department of Justice as represented by this thorough-going woman gets on their track.

Campaign of Education

The eighteenth amendment never could have been placed in the Constitution had it not been for the temperance sermons of Lyman Beecher and other preachers, the lectures of John B. Gough and Francis Murphy, and the vivid addresses of John G. Woolley, J. Ellen Foster, and Frances E. Willard, and a host of other instructive speakers. Text-books in the public schools revealing the effects of alcohol on the human system was another important factor. So were the many meetings held, and the vast amount of literature circulated by the W. C. T. U. and kindred organizations. Education, agitation, organization did the work.

It is now proposed to place new and even stronger emphasis on education. This is necessary, because of the numbers of young people and new voters added to the lists, and because too many of the older people have thought that the whole questions was closed as soon as the eighteenth amendment and the Volstead act found their places on the statute books. Wet propagandists are so busy with their misrepresentations that the facts and principles involed in the situation must be presented to the people clearly, persistently, and persuasively.

Dr. Ernest H. Cherrington, for many years an important worker connected with the general offices of the Anti-Saloon League at Westerville, Ohio, is to be brought to Washington and placed in charge of this education program. He is a clear thinker, an excellent speaker, and has extensive knowledge and wide experience—moreover, he has a fine disposition and a winning personality. We are justified in looking for much good to come out of his new office in Washington.

Prohibition Work Unifies

It has been my privilege to attend many large conventions—denominational and inter-denominational, north and south and east and west—but this gathering in Washington

FROM THE FIELD

Granville and Henderson

Sunday, December 11, was given to these charges, so I am grouping them in this report. In the morning and afternoon, we were with Brother Fogleman and the Granville people, preaching at 11 a. m. in Mount Carmel church, and at 3 p. m. in Union Chapel. For the night service our appointment was with Brother Hunter and the Henderson church. Encouraging congregations were present at all of these services, and a delightful spirit of fellowship, co-operation and progress was in evidence throughout the day. Pastors Fogleman and Hunter have the work of their respective charges at heart, and are leading out in progressive programs. The people are with them, and we expect continued and increasing progress for these charges.

Littleton

Tuesday, at 11 a. m., we met with the people of this charge in their first quarterly conference, which was held in the Littleton church. The conference was well attended, with all of the five churches represented. Pastor Crutchfield is being well received and is entering upon the work with hope and vigor. A splendid program for the year was proposed by the pastor and adopted by the conference. Nearly $100 was raised on the conference floor for pastor's salary. Collections will be pushed early in the year, and along with this will go earnest effort to deepen and enlarge the spiritual life of the charge. Our eye is on Littleton; we are expecting a year of progress for this work. Rev. J. B. O'Briant, who belongs to this charge, was present and helpful to the conference. His report showed that he had been active in religious work, though without an appointment this year at his own request. Brother A. D. Shelton and Brother N. M. Harrison were present, also, and gave inspiration to the conference. Brother Harrison is anxious to get back into the work, and hopes to do so at an early date.

Tabernacle

On Friday, December 16, we met with the Tabernacle people in their first quarterly conference. The day was wet and cold, and the attendance not so large. However, both churches were represented, and the business of the conference transacted with promptness and harmony. Pastor Isley has been kindly received by his people, and will have their co-operation as he leads in a progressive program through the year. His salary was increased to $1,350. This is an old and long-established charge with good prospects for continued and enlarged usefulness.

English Street

On Friday night it was our privilege to meet with this church in their first quarterly conference. Pastor Garner and a goodly number of his people were present, and all in the spirit of good will and good works. All business of the conference was transacted in harmony, and the way seems clear for a year of growth on this charge. The congregation has voted to sell the church and parsonage, and a committee has been appointed to secure another location. This will probably be done during the year. The college assessment of $40 was raised during the conference.

Guilford

Saturday and Sunday, December 17 and 18, were given to this charge. The first quarterly conference was held at Vickory church on Saturday, and the usual business transacted, though Hickory Grove and Midway were not represented. Plans were made looking to the sale of the parsonage property. A committee on finance was created which will, no doubt, be of valuable aid in assisting the charge to meet financial obligations. Midway, Fairfield, and Mitchel's Grove were visited on Sunday, and at each place there was a responsive spirit to a program of large things for this charge. The college assessment was raised at these churches. Pastor Ashburn is winning the hearts of the people, and is praying and expecting a year of fruitful labor. We are going to look for good reports from Guilford.

Not Space

There is a great deal more that we want to say about all of these charges, but there is not space. For the hospitality and kindness shown us on all of them we are very grateful.

Officials

Officials of a charge should never miss a quarterly meeting unless it is absolutely necessary to be absent. The force of this is seen in the fact that the most progressive churches on any charge are the ones most frequently represented at the quarterly conference. Pastors will do well to repeatedly lay this necessity on the hearts of their officials.

Committee Advisory to the President

This committee is meeting at the parsonage today, December 20, to assist in some programs of conference importance for the year. Announcements of these programs will appear in the HERALD of next week.

Centenary Gratitude Gift

The conference committee created to handle this matter met at the parsonage December 15 and made plans to go forward with this undertaking. Mr. J. D. Ross, of Asheboro, was made chairman of this committee, and Rev. A. G. Dixon, Liberty, N. C., secretary. I bespeak for Brother Ross and his committee the full co-operation of the conference when their plans are announced. We must raise our allotment of $12,000.

Announcements

December 21—Meeting of the Trustees of the Children's Home, 2 p. m. At 7:30 p. m., with Brother Ashburn and finance committee of Guilford charge.

December 25—At home; Christmas Sunday.

January 1—With Brother Cranford and the Weaverville charge. Hope to visit Democrat and Asheville while on this trip.

January 8—With Brother Burgess in quarterly conference at Center Church, 11 a. m.

January 9—With Brother Burgess, appointments to be announced later.

Christmas Greetings

We are happy in the privilege of extending Christmas greetings to every minister and every preacher in our conference connection; to the twenty-eight thousand members who make up our beloved host; to our College, Children's Home, and the METHODIST PROTESTANT HERALD. And with this greeting goes the earnest prayer that the Christ of Christmas may be in every heart and every home throughout our conference family.

S. W. TAYLOR.

OUR STORY PAGE

HOW SANTA CLAUS CAME

FRANCES MARGARET FOX

Priscilla's grandfather was an instructor in a state university; that shows that he was a learned man. He was called "Professor." Once the President of the United States invited him to come visiting at the White House in Washington because he knew so much about the stars and everything in the sky. He called the stars by name, and you would think he had once lived in the Milky Way, he could tell you so much about it. Great men from all over the world came to call on Priscilla's grandfather, and he talked with them all as easily as Priscilla talked with Tommie Perkins through the back fence at home. Wise men from everywhere seemed to think that there was nothing about the sun, moon and stars and all the heavenly hosts that Priscilla's grandfather didn't know; and yet Priscilla was deeply disappointed in this wonderful man, because she, seven-year-old Priscilla, had discovered that he didn't know it all.

Here it was, Christmas Eve, and he had said nothing about the Star in the East, about the angels who came winging their way to earth to sing on the hills of Judea, because a Babe was born in Bethlehem; he had not even mentioned Santa Claus and flying reindeer on this most wonderful night of the year. There had been plenty of chance, too, because Priscilla and her dignified white-haired grandfather had dined alone. It had been a long and dreary meal, too, with the colored boy who waited on the table in a hurry to have it over with, because he and the other servants had been given a holiday for the evening. The housekeeper had gone home in the afternoon to make merry with her beautiful grandchildren. She wished to take Priscilla with her, but grandfather had said no, it might be necessary for him to take the little girl to the hospital before the dawn.

The housekeeper understood, and tears came in her eyes as she kissed the little girl and said to her that they would see next day what could be done about Christmas.

Priscilla didn't understand. She knew that her mother had been taken suddenly ill with appendicitis and that she had been taken to the university hospital, and she knew that her father, who was once grandfather's little boy in this same house, long years before grandma died, had gone to the hospital to stay all night; he had brought her to grandfather's house and left her in his care. Mother had said at the last, "Be a good little girl, my darling," and father had said, "Be a brave little girl and obey your grandfather." That was all; not a word about Christmas Eve.

They might have known that Priscilla would be a good little girl just before Christmas, anyway. They might have known, too, that Priscilla would be good for the sake of her mother, although the little girl didn't know the meaning of appendicitis; it was a new word to her.

It seemed strange, though, that they had all forgotten the meaning of Christmas Eve to a little child—all of them but the housekeeper. It was bad enough to be away from home on Christmas Eve, separated from her father and mother, without even a mention of Santa Claus. Worst of all, Priscilla had heard her grandfather tell the nurse at the hospital, speaking over the telephone, that he would sit up all night and wait for news. Now it is well known that Santa Claus does not care to meet the man of the house, up and dressed at midnight, when he comes down the chimney on Christmas Eve; and how could he come down the chimney if there should be a fire in the grate? Priscilla hoped that if her grandfather did sit up all night he would stay in his study and let the fire go out in the living-room.

She went to bed at eight o'clock. She said her prayers at grandpa's knee and he didn't seem to listen to a word she said when she prayed for gifts to take to little sick children in the hospital and besought our Lord to take care of her mother and send her home quickly "all cured." At last, just as grandfather had covered her with too many blankets and was leaving the room, Priscilla called after him:

"O, grandpa, don't you suppose Santa Claus will know I am here and come down your chimney tonight?"

Grandfather didn't smile as he answered thoughtlessly: "Well, if he does, I'll have a good look at him. Goodnight, Priscilla. Go to sleep like a good little girl."

Priscilla couldn't go to sleep; she kept thinking of her dear mother and her father, and their beautiful Christmasses at home, until she was so lonely and homesick it is no wonder that she cried and cried into her pillow. Suddenly the little girl remembered that this strange night, for the first time in her life, she had forgotten to hang up her stocking! She wondered how she could have been so careless; she must hang her stocking at once.

Priscilla slipped out of bed and by the light in the hall found her stockings. A minute later, her grandfather, who was sitting in front of the fire-place in the big living-room, saw a little girl in her nightie coming softly toward him. He was sitting in a huge chair in front of a roaring fire, with the tips of his fingers together. It was strange to see grandfather sitting like that and doing nothing."

"What is the trouble, Priscilla?" he inquired.

"I—I forgot to hang my stockings," she answered.

"Why, that is right," he said, "hang them here by the fire so they will be nice and warm in the morning. You may dress yourself right here on this rug—good idea!"

"Oh, but I am thinking of Santa Claus," wailed the child. "I—I'm afraid he won't come down this chimney with such a fire burning!"

"If he does, I'll make him unload his whole pack," grandpa answered. "I'd forgotten about him." Then he helped Priscilla hang both stockings, but he spoke and acted like a man in a dream, because he was thinking of appendicitis instead of why children hang stockings by the fire-place on Christmas Eve. He carried Priscilla back to bed, and this time he kissed her goodnight and said, "Don't worry, little one, don't worry;" and back he went to the fire to worry and worry, because he couldn't help it.

Priscilla, though, feeling comforted, fell asleep, thinking one minute that angels were in the room and that she heard the rustle of their wings, and feeling sure the next minute that she heard the bells of fleeting reindeer in the air outside.

Suddenly Priscilla was awakened by the distinct ringing of the front door-bell. She sat straight up in bed and listened; the few minutes she had been asleep seemed hours. She heard grandfather walk down the long hall. He opened the front door. No one spoke. Grandfather closed the door after a minute of silence and started back to the living-room. Opposite Priscilla's door he paused.

"Who was it?" she inquired.

"There was no one at the door," he answered; no one in sight."

"Then it was Santa Claus!" the child exclaimed. "He cannot come down the chimney, so he came to the door and gave one ring. Next time he does it, grandpa, do please go faster and let him in."

"I certainly shall," grandpa promised. "Now cuddle down and go to sleep again."

Priscilla tried to keep awake that time to see what would happen next, but she couldn't do it.

Grandpa, however, was wide awake, and now he had something to think about besides Priscilla's mother at the hospital, whose life was hanging by a thread, as the surgeon explained; an operation might save her, but there was little hope. What interested Priscilla's grandfather was this: a light blanket of snow had fallen in that Southern city and covered the front porch, yet, although the old-fashioned bell had sent one clear peal through the house, there was not a sign of a footprint on the snow. Grandfather was mystified.

Perhaps an hour later the bell rang again. Grandfather hastened to the door, with Priscilla shivering with cold and excitement close behind him. The window was open in her room and the night was chilly.

"Run back, child, run back," cautioned grandfather. He opened the door; there was no one there and not a track in the snow.

"It was Santa Claus, I know it, I know it!" the little girl exclaimed. "It is just like him to come to every house in the world where there is a child like me that'll divide everything with poor children! You'll see, grand father, that before morning Santa Claus will get in this house somehow and leave me two stockings full of gifts and things for poor children besides. Now I am going to cover up my ears and sleep so I can wake up early in the morning. Good-night, grandpa, dear. Merry Christmas!"

After the man went back to the fire she called again in shrill, glad tones, "Merry Christmas, Merry Christmas, grandpa, to all the world, and to every one in our family—good night." After that there was no more heard from Priscilla until grandpa awakened her in the Christmas dawn.

Meantime perhaps another hour passed and the bell rang again! No one was there; there were no tracks in the snow. Another interval of time, the bell rang again! No one there; no tracks in the snow.

At last grandfather began to think seriously of Santa Claus, and suddenly he realized how blind they had all been because of the shadow hanging over their Christmas Eve. But a child must not suffer, too, not if he could help it. No child in grandfather's house had ever before faced a cheerless Christmas morning. When grandfather had come fully to his senses, he walked to the telephone and talked with two leading merchants of that town and told them to send to the side entrance of his house the finest gifts and books in their shops suitable for a seven-year-old girl, and a general assortment of toys for "poor children"—and "never mind the expense!"

All night at intervals the front door-bell kept ringing fainter and fainter at last, until in the early hours of Christmas morning it was but a tinkle; still there were no tracks in the snow.

At dawn, though, the latch-key turned in the door and a hasty step sounded in the hall. Grandpa sprang to his feet, and there stood his own son, Priscilla's father. His face was beaming with joy.

"Merry Christmas!" was his greeting. "The best of news!" Priscilla's father exclaimed. "She is living, she will live. The operation was successful—there is every chance for her recovery! But, father, we forgot all about our poor little tad's Christmas stockings, and—"

"Old Santa Claus didn't," Grandpa interrupted, and waved his hand toward the fireplace, where two stockings bulged with mysteries, and gifts were piled high up on the floor. "No, sir, Santa Claus didn't forget—you may depend on that old fellow every time! No, you musn't go for that baby, your clothes are too cold! Let me!"

And he went, skipping. "Merry Christmas, Priscilla!" he called, as he snatched her, blankets and all, from her bed, to carry her, winking and blinking and rubbing her eyes into the warm, bright living room.

"Oh, Merry Christmas to all the world!" she shouted when she saw those stockings. "He came, he came! I knew he'd come! Is mother getting well this lovely Christmas morning?" she asked her father, before she touched a gift.

"Mother is getting well!" father answered, and then he danced around the living room, and behaved the way Tommy Perkins did when his side beat at a ball game! Oh, but those three had a gay time! The housekeeper could scarcely believe her eyes and her ears when she came in to get breakfast.

After breakfast, Priscilla's father and grandfather made a secret examination of the front doorbell. They found that a huge spider had spun a thick web, for reasons of her own they could not understand, around and around the inside of that old-fashioned doorbell. It was the kind of bell that worked by the turning of a knob. When the spider stepped on the slender spring of the bell, down it went with the weight of her heavy body; when she stepped off, "Ding!" said the bell. The two men had a merry laugh, but they didn't tell Priscilla just then what amused them so much.

And at the hospital that day a radiant child said to her mother in the minute in which she was allowed to say anything:

"Oh, mother dear, Santa Claus played a big joke on grandpa! And you ought to see my presents! We have brought a bushel-basket full to give to children in the hospital! I never had so many to divide before in my life! Merry Christmas to everybody in the world; and most of all, to mothers and children in hospitals!"—*Presbyterian Banner.*

The Challenge of This Present Christmas Season

(Continued from Page One)

and cross-bearing when need be. This Christmas-time challenges us to a manifestation of the spirit that flowed through the Christ-Child so wonderfully and so beautifully.

Except the Christ be born again to-night
In dreams of all men, saints and sons of sinners,
The world will never see His kingdom bright.
Stars of all hearts, lead onward through the night
Past death-black deserts, death's still wilderness,
Past hills of pain and mountains of unrest
To that far sky where mystic birds begin
Where dreaming ears the angel-song shall win.
Our Christmas shall be pure at dawning there,
And each shall find his brother fair,
Like a little child within;
All hearts of the earth shall find new birth
And wake, no more to sin.

—Vachel Lindsay

FROM PASTORS *and* PEOPLE

Union Grove, Orange Circuit.—We have had a very successful year, though not as good as it should have been.

We are all very glad to get our former pastor back. Mr. Williams is a very enthusiastic worker, and I hope by his help we can accomplish greater things this year than before.

On third Sunday p.m. at three o'clock we held our Thanksgiving service.

Brother Williams gave us a wonderful message. Mr. W. A. Davis, our delegate to annual conference, gave us a talk; he reported having had a wonderful time.

Mrs. J. M. Lloyd also read us a splendid article on the progress of our Children's Home.

MRS. LUTHER DAVIS, Reporter.

Enfield.—On account of rain the writer was not able to fill his appointment at Whitaker's Chapel last first Sunday, morning. He went, but found the doors locked. In the evening he supplied the Whitakers church pulpit.

Last Sunday the writer was with the Enfield church again. Both services were very well attended. Our Sunday school is in charge of Mr. H. M. Whitaker. He is conducting a good school, a little more whole-hearted co-operation on the part of our members would make it better.

At the Sunday night service a committee was appointed to make plans for a Christmas exercise.

I am glad to report that the family of Brother Jordan has reached normal health again, or practically so. All of those reported in last week's paper are about well again.

We are sorry to report Mr. and Mrs. Holliday's misfortune. Week before last on their return from Rocky Mount, their car ran into a wagon, and another car which happened to be coming in the opposite direction. They were both thrown from their car, by the awful collision. Some one passing by picked them up and rushed them to the Hospital. At the Hospital the doctors found Mr. Holliday's skull to be fractured, and him in what appeared then, a very dangerous condition. However, after thorough examination the doctors report his case to be hopeful, of course we all are happy. Fortunately Mrs. Holliday only had slight injuries. We shall hope for them both a speedy recovery.

Miss Lelia Holliday is still convalescing, and expects to be able to get out before many more days.

Mrs. J. R. Powers' father lived out his days last week and moved into his heavenly mansion. I am sure we all will remember Mrs. Powers during these days of her loneliness.

J. CLYDE AUMAN.

English Street.—We have started this Conference year with more interest, and are planning for better things, than in the past.

Our pastor, Rev. D. I. Garner, believes in work himself, and wants everyone else to keep busy winning others to Christ and the church.

On last Sunday night, December 11, he preached from, "I was glad when they said unto me, Let us go into the house of the Lord." He most forcefully showed what blessings we all receive by always being present at every service in the house of the Lord. And just left us to realize what we miss when we willfully stay away. And those who were present could not help but secretly make a resolution in their hearts to go to church.

Sunday school is coming along nicely and each class has a teacher that gives their best, and when both teacher and pupil work together it will mean much to the church. They are planning a Christmas exercise to teach the little folks more about Christ's birthday.

On Sunday night at 6:30 a part of the Christian Endeavorers from the High Point College came over and held their Endeavor at our church. The subject was "Mottos", and they held the audience almost "spellbound". We feel they have given us another lift.

Ladies' Aid met Monday night with the president, Mrs. R. S. Russel, with 16 members present, seven new members, five visitors. The devotional was lead by the pastor which was interesting. Some old plans were finished, and several new ones begun, dues amounted to $3.00, and when the birthday box was passed several members secretly paid for the number of years they have lived. The treasurer was ordered to pay $10.00 on piano. We are making a beautiful quilt, some fancy work, and home-made cakes preparing for a sale before Christmas.

After all business was looked after the hostess served refreshments and all had a social chat.

Pray for us that our church may make progress and count for God and the Kingdom during this year.

JENNIE BOSWELL LEE.

Pleasant Grove, Davidson Charge.—We are glad to have Brother Ridge back. He filled his appointment at the Grove with an able sermon. May the Lord bless him in every effort for good. We are having a good Sunday school. Brother H. G. Burkhead was elected superintendent for the coming year. We are proud to have him; he is a regular attendant and always in his place at church. Miss Maletia Garner was elected organist for the coming year. She is a good organist and always on the job.

We are planning to have a Christmas tree on Saturday night before Christmas. We are getting up a good program. May the Lord bless every effort for good.

MRS. J. H. LOFLIN, Reporter.

Mt. Zion, Pinnacle Charge.—Here's some more that "William" Rogers probably hasn't heard. After a fairly good start our Sunday school went defunct. Our slogan "Watch Us Grow," is not working true to meaning. December 4th we didn't have any school at all.

Sunday, December 11th, came on though and things got to humming pretty good there today. 18th a goodly number were present for Sunday school and preaching.

Our Christmas entertainment will be on Monday night, December 26th.

First quarterly conference was held Saturday, December 10th, with Pinnacle. All churches represented except Pinnacle.

How many members of Mt. Zion would you guess are taking the M. P. Herald? Just six persons. Mrs. O. P. Jones, Mrs. Ed Jones, Mrs. H. H. Brown, Mrs. W. E. Jones, Mrs. E. S. Stone, and yours truly. We have over 200 members. Surely there ought to be more of them taking the Herald. If there is any one taking it that hasn't reported to me please do so at once. We want to know, for sure by January 1st .

Mrs. T. G. Barber returned from the Lawrence Hospital last Wednesday where she had been for three weeks taking treatment after a serious operation. She is not fully recovered and won't be for some time, but she is at home and is improving—write her a Christmas letter, you good women who love a Christian woman.

Wedding bells have already begun to ring. Alton Brown, son of Mr. and Mrs. O. T. Brown and a Miss Kiger, daughter of Mr. and Mrs. Hawes Kiger, of Tobaccoville, were married last week.

Here's wishing everybody that reads this a Merry Christmas and a happy new year.

C. W. ALLEN, Reporter.

Saxapahaw Charge.—The pastor has been moved to his new work by the good members of Concord church and is now living in the parsonage which is a good one and a fine place to live. Our people did not only move us but visited us shortly afterward and filled our pantry with good things to eat; Concord and Salem each giving us a good pounding. We appreciated very much these things to eat, but we place a higher value on that intangible gift that accompanied them.

We are very proud of our new work and greatly appreciate the kind reception that was given us by each of the churches when filling our first appointments. We have a responsive people who are deeply concerned with their Father's business. They have extended a hand of co-operation to their pastor for the advancement of God's cause. These splendid people are causing us to look with an eye of optimism toward the goal of great success for the year.

Our first quarterly conference will be held at Orange Chapel on Saturday before the first Sunday in January, at 2:30 p.m. We especially request the presence of the official members, but shall be glad to have any who wish to attend.

O. C. LOY, Pastor.

Asheville.—Despite the very cold day Sunday, our new pastor, Brother Fred W. Paschall had good audiences. Every one was delighted with his messages and his genial personality. This week he will spend visiting and meeting his new parishioners. He will be guest of honor at our Brotherhood meeting this Tuesday. He will hold our first quarterly conference this Wednesday night. He will also give us two messages next Sunday. A short program will be given by the primary department Sunday morning. Our young people will give a pageant Sunday night.

Sunday morning Misses Flossie Stout and Wenonah Joyner sang a lovely duet. Miss Verdie McIntyre accompanied at the piano.

Two Sundays ago, Ray Foster added much to the pleasure of the service with a violin solo. He is one of our promising young members.

We are very glad to have for the holidays Misses Udora Younginer from High Point

schools, Novella McIntyre from High Point College, and Elizabeth Carter from Duke University.

Our prayers go up on behalf of Brother James H. Bell, who is now in Hot Springs, Ark., on account of illness. He is the husband of our former Miss Vonnie Roberts. Mrs. Ward Mitchell and Mrs. J. C. McKenzie continue ill. Brother E. H. Pratt and family are spending the holidays with relatives in Maryland. REPORTER.

Pine Bluff.—The work here has started off well for the new conference year. Our same pastor, J. W. Hulin, is with us again. We are glad to have him. We have never had a man that seemed to please everybody so much as Brother Hulin.

His sermon today was wonderful in every respect. His text was Second Colossians, second chapter, and the subject, "Ye are complete in Christ." A wonderful application to present day life; showing that things that go beyond our human extremities are only God's opportunity.

The Sunday school will have a Christmas tree and treat Saturday evening at six o'clock at the church. The program will not be up to standard on account of an epidemic of measles in our midst. We hope to make a good offering to the Budget on this date.

Brother Jack Barbee, a charter member of our church, is critically ill. His family and friends do not expect him to recover owing to his age. Brethren, these things will come to us all if we are permited to live till we grow old. These are the times that need our consideration, even now.

Another glorious Christmas season is now here, when all the world will commemorate the birth of our Savior. Now since we have lived past the time when men thought it fitting to take a "drink" because it was Christmas time; let us celebrate this season with thanksgiving and love to our Lord. I read, with interest, President Taylor's view of celebrating Christmas in the last issue of the Herald. If you missed reading it, look it up and read the paragraph about Christmas in his report for the week. Let us spend much of our time and money for Christmas instead of spending it for worldly things that only give monmentary pleasure.

May we spend a profitable year together for God!

A friend,
L. E. MABRY.

Liberty and Siler City.—It seems a bit strange to be back in the pastorate again after ten years of general work, and yet it is fine to have some people once more who are our very own.

The people in both communities received us very cordially, and they are co-operating in everything to make the year a successful one in Kingdom service.

We found the work well organized at each church. The people speak in the highest terms of Rev. F. L. Gibbs, their former pastor, and it is clear to see that he did two good years' work among them. About all the churches lack of being 100 per cent organized is a Woman's Foreign Missionary Society in each church. We are hoping the end of the year will find them fully organized.

Not having any parsonage, and being unable to rent a suitable house, we have been living in the home of Mr. and Mrs. J. W. Curtis in Liberty since moving to the work. They have been exceedingly kind and have spared no pains to make us feel comfortable and at ease. But since their two daughters and our one daughter are all coming home for Christmas, and there is scarcely room for us all, we will spend the holidays, at least, in the Chatham Inn, in Siler City, with Mr. and Mrs. D. L. Johnson, who are members of our Siler City church.

The Parsonage

The parsonage for the charge is to be built in Liberty. A beautiful lot about 60 by 320 feet has been purchased, the contract let for a good seven-room house, and the brick have already been placed on the ground for the foundation. I think it will be a home which any of our preachers will be glad to occupy in the coming year.

Finances

Siler City has paid in full the College Assessment and the A. C. B. for the year, and Liberty will send a payment on both of these at an early date. Salary is paid in full to date at both churches and a bit ahead at Siler City. The first quarterly conference very kindly increased pastor's salary $300 for the year. Christmas pageants will be rendered at each church, with an offering for the G. C. B. This will make our first payment on this budget.

Spiritual Conditions

We find ourselves among an exceedingly kind people, who hear the Word with gladness, and so far they have responded to our every call with cheerfulness, and they have joined us in setting ourselves to the task of undertaking to add fifty new members to each church. This we will do if it be His will to lead us to that.

The Sunday schools are right down to work to add to their numbers and efficiency. And the Christian Endeavor Societies are rendering splendid service.

May God bless the folks in all their efforts, and may He give us strength and wisdom and grace to serve them well in His name.

Wishing our many friends throughout the entire conference a very happy and blessed Christmas, and a continuation of heaven's choicest blessings throughout the coming year, I am,

Yours in His blessed service,
A. G. DIXON.

Pleasant Grove.—Our Sunday school is still increasing. The attendance Sunday was 200 and one year ago 106. But there are still others in the community that we hope to reach before another year closes.

The work of the Junior Christian Endeavor society has been held up some since the president, Mrs. L. F. Honeycutt, has been sick with the "flu" for several weeks, She has recovered and is now able to be with us again.

Sunday morning Brother Reynolds selected one of the girls from his Sunday school class to read the third chapter of John from which he delivered a very timely sermon on "God's Love for the world." REPORTER.

Bess's Chapel.—This is now our sixth week at Bess's Chapel. We have found the community to be a splendid one. Our people received us kindly, and we wish to express our appreciation to the ladies of the Missionary Society and all who helped buy the furniture and the two rugs for the parsonage. And we also thank the brethren for fixing up the parsonage. On November 18th the good people of the community gave us one of the nicest poundings we have every received, with meats and all kind of good things to eat. We want to thank all the folks for the nice things and may the Lord bless every one. We do not know them all by name but the Lord does.

With best wishes to the Herald.
M. C. HENDERSON.

State Street Church.—Rev. W. H. Wall, of Shelby, a Baptist minister, who is doing educational work among the public schools and school teachers of the State, spent from last Thursday until yesterday afternoon in Lexington.

Rev. Mr. Wall occupied the pulpit of State Street Methodist Protestant church at eleven o'clock yesterday morning and preached a powerful and impressive sermon to a fairly large congregation. The pastor, Rev. N. G. Bethea, was present and conducted the preliminary exercises of the service and introduced the Shelby minister as an acquaintance of former years. In his discourse on "The Indwelling of the Holy Spirit," Rev. Mr. Wall declared that the greatest need of the world in this age is that the people should listen to the voice of God.

In concluding his sermon the minister emphasized the need of communion and fellowship between the people of all denominations and an expression of appreciation for the helpfulness which one may receive from another. He said that flowers should be given to others while they are living. The climax of his sermon was reached when the Rev. Mr. Wall took a white carnation from his coat pocket and pinned it upon the coat lapel of Rev. Mr. Bethea as an evidence of his love and esteem for the minister who, Mr. Wall declared, had meant so much to him in his early ministerial career. Almost the entire congregation was brought to tears as they witnessed a most unique scene in the pulpit.

While in the city the Rev. Mr. Wall was the guest of Rev. C. B. Way and family at their home on South Robbins street. During his pastorate in Shelby Rev. Mr. Way and Rev. Mr. Wall formed an acquaintance and friendship, Mr. Wall preaching a number of times in the pulpit of the Methodist Protestant church at Shelby.

Siler City.—We are very sorry to report that our pastor was unable to fill his appointments last Sunday on account of sickness, but we are glad to say at this time he is improving rapidly. Yet Mrs. Dixon brought to us two splendid messages, and we feel spiritually blessed by having heard them.

Miss Minnie Cooper and Mr. J. A. Cooper have received their Sunday school certificates and pins. This makes a total of six who have received their certificates and pins this year. We are quite sure there will be more presented soon because we now have a nice comfortable church since it has been underpinned and another heater added to our heating system, and cold weather will not interfere with our Sunday school work.

We hope to have the pleasure of having our former pastor, Rev. F. L. Gibbs, with us during the Christmas holidays.

Our Christmas pageant, "At the Door of the Inn," will be given next Friday evening, De-

cember 23rd, at 7:30. This pageant has been well prepared by the following committees: Mrs. Dixon, chairman, Mrs. C. E. Brady, Mrs. Duncan Welch, Miss Flossie Siler and Miss Sallie Smith. We feel sure a large number will be present Friday night to see this pageant.

At the time of this writing little Charles Reitzel Stone is sick, but we hope he is improving.

With very best wishes from the Siler City M. P. Church to the Herald and its readers for your happiness during the Christmas Season and the coming New Year.

PEARLIE MOORE, Reporter.

Asheboro.—At the eleven o'clock service Sunday Miss Thelma Henley and Mr. Howard Craven joined the church by letters. We are glad to have these young people come into our membership.

The Vesper service was very well attended, after which the Christian Endeavor Societies met for a short program. The choir is doing extra work on the Christmas music, as the choir will be in charge next Sunday at the Vesper service. On Saturday evening at 7 p.m. there will be a community Christmas tree. The tree will be planted on the vacant lot next to the Post Office Building and representatives from all the church choirs will sing the Christmas Carols.

EXIE CALICOTT, Reporter.

Pleasant Grove.—Our church Brotherhood met in the home of Brother Z. B. Morris on Saturday night, December 17, to celebrate its birthday. One year ago Brother Morris invited the brethren of the church to his home and gave them such a bounteous supper which all enjoyed so well, it was decided to meet again. This was the beginning of our present organization—now called "Church Brotherhood." I. W. Burton was elected first president and J. E. Veach, Secretary and Treasurer. During the year just closed monthly meetings have been held in the homes of the members. In all the meetings throughout the year a fine spirit of Christian fellowship and brotherly love has existed. This has had a wholesome influence in the solution of all our church problems.

The meeting Saturday night was largely attended; by request of Chairman Burton the pastor presided. The devotional service led by I. W. Burton consisted of scripture reading, songs, and prayer. Then followed the business meeting. First the minutes of last meeting were read and approved and then the roll was called each member present responding by the payment of his monthly dues.

The committee previously appointed to place shrubbery in the cemetery, made a partial report. This committee was continued with J. B. Morris added. The pastor, I. W. Burton, and B. E. Kennedy were appointed a committee to act in place of an "architect." The next matter considered was the payment of the church's college assessment of $70.00. After some discussion the members pledged $21.50 of this amount.

The next item of interest was a call to the dining room. Here we found everything arranged to suit the occasion, and the refreshments served fully met the expectations of all present. This is causing a great deal for all remembered the hospitality of Brother and Sister Morris of one year ago. After eating oysters and other good things for a while, Brother Morris went to the table placed in the center of the dining room and lighted a candle which had been placed in the centre of a large cakke—this one candle representing the age of the brotherhood. He then made a few explanatory remarks and called on president I. W. Burton to cut the cake. Assisted by Mrs. B. E. Payne he soon had the cake ready for use. Following this came a period of speech making. I. W. Burton, Z. B. Morris, Superintendent I. A. Teague, Geo. L. Hilton, and I believe about every one present made short appropriate talks. We then returned to the reception room and proceeded to close after electing the following officers, viz: I. W. Burton, President; Z. B. Morris, Vice-President; J. E. Veach, Secretary and Treasurer; C. C. Payne, Brotherhood Reporter.

Next meeting to be held the last Saturday night in January in the home of Brother S. L. Murphy.

REPORTER.

High Point.—On Sunday morning Dr. Spahr delivered a splendid sermon on "The Lure of Future Joy," basing his discourse on the text from Hebrews 12:2: "Looking unto Jesus, the Author and Finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." He compared human life to a race with heaven set for the goal. Jesus himself is the lure, and challenges the best there is in man to strive for the joy that waits all the faithful. Dr. Spahr pleaded with his hearers to think of the price that Jesus paid for their salvation, and to be faithful unto death, winning the crown that awaits their victory, which will be full worthy of all labor and sacrifice. A lovely duet, "My Faith Looks Up To Thee," was sung by Mesdames J. C. Whitesell and Allred.

At the Sunday evening service the choir rendered the Christmas music, giving three anthems, "Now Once Again," by Fletcher, "Thou Child Divine," Old French, and "The Bell Within the Steeples", by Praetorius. Rev. Paul S. Kennett brought a beautiful Christmas message from Isaiah 9:6; "For unto us a child is born, unto us a son is given; and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace." This beautiful music and appropiate message were enjoyed by a large congregation.

The three Mission Circles met Monday afternoon at 3 o'clock in the following homes: Circle No. 1, Mrs. L. J. Diffee, chairman, with Mrs. R. T. Pickens, 704 W. Broad street, nine present; Circle No. 2, Mrs. J. H. Walker chairman, with Mrs. H. U. Oakes, 220 Montlieu avenue, 10 present, and Circle No. 3, Mrs. H. A. Moffitt, chairman, with Mrs. E. L. Douglas, 611 Montlieu avenue, with 12 present.

A delightful Tea was given last Friday afternoon by the Home Economics Department of the College. Delicious refreshments prepared by the members of the Cooking Class were served, and beautiful dresses and articles of wearing apparel made by the Sewing Class were on exhibition. This display was most creditable to the teacher, Mrs. M. B. Street, and this Department is one of the most worthwhile at the College. Mrs. Moseley's Art Class also had a very creditable display of pictures in oil, and the china painting was particularly lovely. Much favorable comment for both these departments was heard on every hand.

A fine "Dixie Endeavor Day" program was given by Christian Endeavor Society on Monday evening, December 15th, and a good offering was received. Last evening a Christmas social was enjoyed and presents exchanged. Miss Grace Koontz was the leader and the Topic discussed was, "God's Kindness and Our Own."

The Christmas entertainment will be given next Friday evening, December 23rd, and a capable committee is working on the program. A treat will be given to the younger members of the Sabbath school.

The good news that Captain A. M. Rankin, continues to improve comes from Charlotte Sanatorium. He is greatly missed at church services, and we are hoping to see him back soon after Christmas.

We are much gratified to learn that Dr. A. A. York, who has been suffering from an attack of bronchial pneumonia, is improving. We are also pleased to announce that Mrs. W. P. Pickett is able to be up and about the house.

Classes at High Point College are closing today for a recess of two weeks. Many members of the Faculty will spend the holidays at home here. Miss McIntyre will go to Asheville to visit home folks, and Miss Mabel Williams to Greensboro. Professor and Mrs. C. R. Hinshaw and children will spend the holidays with Mrs. Hinshaw's parents in eastern North Carolina.

We are extending Christmas gretings and all good wishes to the Herald editor and forces and to all its readers throughout the state, and may every heart be overflowing with the peace and joy "that passeth all understanding."

Enfield, N. C.—First quarterly conference will convene at Enfield Friday before the second Sunday in January at 2 p.m.

J. C. AUMAN.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$181,566.99
No receipts since last report.	

Endowment Insurance Fund

Amount previously reported	$8,937.21
J. L. Pool	20.00
Philathea Class Mount Pleasant Church	5.00
	$8,962.21

J. NORMAN WILLS, Treasurer.

HERALD SUBSCRIPTION RECEIPTS

Rev. E. A. Bingham, $1.50; Rev. R. A. Hunter, $1.50; Rev. O. C. Loy, $6.00; Rev. J. A. Burgess, $1.50; Rev. J. E. Pritchard, $3.75; Rev. C. E. Ridge, $1.50; Rev. M. P. Chambliss, $10.50; Rev. B. M. Williams, $4.50; Mrs. L. W. Causey, $3.00; Mrs. S. M. Hornady, $5.00; Mrs. H. C. Nicholson, $3.00; Mrs. D. I. Offman, $3.00.

—We thank the boy of twelve for his Christmas poem. If our columns were not so crowded, we would print it. Let this boy keep on reading good books and thinking about what he reads, sees, and hears, and he will be able to write much better than he can now.

BOOSTER RALLIES

December 16, 1927

Dear Fellow-Workers:—

We are arranging throughout the denomination during December and January a series of Booster Rallies, giving information concerning the plans for our Quadrennial Young People's Convention to be held in Baltimore, May 10-15, 1928, and presenting other phases of our denominational program of Young People's Work.

For the North Carolina series, we have been able to secure as the principal speaker Rev. F. L. Gibbs, of this Conference, who has recently been employed as Associate Secretary of the denominational Board of Young People's Work. I am sure that you agree that we could not have chosen a leader better fitted for our work than he. His message is always uplifting and challenging to young people and his vision of the field of religious Education is most helpful to all with whom he comes in contact.

He is to give this Conference the following dates, Monday, December 26th, to Sunday, January 1st, inclusive. Since this is so near the holidays, we realize, of course, that it is not just the best time to arrange them, but it was the best we could do in view of the large number of such meetings that had to be arranged throughout the denomination. I am sure with the proper boosting, we shall be able to have a large number of young people and their friends in attendance.

The Schedule as worked out for this Conference is as follows:

Monday night, December 26th—Concord M. P. Church, Concord, N. C.

Tuesday night, December 27th—Asheboro M. P. Church, Asheboro, N. C.

Wednesday night, December 28th—First M. P. Church, High Point, N. C.

Thursday night, December 29th—Calvary M. P. Church, Greensboro, N. C.

Friday night, December 30th—Burlington M. P. Church, Burlington, N. C.

Sunday morning, January 1st—Henderson M. P. Church, Henderson, N. C.

Sunday night, January 1st—Enfield M. P. Church, Enfield, N. C.

Will you please announce these meetings in your services between now and the dates given, and your young people and all others interested in young people's work to atend the one nearest them? We are anxious to reach the largest number possible for these vital messages concerning our work. Let's make it a real series in a sure-enough holiday spirit!

Thanking you, and with heartiest greeting for the coming happy season, I am

Yours in His service,
LAWRENCE LITTLE.

P. S. All night meetings at 7:30 p.m.

CHRISTIAN ENDEAVOR

Topic for December 25.—What Does Christmas Mean to the World? John 3:16; Luke 2:8-11.

Topic for January 1.—What are the Values of Daily Devotions? Ps. 40:1-8.

SUNDAY SCHOOL

Lesson for December 25.—Christmas Lesson. Luke 2:1-20.

Lesson for January 1.—John the Baptist and Jesus. Mark 1:1-13.

BUDGET RECEIPTS

Report No. 3, from Treasurer Idol, lists the following charges with their payments:—

A. C. B.

Liberty and Siler City	$70.00

G. C. B.

West End	$20.00

College Assessment

English Street (in full)	$ 40.00
Granville	68.90
West End	8.00
Henderson (in full)	115.00
Haw River Mission (in full)	10.00
Yadkin College (in full)	5.00
Liberty and Siler City	26.00

It will be noted that we are listing seven charges this week that have not reported before, and that four of them are out on the college assessment. We are grateful to Liberty-Siler for this generous A. C. B. remittance, and also to West End for their start on the G. C. B.

Let us have this list growingg rapidly. There is pressing need for these funds. Receipts on A. C. B. are still far short of conference current expenses. We are sure that all charges will find it well, from every view point, to press collections NOW. If you get ahead now on your budgets, collections for the remainder of the year will not be so difficult. We hope to have a number of new charges to add to the list in our first January report. Thank you, brethren.

S. W. TAYLOR.

A SURPRISE

Surprises come at different times and in different ways, but the one the writer wishes now to tell about took place on Thursday night, December 15th, when a number of the good people of Kernersville came to the apartment home of pastor and wife, smiling with bundles and packages to make us smile too.

Somehow they had learned that the above named date was the writer's birthday, and that may in some measure, account for the fact, that a dark rainy night did not keep them away. Today, Friday, four other families remembered us with an additional number of packages. Since our return some members of the country churches have made us smile by giving us good things also.

Mrs. Lowdermilk joins me in thanking all who have so kindly remembered us. We also trust that the coming holidays will bring much joy and happiness to every home on this charge.

E. G. LOWDERMILK, Pastor.

—The Redlight business, where tolerated in a given community, acts as a magnet to draw to that center the criminal element from a wide region. It bears always a close alignment with violations of the narcotic, liquor and gambling laws. It is the source of underworld graft with which some communities are continually reeking. And, unlike most crimes, is a festering sore for the spread of loathesome disease. Two weapons for its successful combat have been proven effective: Deportation and Padlocking. Where these weapons are aggressively used the underworld has little left to stand on.—Edwin E. Grant.

—Rays of sunlight passing through a fishbowl burned a hole in a rug which smouldered, flared into flame and started another home fire.

IN BIBLE LANDS TODAY

A Golden Rule Sunday offering of $65, contributed by boys formerly in Near East Relief orphanages in Palestine but now earning their own living, has been sent to aid flood sufferers in the Mississippi Valley and in New England.

At Leninakan, Armenia, several hundred guests ate a Golden Rule Sunday dinner with the 8,000 orphans still in the care of Near East Relief. These included representatives of the government and other prominent organizations. On Sunday evening the government officials invited the American Relief Workers to a dinner in their honor and announced gifts "to assist homeless children in any area under the direction of Near East Relief." These gifts included 500 roubles from one organization, 1,500 from another and 3,000 from another. All officials showed a spirit of hearty cooperation and appreciation of the services of the American Relief Workers in their country.

The service of Miss Alice Carr, a nurse who has been for the past four years connected with Near East Relief, has been loaned by that organization to Turkey, and is now supervising Public Health work in Smyrna. She reports that one clinic shows a reduction in infant mortality from 70 percent to one percent. Miss Carr is the first Public Health nurse in Turkey.

Hagop Mardrosian, an orphan boy artist from the Juniyeh Orphanage of Near East Relief, now twenty years old, has been entrusted with the task of completing the work of his master, a famous Italian painter, in the Cathedral at Tripoli, Syria. The work was left incomplete by the painter's failing health. 36 of the 60 large paintings in the cathedral are the work of the boy's brush, and at the end of a year and a half he has been granted a certificate of honor for the excellent work, by the Trustees of the church.

17 girls, graduated the past summer from the sewing school of the Tiflis Orphanage, were granted certificates of proficiency in making measurements, cutting, fitting and completing garments, when examined by the Commissariat of Education and representatives of the Dress Makers Union of Georgia. One was selected as a teacher for the government trade school, and another for the Tiflis public schools. All others have been provided work sufficient to earn a living.

—A fiendish crime is reported from Los Angeles, California. A twelve-year-old schoolgirl was kidnapped and held for ransom. When the ransom was paid the mutilated body of the girl was delivered to her father, the legs and arms having been cut off. The city and state are greatly aroused and every effort will be made to find and punish the criminal.

—High Point College will be represented in the Student Volunteer convention in Detroit by Miss Mary Young and three students, Messrs. Carroll and Braxton and Miss Anna Livengood.

—California's vice problem is declared to be mainly one of immigration restriction. The old time American stock is practically never found as defendant in criminal cases involving vice exploiters.

—Ford's paper, The Dearborn Independent, will be discontinued at the end of the year.

IN HONOR OF THE DEAD

Burton

Jacob A. Burton, son of John V. Burton and Elizabeth Burton, was born in Davidson county about three miles west of High Point, July 19, 1856, and died at his home near the place of his birth December 10, 1927.

July 19, 1888, he was married to Miss Emma May Charles, of Forsyth county. To this union three children were born, two sons and one daughter: H. L. Burton, now of Charlotte, A. G. Burton, who lives with his parents, and Mrs. Berthea May Wheeler of High Point. Surviving are also one sister, his wife, and three grandchildren.

When a young man he made a profession of religion at Mt. Pleasant, but never joined any church. He was one of the best known farmers of this section, and a highly respected citizen. The large congregation that assembled at his home for the funeral was evidence of his popularity as a citizen.

No one feels the force of a stroke like this so strongly as the wife and children. And as we looked into the faces of the large crowd that had assembled and beheld the beautiful flowers that were spread on and around the casket, we were made to feel that his friends were many. To his companion and children who feel so deeply grieved, we would say, Look to jesus and on him place your troubles and he will help you bear them.

Funeral service was conducted in the home Sunday afternoon by the writer, assisted by Rev. H. C. Byrum, pastor of Calvary M. E. church, of High Point. Burial took place in Oakwood Memorial Park cemetery in High Point.

GEORGE L. REYNOLDS.

Morris

William Thomas Morris died December 7, 1927, aged 76 years, two months and 26 days. He was married to Joicy Loflin about 55 years ago. To this union were born the following children: Mrs. Tom Peters, of Lexington, Mrs. John Riley Lanier of Thomasville, Mrs. S. A. Lanier of Handy, Mrs. John Frank Cranford of near New Hope church, and Mrs. Robert Skeen of Handy, Charlie, the only boy, died in infancy.

He leaves to mourn his departure his wife, five children, seventeen grandchildren, and eight great-grandchildren. Three brothers, J. C. Morris of Denton, B. E. Morris of Handy and A. J. Morris of High Point, and five sisters, Mrs. Frank Stout of Denton, Mrs. Nann Ward of Denton, Mrs. Mat. Johnson of High Point, Mrs. Julius Nance of High Point and Mrs. Maberry Russell of Compler.

Brother Morris was a good man. He was converted in early life and joined Lineberry Methodist Protestant church of which he was a faithful member.

Until feeble health would not permit him to attend church you could always find him in his place.

He was faithful as a husband, dutiful as a father, kind as a neighbor, consistent as a Christian, and was held in the highest esteem by all who knew him. And it can truthfully be said he was a friend to all mankind.

The funeral was held at Lineberry church by the pastor, assisted by Rev. J. W. Hulin, a former pastor, and Rev. E. A. Bingham, and Rev. J. L. Trollinger. A large crowd attended the funeral. His passing removes from us a highly respected Christian citizen. The church and community feel very keenly the loss.

The bereaved ones have our sympathy.

C. E. RIDGE, Pastor.

Clodfelter

A tribute of love from the Ladies' Aid Society, church and Sunday school of Bethesda, North Davidson circuit, to the memory of Mrs. W. J. Clodfelter, who fell asleep in Jesus October 25, 1927.

Aunt Molly, as we were used to calling her, was one of our charter members of our Society. One of the most devoted Christians, always loyal to her Master. He came first in all her plans of life.

She was interested in all church work, but for the last year has been denied the privilege of activity with us on account of her failing health, yet she was always ready to encourage us by her prayer.

We have lost a dear friend, and a kind neighbor, and her children have lost one of the dearest mothers, and her husband, a dear companion, but be not grieved, for sooner or later we must all cross the silent river never to return, but in the golden summer of another life, we shall all meet in that sweet reunion, where parting is unknown.

Therefore be it resolved that we, the members of the Aid Society, ever remember her beautiful Christian character, and that we emulate her examples in our lives by manifesting her sweet spirit of resignation and obedience to the Father's will at all times; that we extend our deepest sympathy to her husband, children and grandchildren, and commend them to the care of One who doeth all things well.

Resolved that a copy be sent the family, and one be sent to the Methodist Protestant Herald for publication.

MRS. C. M. YOKLEY,
MRS. E. A. CLODFELTER,
MRS. D. D. BRINKLEY.

Stimpson

Died at Buckingham, Va., Saturday, November 26th, 1927, Mrs. Martha Annie Hampton Stimpson, the beloved wife of Rev. T. H. Stimpson, pastor of West Buckingham charge, Farmville District, Virginia Conference of the M. E. church, South. Mrs. Stimpson was the daughter of Mr. and Mrs. Thomas Davis of East Bend, N. C., where she was born March 16th, 1862. She professed faith in Christ at the age of twelve and connected herself with the Baptist church at East Bend, afterwards joining the M. E. church with her husband of which she was a consistent member till the day of her death. She was married September 15th, 1878; to this union eleven children were born; eight still survive—Mrs. C. C. Matthews, Siloam, N. C.; Mrs. W. S. Allred, Mt. Airy, N. C.; M. R. and T. G. Stimpson, also Mrs. S. A. Hauser of Farmville, Va.; Mrs. S. M. Needham, Shelby, N. C.; Mrs. T. A. Williams, Glen Raven, N. C.; Mrs. Willie Shephard, Buckingham, Va. There are thirty-six grandchildren and one great-grandchild. This good woman lived a beautiful Christian life. She was a great sufferer, being an invalid for several years. She went to church as long as she was able, always trusting in her blessed Saviour. May her children always remember their mother's prayer and when tempted, may they ever look to her Saviour for help, who took her home where a crown of righteousness was awaiting her. May the grace of our gracious Heavenly Father whom she loved and served comfort and sustain the broken-hearted husband and children and other grief-stricken relatives and may we so emulate her sweet life and live so close to the Lord that some sweet day we will meet where partings are no more.

Funeral services were held at Trinity church in Buckingham where she held her membership and of which her husband is pastor, on Monday, November 28th, conducted by her Presiding Elder, Rev. R. H. Potts, and her remains were interested in the family plot at Antioch church in Cumberland county, near Farmville, Va.

Dearest mother we give you up,
Though shed we many a tear.
We little thought when last we met,
The parting was so near.

Yet when we think that God knows best,
We try our tears to dry,
For well we know, if we are faithful,
We shall meet you by and by.

She faded as a gentle flower;
Love ones saw that she must die.
Her aching form returns to dust,
But her home is in the sky.

Her earthly trials are over.
No more she'll feel a pain.
No more she'll know a sorrow,
But with Jesus she will reign.

One by one we're called away,
And our bodies return to clay.
One by one we shall see Jesus
And dwell with Him for aye.

ONE WHO LOVED HER.

Holt

Mrs. Josephine Thompson Holt died at her home in Graham Tuesday, November 22, 1927.

She was born August 22, 1854 and was married to Isaac Holt September 20, 1874.

Mrs. Holt had been in declining health for several months, but a fall which she received a short time ago, breaking a limb, hastened the end.

She had been a faithful member of the Methodist Protestant church of Graham.

The funeral service was held at the home Wednesday, November 23, at 3 p.m., conducted by her pastor, Rev. D. R. Williams, assisted by Revs. S. W. Taylor of Greensboro, L. W. Gerringer of Burlington, and W. E. Harrop of Graham. After the services at the home, interment was in Providence cemetery. The following grandsons of the deceased were active pall bearers: Paul and French Holt, of Saxapahaw; Edwin Moore and James Rogers, of Burlington; Glenn Anglin of Durham, and Don Holt and Hal Anglin of Graham. The flowerbearers were the remainder of the grandchildren: Ruth, Blaine, James, S. S., Jr., Fay, and Nina Holt, John Jr., and Mrs. Glenn Anglin, Margaret, Max, Wilson, and Paulette Rogers, Mrs. Reid Maynard, Winell Courtney, Nell Holt, and Mary Tome Hughes.

The large attendance at the funeral and the lovely floral tribute showed in what high esteem Mrs. Holt was held by her relatives, friends, and neighbors.

She is survived by her husband, Isaac Holt, of Graham, and the following children: Mrs. J. E. Moore, and Mrs. J. G. Rogers, of Burlington, Mrs. J. M. Anglin, S. S., J. W., R. J., J. C., and C. C. Holt of Graham, and T. M. Holt of Salisbury.

D. R. WILLIAMS.

—R. W. H. Stone, prominent citizen of Greensboro's suburbs, and president of the N. C. Farmers' Union for years past, was stricken with paralysis last week in Raleigh and died on Sunday morning. His funeral was held in Grace church, Greensboro, Monday afternoon, conducted by Dr. Spahr, assisted by Rev. R. J. Tamblyn and Rev. W. F. Kennett. The deceased was a member of Grace church. Brother Kennett gave a sketch of his religious life and of the efforts of his sainted mother to bring him to salvation in Christ. Brother Stone was a quiet, thoughtful man, and a man of unusual intelligence. His superior knowledge and ability among the farmers won their confidence in his leadership and they elected him president of the Farmers' Union and kept him in the position. Just before the fatal stroke came he had asked to be relieved. Death brought him the release that they were unwilling to grant. He leaves besides his wife, one son and three daughters, two brothers, one of whom is the well-known and highly esteemed Brother J. M. Stone, also of Grace church.

CURRENT CALIFORNIA HISTORY

The Los Angeles Tidings of October 7, 1927, says:

"Archbishop Hanna discussed the Immigration Problem of the Pacific with particular relation to California. He reminded his hearers that the great numbers of citizens of Latin race and parentage scattered up and down the California coast together with the great influx of Mexicans, Latin partly by race and entirely by culture, presage a peaceful entrance during the generations to come into the possession of this fair land. The wisdom of this prediction is borne home by the realization of the fact that homeloving, prolific peoples, among whom motherhood still remains in horror, are in presence of a race that are permitting the home to crumble about them, who shrink from the duty of child-bearing, and who are raising a generation of weaklings by showering sickly sentimentality upon carefully limited families of pampered darlings. To the strong shall be the victory, to the courageous the possession of the land. Indications are that, as the Archbishop says, the sons of Italy and Portugal and Mexico will hold the place of pride and power in the California of tomorrow."

—A German newspaper tells of a carnivorous cow found near Bremen. Discovering a crate of geese standing before the barn, the cow dropped the hay she was chewing, edged her way to the crate, and had devoured five geese before the farmer noticed what was happening.

—The half-cent of 1796, the rarest of all United States copper coins, has brought as much as four hundred dollars at a public sale.

Woman's Missionary Department

Miss Esther Ross, *Editor*
Miss Mary C. McCulloch, *Assistant*

Address matter for immediate publication in this department to Miss Mary C. McCulloch, 1705 Asheboro Street, Greensboro, N. C.

ASHEBORO MISSIONARY SOCIETIES MEET

The Woman's Foreign Missionary Society and the Home Missionary Society of the Methodist Protestant church of Asheboro held a joint meeting, as is customary at the Christmas season, at the home of Mrs. J. S. Lewis, Monday afternoon, December 12th. A splendid program was rendered.

Mrs. Lewis conducted the devotionals, reading the Christmas story as related in Luke. After the singing of Christmas carols by the members present, a short busines session was held for each society. Following this, Mrs. John Swain gave an instructive report on the work of the Foreign Society, discussing briefly the various interests in each of the foreign fields where the society is helping support missionaries. Miss Enolia Presnell then very impresively, told a beautiful Christmas Story, portraying the birth of the Christ child, and Mrs. Mae Ridge sang one of the old, familiar carols, telling the story in song of God's wonderful Gift to the world. Next on the program was a report on the home missionary work by Miss Lollie Jones. She gave an interesting account of the institutions, which are being helped by the home missionary society, among which are the M. P. Children's Home at High Point, the Alvin Drew school at Pine Ridge, Kentucky, and the Pittsburg Mission at Pittsburg. After this, Miss Kate Bulla read Amos R. Well's story, "The Gift Scale," which displays the idea of the giving of Christmas presents and the spirit in which they should be given. Mrs. H. W. Walker and Miss Fern Way concluded the program by singing a lovely duet, accompanied at the piano by Mrs. Garland Pritchard.

The hostess, assisted by Mrs. Lacy Lewis and Miss Enolia Presnell, then served delicious refreshments, consisting of fruit salad, saltines, assorted sandwiches and hot coffee.

MRS. JOHN SWAIN,
Corresponding Secretary.

The missionary programs for Juniors are now out. They are fine. Please let Miss Pearl McCulloch, secretary of Literature, know if you want a copy.

—The year 1927 will be long remembered in the united States as a year of terrible floods. The Missisippi flood this year was the greatest flood disaster in the history of the United States. Now, the New England States are counting the cost of the most disastrous flood in their history.

—The Woodland Park Presbyterian Intermediate Christian Endeavor Society of Seattle, Washington, recently held a Parent's night. The parents were the guests of the society. A short play and musical program were followed by an explanation of the society's purpose and program.

MARRIED

Glasgow-Barnes

On the eve of Dec. 13 at the home of Mr. and Mrs. J. B. O'Briant, Rosemary, N. C., Mr. A. S. Glasgow and Miss Fannie Barnes were married. Rev. J. B. O'Briant officiating.

Mr. Glasgow is a splendid citizen of Winston-Salem , N. C. and Mrs. Glasgow is one of the best girls of Littleton, N. C. A fine church worker. They will make their home in Winston Salem.

Corinth M. P. church will greatly miss Mrs. Glasgow as she was a most loyal and faithful member.

J. B. O'Briant

White-Ward

On Wednesday evening, November 30, at seven-thirty o'clock the home of Mr. and Mrs. W. L. Ward of Asheboro was the scene of a beautiful marriage when Mr. Frances White claimed Miss Rufine Ward as his bride. The home was beautifully decorated for the occasion and everything looked lovely. The ceremony was performed by the writer in the presence of several friends of the family and relatives. Mrs. White is the youngest daughter of Mr. and Mrs. Ward and is a fine young woman. She was educated in the Asheboro public schools and Western Maryland College. She is deservedly popular here with a large circle of friends. Mr. White is from Archdale in the upper part of Randolph County but has lived in Asheboro some years where he is manager of the Capitol Theater. He, too, has many friends here.

Immediately after the ceremony the happy couple left for a motor trip to Florida. We are especially glad that they will make their home in Asheboro.

J. E. PRITCHARD.

GOD, LET ME GIVE

God, let me be a giver, and not one
Who only takes and takes increasingly.
God, let me give, so that not just my own
But other lives as well, may richer be.

Let me give out whatever I may hold
Of what material things life may be heaping.
Let me give raiment, shelter, food or gold
If these are, through thy bounty, in my keeping.

But greater than such fleeting treasures, may
I give my faith and hope and cheerfulness.
Belief and dreams and joy and laughter gay,
Some lonely soul to bless.

—Mary Carolyn Davies.

—Magnets seven feet long are to be hung under state highway trucks in South Dakota in an effort to clear the roads of bits of metal that might puncture tires. In a test run of 20 miles such a magnet picked up 300 pounds of iron and steel scraps.

—The Department of Commerce announces that, according to the returns received, there were, in 1926, in the United States, 19 churches of the Church of God as Organized by Christ with 375 members, as compared with 17 churches and 227 members reported in 1927.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.

Price $1.50 a year, payable in advance.

Papers are discontinued on expiration of the term of subscription. However, subscribers who request it will be marked on our books as "regular," their papers to be continued and payment to be made as near the beginning of the year as convenient.

Subscribers can remit directly or hand their money to pastors, who act as our agents in the field.

In directing change of address, give the old address as well as the new. In renewing, give the same initials as before.

We cannot often supply back numbers.

We acknowledge receipt of money on subscription account by changing the date on the label. If this is not changed within two weeks after your money is forwarded write us.

Entered as second-class matter at the post office at Greensboro, N. C.

Our Children's Home

Offerings by Churches and Individuals

Bethesda, Halifax Circuit, $1; Haw River Mission Church, $4.10; Mill Grove, Midland, $3.20; Union Grove, Union Grove, $1.75; Miss Blanche Foster, Sheepshead Bay, N. Y., $5; Mrs. C. F. Fox, Siler City, $1; Friendship, Haw River, Mrs. M. P. Fausette, $1; Mrs. D. T. Gaddy, Sunday Eggs, $1.20.

Offerings by Sunday Schools

Pleasant Grove Station, $5.25; Mitchells Grove, Guilford, $1; Liberty, Siler City, $4; Mt. Lebanon, Randleman, $30; Hickory Ridge, Forsyth, $5.51; Bethesda, North Davidson, $5.35; Reidsville, $9.25; Canaan, Denton, $1.63; Roberta, Miss Bible Class, $5; Loves Midland, $2.40; Shiloh, Randolph, $3.01; Lebanon, High Point, $7.60; Bethany, Randolph, $1.75; Bethel, Randolph, $4; Pleasant Union, Mt. Pleasant, $1.20; Concord, $25; Calvary, Greensboro, $15.11; First Church, Charlotte, $13.81; Worthville, Randleman, $1.63; Porter Station, $3; Mrs. Otto Reeder's Class, Lost Creek, W. Va., $5; Winston-Salem, $10.03.

Thanksgiving Offerings

Mr. and Mrs. A. B. Thompson, Graham, $10; Shoals, Pinnacle, $16.25; Mebane, $16; New Hope, Vance, $10.50; Littleton Charge, Church not named, $12.35; Fairfield, Kannapolis, $4; Ladies Aid, Mt. Lebanon, Randleman, $15; Yarborough Chapel, Cross Anchor, S. C., $3.45; Mathews Chapel, Greenville, $8.50; Julian, Tabernacle, $8.90; Mrs. T. F. Humphreys, Wentworth, $1; Burlington, First M. P., $77.60.

We have received a few nice Christmas boxes as follows: Two nice boxes of various kinds of merchandise, from the W. H. M. S., of Lost Creek, W. Va.; a nice lot of gingham from the Deep River Mfg Co., Randleman, N. C.; quite a large box of gifts for the children, from the Y. P. D. Sunday school class, Lycoming, N. Y.

The Enfield Ladies' Aid recently remembered our little Sam Cable with a check for $5.70.

Our Thanksgiving Offerings are still coming in slowly, for which we are glad indeed.

We wish to thank all who had part in the above contributions in anyway.

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Correspondence solicited.

R. M. ANDREWS, *President*

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WANTED

The printers of THE HERALD use quantities of old cotton rags. If you have any on hand don't throw them away or burn them. Bring them to THE HERALD office and cash in on them. Asheboro Street at Trinity, Greensboro, N. C.

Our children had a wonderful time during the Thanksgiving season, and they are expecting, and looking forward to the Christmas season with much joy, and I am sure you are all having a part in making this possible.

Wishing you all a merry Christmas.

E. F. ALLMAN, Superintendent.

—Dr. Lambert's car, parked in front of his house in Asheboro, was recently visited by a thief who took medicines and instruments. It is supposed that he was seeking dope.

—Charles Lindbergh's mother, who is a teacher in Detroit, is on her way by airplane to join her son in Mexico for a few days of the vacation.

—Snow ten or fifteen feet deep forced tourists in upper New York state to leave their cars in the road and seek shelter for themselves.

—Keith Harrison, a science student in High Point College, has been chosen to represent the student body at the meeting of the American Scientific Society in Nashville, Tenn., December 26.

—A sea disaster is reported. A submarine ship has gone to the bottom with more than fifty men imprisoned. Efforts are being made to rescue them, but there is little hope.

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—Work on the new First Presbyterian church in this city is expected to begin soon. The site chosen is on North Elm Street.

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

VOLUME XXXIV GREENSBORO, N. C., DECEMBER 29, 1927 NUMBER 8

Pres Elderdice 5dec8 Westminster MD

Our Covenant With Annual Conference

Thirty-three years ago when the publisher of the Methodist Protestant Herald, at the request of the president of the Annual Conference and other leading members of the church, returned to North Carolina to engage in the publication of a conference organ, he did so, first on the condition that ministers pledge their individual co-operation, and secondly, on condition that the Annual Conference as a body enter with him into a covenant of co-operation. This covenant was cordially entered into, the publisher agreeing to be responsible for the publication and the Conference agreeing to do the field work involved in canvassing for subscribers.

In the years that have elapsed since that time the Herald has lived and done its work in the measure in which it has done it because the Annual Conference has been true to its covenant. The editor has been heartened all the time by the assurance that the brethren were with him. Even when resources were inadequate we have believed on and labored on. Without this faith and the determination that accompanied it, the burden of publication might have been laid down any year with the plausible excuse that conditions were unfavorable. But the moral obligation of the enterprise and the support of the Annual Conference have given the needed momentum and the publication has continued for a third of a century.

It is gratifying to us to reflect that it is no longer necessary to appeal to the Annual Conference to become responsible for the field work. It has come to pass that each year the Conference reaffirms its devotion to the Herald without a hint from the publisher and provides a plan for effective canvass for subscriptions. The last Conference at Asheboro through its committee on the Conference organ gave careful attention to this matter. The committee's report was adopted, involving the appointment of the month of January for special work in the effort to reach assigned goals. This list of goals we will publish next week. The reaching of these goals would result in a considerable increase in the total circulation. The plan divides the responsibility for its successful working between the pastor and the delegate to the last Conference. Pastors will therefore feel free to call upon delegates for their co-operation in planning for the canvass and in carrying out the plans laid. In the years gone, many of the most successful pastors in this part of their work have chosen to do all the work themselves. But we have thought that they would have been even more successful had they called to their assistance some of the laymen or laywomen. With a layman to assist the pastor in planning and others to assist in execution of plans we shall hope for unprecedented success.

The natural goal is a paper in every home. This has been reached by one or two small churches for a short time. What a church would our church be if we could report that every family is taking and reading a church paper. The nearer we approach to that ideal, the more hopeful the situation becomes.

If from this end of the line we can help by sample copies or otherwise any pastor in reaching his goal we shall be glad to help. The goals will be reached when to present subscribers new ones to the requisite number are added.

Goes Home on Christmas Night

Rev. D. A. Braswell was seriously afflicted last summer and operating surgeons found a cancerous condition which they could not cure. He was not told of his condition and for a time hoped for recovery. But for weeks past his state has been such that the end would not have been surprising any day. But he lingered on until the holy Christmas Day came, and then our Father called him home. Last Sunday night his friends announced that he had passed away. While the air was filled with songs of rejoicing over the world's New-Born King, the spirit of Brother Braswell ascended to God. What a relief to him! Oh how he had suffered! Months and months of suffering. How hard to bear had he not been supported by his faith in God's goodness and His purpose to make our afflictions work out for us a far more exceeding weight of glory.

Brother Braswell's life had been an exceedingly busy one. He was a man of great energy, and this kept him on the go. In labors he was more abundant than most of us. His achievements in the ministry were by no means insignificant. He doubtless erred in judgment sometimes, as we all do, but in spite of his errors of judgment his well-meant efforts were productive of great and lasting good.

He was an outstanding minister in our Conference, and will be missed by us. May his loved ones have the consolation that he himself found in God's great promises.

Paul's Personal Interest in People

Paul was such a scholar and such a preacher that it would not be surprising to find him somewhat weak in the matter of personal interest in people. He had such an interest in man as a race that he might have failed in interest in the individual man. But there is evidence in his epistles that he was strong in his personal-interest proclivities. In closing his letter to the Romans he mentions by name about thirty difference persons and expresses a personal inetrest in them. His letters to Timothy, Titus, and Philemon bear testimony to his thoughtfulness of the individual man. He showed also a personal interest in the spiritual state of governors before whom he was tried. There must have been something very affable and companionable about Paul. Won't it be a privilege when you get to Heaven to hear Paul preach the Gospel as he knows it now and see him live the spirit of Christ as it has been developed in him by this time!

GOD'S MEMORY BOOK

Rev. W. A. Ledford

Moffatt translates Malachi 3:16, "There lies before the Eternal a record of his worshipers." These were the comforting, informing, assuring words of God's Messenger to a people down in the dumps. They were saying, "It is vain to serve God, and to keep his charge." They utterly mistook the nature of God's service, converting it into a mercenary bargain. They worshipped God, hoping thereby to gain worldly prosperity, rather than gain the reward awaiting God's people in the next life. When earthly prosperity was withheld, they charged God with being unjust, and forgetting them in their struggles, troubles and service for Him.

The prophet Malachi borrowed a figure from the Persian kings to assure the discouraged, down-hearted people that God had not forgotten them. The Persian kings kept a record before them of the good deeds of their subjects, as in the case of Mordecai, and rewarded them when occasion presented itself. This book was kept for the advantage rather than disadvantage of the loyal, faithful servants. None of their unselfish, sacrificing services were overlooked in this way.

Both the King James and American Standard Versions translate the phrase, "A book of remembrance," which is comforting, heartening and suggestive. We write down the things we want to keep alive in our memories in such books. Such books occupy prominent places in all our homes. They are shown to the guests and the more important features pointed out and emphasized. Many of these memory books are worn, and soiled on account of long use. If you want to know the value placed on such things, attend an auction sale and let one of the old heirlooms be put up. This same book is described as the book of life, which contains the names of the living—the names of the dead having been blotted out of it.

While the figures of the Persian kings and the city registers are helpful, suggestive in this passage of Scripture; yet, the figure that has gripped more minds and hearts is "Jewels," which are worn for their worth and beauty. God calls the names of those on His memory book, His Jewels or peculiar treasures. Many of the trinkets locked securely in the bank vaults are of little value to the general public, but to the owner they have a peculiar value, because of their history and relations. There is something about those fearing God that makes them very precious to Him.

These poor, short-sighted Jews had not seen the real distinction between the righteous and the wicked. When the day of final Judgment comes, and those fearing God are spared as a man spares his own son that serves him,—placed on the right hand of God, while the wicked are cast into outer darkness, where there is weeping and wailing, the proper distinction can be seen. It may not appear when the fields are white unto harvest, but when the harvest comes with its rewards and punishments there can be no mistake then.

Curtis Bay, Baltimore, Md.

—One morning as I came from Round Top, where I had been in secret prayer, one of my friends who met me stopped in surprise, and asked: "Why, where have you been? What makes your face shine so?" And I wist not that my face shone because I had been with Him.—*D. L. Moody.*

—A good conscience is a continual Christmas.—*Franklin.*

THE CHRISTMAS STORY

There was no room in the village inn
To house the virgin mild,
So in a stable, 'mongst the kine,
Was born the little child.

The babe was wrapped in swaddling clothes
And in a manger lay,
While 'round about His head there shone
A glory bright as day.

While shepherds watched their flocks by night
In fields of Bethlehem,
The angel of the Lord appeared
And told good news to them:

"The babe you'll find in Bethlehem,
With swaddling clothes wrapped 'round,
And in a manger sweet with hay
The Christ-child shall be found."

And as they looked, they saw a host
Of angels in the sky,
All singing praises to the Lord,
The mighty God most high:

"Glory to God in the highest,
Good-will to men on earth;
Rejoice, rejoice, for 'tis the eve
Of the blessed Savior's birth."

The light grew faint and fainter still;
The echoes died away,
And toward the town of Bethlehem
The shepherds made their way.

They came with haste, and found the babe
E'en as the angels said,
The lovely virgin seated near,
Beside His humble bed.

Three wise men of the distant East
Saw in the sky a star,
Whose light of peace and holiness
Did shed itself afar.

"The King is born," the wise men said,
"We must the child behold,
So let us take rich gifts to Him,
Frankincense, myrrh and gold."

On camels richly furnished
They crossed the desert sands,
And, guided by the shining star,
They passed through many lands.

Then in the sky the star did rest;
In went the wise men three
And offered to the Prince of Peace
Their gifts on bended knee.

And far above, the angels watched,
Up in the dark blue sky,
And whispered low the old refrain:
"Glory to God on high!"

—*Marjorie Garth.*

CARE AND ITS CURE

Probably the most prevalent sin of Christians is worry. Yes, worry is a sin; if for no other reason than that God said we must not worry! Read it for yourself in Philippians 4:6: "Be anxious for nothing"—don't worry about anything!

Worry does nobody any good; the word is from the old Anglo-Saxon word which was originally used to describe what a dog does to a rat, "worries a rat," takes it by the throat and shakes the life out of it by degrees! That is what worry does to the one who uses his spare time that way.

Worry is nothing less than fretting at the circumstances in which you find yourself, complaining, unconsciously it may be, of the way God has allowed things to work out for you; you would not have allowed that to happen to someone you loved!

Well, here is the cure for care: Don't worry; tell God! And while you are telling Him, take a moment to thank Him for what He has already done for you; then the peace of God which passeth all understanding shall guard your heart and your thought in Christ Jesus.

Notice this cure for care; it is really very fine. Worry is a matter of thought, isn't it? Well, God says, Don't worry; tell Me. And as you are telling Him and thinking of what He has done for you already—and you have to think to thank, do you not?—He will replace those anxious thoughts with peaceful thoughts, in a way that passeth understanding!

But there is something far deeper and richer than that just here. He promises to guard them, to set a garrison around them, so that no thoughts that should not be there will be able to get in! And most marvelous of all, the garrison is none other than Jesus Christ Himself, for He promises to guard them "in" (not through, as the King James version; the Greek word is *en*) Christ Jesus.

Ah! here is the cure for care; it is to be in Christ Jesus, to have Him all around you, and above you and below you; and for you to be an integral part of Him! You have tried the cure before and found it ineffective; but it was because you were not "in" Him. Abide in Him; then when things come that are likely to worry you, to give you unusual concern, don't worry; tell Him, and He will garrison your thoughts, and give you His peace that passeth all thoughts.—*North Avenue Church News.*

CAUSES OF CRIME

Dr. Schumaker, Superintendent of the Anti-Saloon League for Indiana, discussed the "Cause of Crime" at the recent convention of the League in Washington, D. C. He gave the following seven causes as worthy of special mention:

1. The uncertainty and remoteness of punishment.
2. The foreign complexion of our city population.
3. Too much molly-coddling of criminals.
4. Pistols and other deadly weapons too easy to get hold of.
5. Criminal lawyers of a certain class, including certain judges.
6. The way in which the press plays up crime.
7. Our political system of law enforcement.

Ex-Governor Gifford Pinchot of Pennsylvania, being called to the platform soon after this address, said that Dr. Schumaker had made one important omission. "He should have added another," said Mr. Pinchot—"the lack of determination on the part of authorities to enforce the law."—*L. K. L.*

THE BLIGHT

If the reader travels through the woods anywhere in the Middle Atlantic States—Maryland, Virginia, North Carolina, or in the Blue Ridge and Alleghany mountain region—especially if his journey is in the springtime when the trees begin to be fully clothed with the soft green garments of their leafage, he will be impressed by one thing which he sees. In the midst of this beautiful green forest there stand great skeleton trees, sometimes singly, sometimes in groups of three or four, or even a dozen or more. They are not only bare of leaves but frequently bare of bark, and stand up like the bare bones of a tree rather than its full-limbed and full-leaved form. Or sometimes they are recently dead, and a few withered leaves still cling to their limbs, on which the bark has begun to peel away. If you ask what is the matter, and why all the forest is green and beautiful except these solitary ghosts of trees, the answer will come back: "Oh, that's *the chestnut blight.* It swept through this country several years ago and has completely wiped out one of our most useful species of timber, whose nuts were a joy to the young people in the fall, and whose timber was used for fence rails and fence posts and almost indestructible beams and rafters in barns and outhouses. But something which the learned men call a fungus germ came down here from the North and the chestnut woods have vanished before its desolating march."

The thoughtful student of religion knows that there is a blight of this sort which creeps through the Christian world and leaves many a wreck in its path. It began its march away back in the first centuries of the Christian era. It was then called *Ebionism* or *Gnosticism.* Later down the centuries it turned up again and it was known as *Socinianism.* Somewhat later it appeared in England and was called *Deism.* Then it got across the Atlantic and appeared in New England and was known as *Unitarianism.* And now there is a fresh spread of the blight. It has invaded many institutions of higher learning; it has taken possession of some denominational publishing houses with their Sunday school periodicals; it seems to have entrenched itself in certain misnamed theological seminaries, and is now called *Modernism.* But wherever it has appeared in all the ages, it has left behind it so far as its influence has been unchecked, a lifeless, fruitless form of Christianity, from which the spirit and power and transforming influence have departed.

It takes a scientist with a microscope to analyze and diagnose the chestnut blight, but any man with an open Bible can tell what is wrong with this religious blight that has aimed at the destruction of Christianity ever since apostolic days. The "spore" or hidden germ of this deadly error is found in its opposition to the true divinity of our Lord Jesus Christ, His atoning sacrifice, and His literal bodily resurrection. And the germ usually begins to show itself by a denial of His virgin birth.—*Selected.*

—None can have salvation through faith in the outward Christ who, through continued disobedience reject Him in His inward work of regeneration or purification. This is where so many fail. They would like to have their sins forgiven and be admitted to heaven but would live as they please, and when told they must sell all, must deny themselves, take up the cross and follow Christ in all things, they turn away sorrowful. But there is no other way into the kingdom than by receiving Him who is "The Way, the truth and the life," by obedience to His spirit.—*Anderson M. Barker.*

FROM THE FIELD

I Wonder—

If the day that commemorates His birth really does what it purports to do. There seems to be so little of Christ in Christmas, and the day is so different in spirit and practice from the first Christmas. Instead of our churches being filled with worshipers, the attendance on Christmas Sunday was much smaller than on regular Sundays. There is much meaning and timeliness in the words of Bishop William F. McDowell. He says: "Perhaps one of our highest services in modern life is to recover Christmas for Jesus Christ and His real purpose in the world." However, we do trust that, despite all that goes into the makeup of Christmas that seems foreign to the spirit and purpose of the day, Christ is being honored, and that more and more we may find our real Christmas joy in a closer fellowship with Him.

Sunday morning we were at Grace for Sunday school; at 11 a. m. we worshiped at St. Paul's, and at night, it was our privilege to observe the pageant at Calvary.

Burned

A Christmas card, received December 24 from Brother Anderson, and intended to convey to us the greetings of the season, informed us in a postscript that our Albemarle church had just caught fire and burned to the ground. This faithful band, and their beloved pastor, have our fullest sympathy, and we can but wish that we had a fat pocketbook. It is heartening to hear that they are going right on with their services, and that the church is to be rebuilt at once. This is the kind of courage that always wins. The insurance was not large, but will help. We understand that the amount was about $4,500. We believe that God will prosper them, and we shall pray constantly that His blessings may attend their building program.

Deceased

Sunday night at 12 o'clock we were informed by phone message from Brother Lawrence Little of the death of Brother D. A. Braswell. In company with Brothers Ashburn, Hutton, Moton, and Cassady, a layman from High Point, we motored to Concord to attend the funeral service at 3:30 p.m. Brother Ashburn, assisted by other brethren, was in charge of the service. A full report of the funeral will be given, we presume, by someone from Concord, and details, therefore, will not be attempted here. Brother Braswell was one of our most zealous and tireless workers, and during his long years of service he did much for Christ and for the conference. We shall miss him in our annual sessions, and on the field; but we rejoice with him in the richer inheritance that is now his. Our tender sympathies are extended to the family.

An obituary committee will be promptly appointed.

Conference Programs

At a recent meeting of the Committee Advisory to the President the following program was proposed and agreed upon:

A. C. B.

January, February and March were set apart as Annual Conference Budget Months. During this time, we hope to raise the A. C. B., and get that part of our financial obligation out of the way so as to leave the remainder of the year free for other matters.

Week of Prayer

The last week in February is designated as "A Week of Prayer for Evangelism."

Pastors' Preaching

During the entire month of March all pastors are asked to preach on evangelism and to urge its emphasis in the Sunday school, mid-week prayer meetings, and other church services.

Special Edition of Herald

Sometime in March a special edition of the Herald will be devoted to Evangelism. The editor has very readily consented to this, and will lend his best help in making this issue serve its purpose in the largest possible way.

Methodist Protestant Day

During the early spring—tentative date, fifth Sunday in April—we hope to observe what will be known as "Methodist Protestant Day," at which time inspirational gatherings will be held all over the conference district. A count will be made of the attendance, and it is our hope to have a great host of Methodist Protestants in these meetings. Details are to be worked out and further arrangements made.

Goals

1. CLEAN CHURCHES. Brooms are cheap, work wholesome, and dirt an offense to worship.

2. MARKERS FOR OUR CHURCHES. Why not let the public know that "this church on the highway is a Methodist Protestant church"? Information about markers will be furnished on application.

3. ALL CHURCH AND SUNDAY SCHOOL OFFICERS ELECTED IN OCTOBER, and duly installed before the close of the Conference year.

4. CONGREGATIONAL SINGING, and all churches adequately supplied with standard song books. Every Methodist Protestant church should have a supply of M. P. Hymnals. Certainly!

5. THREE THOUSAND CHURCH PAPERS in circulation. January is Herald Month, as fixed by the Conference. Goals for each charge will appear in the Herald next week.

6. EVERY SUNDAY SCHOOL contributing monthly to the Children's Home.

7. PAYING IN FULL, our $12,000 Centenary Gratitude Gift.

8. SPECIAL ATTENTION TO RURAL CHURCHES, and better organization of rural churches.

9. REGULAR OFFERINGS at all regular church services.

10. THE EVERY-MEMBER CANVASS in every church.

11. EVERY DOLLAR POSSIBLE on the Budgets,—and MORE.

12. PASTORS PAID MONTHLY.

13. ALL POSSIBLE HELP in every possible way for High Point College.

14. OBSERVING THE SPECIAL DAYS, as provided by the General Conference.

15. FINAL PAY-UP DAY, October 21.

16. INTENSIFYING THE SPIRITUAL LIFE of the church.

We most earnestly call upon the church to pray the blessings of God upon these programs and these goals, and to help realize them by zealous, wise, and persistent effort.

Announcements

January 1.—With Brother Cranford at Weaverville; and most likely we shall visit Democrat and Asheville while on this trip.

January 7 and 8.—With Brother Burgess. Preaching at Center, 11 A. M., and quarterly conference following at 1:30, January 7. Sunday, January 8, preaching at Center 11 A.M. and at Bethel 3 P. M.

January 10.—With Brother Furr and the North Charlotte people. (This is tentative.)

January 15.—With Brother C. H. Whitaker and the people of West Forsyth. Quarterly conference at Tabernacle church, 2 P. M.

With deep and abiding concern for every member of the Conference, every charge, and every conference interest, and with unfailing prayer for the benedictions of our great Head to be upon us all, I am,

Fraternally,
S. W. Taylor.

P. S.—The financial report for November and December will appear next week. S. W. T.

CHRISTMAS IN THE HEART

I may not hear the angels sing
As shepherds did of old;
I may not see the Christ-child King
As men who brought their gold.
Yet Christmas comes within my heart
As silent as the snow,
And Christ for me becomes a part,
Until my soul's aglow.

The heavenly star I may not see,
As wise men saw that night,
Nor may I in the manger be
Where blazed the glorious light,
But on my pathway shines a star,
The guiding star of life;
It leads me e'en across the bar
Where ends all toil and strife.

I may not tread the Bethlehem way
With wise men, shepherds, too;
I may not bring my gifts today,
As men were wont to do,
But I shall take into my heart
The Christ of Galilee—
He shall no longer live apart,
But make his home with me.

—*Frank Burns.*

—He that troubles not himself with anxious thoughts for more than is necessary, lives little less than the life of angels, whilst by a mind content with little, he imitates their want of nothing.—*Cave.*

SLANDER

In the olden days a peasant confessed to a monk that he had slandered an innocent friend. The monk said to him:

"For your penance do this now: take a bag of chicken-down, go to every yard in the town and drop one bit of down into each garden. Do not miss one yard and when you have finished return to me."

The sinner believed his punishment was light. With his bag of down he made the circuit of the town and carefully dropped one soft feather into each garden. Then he returned to the monk, saying: "I have done my penance."

"No, my son," replied the old Abbe; "you will not have done your penance until you take the bag, go again on your rounds, collect every feather you have dropped and bring it here to me."

The gossip protested that it would be impossible. He could not find the bits of down in a lifetime. Many had blown far away.

"So it is with gossip," replied the old monk. "It is easily dropped; but never again, no matter how hard you try, can you gather back the words you have so thoughtlessly scattered."—*Selected.*

JESUS CHRIST, THE BOND OF UNION

A great, great company whom no man can number has cried with Peter, "Thou art the Christ, the Son of the Living God;" and with Thomas, "My Lord and my God." No man who makes that confession can be anything less than my brother! Will you kneel with me before His manger, and weep with me before His cross, and rejoice with me before His empty tomb? Then we are one—one in our faith, one in our hope, one in our love.

Whom God hath joined together, let no man put asunder; You must not push me away from you, no matter how we may differ in a thousand opinions. We are one! You must not shut me out of the fellowship of our common service. Peter's confession is foundation enough for the whole Church through all the centuries: "Thou art the Christ, the Son of the Living God!" Other foundation can no man lay. In somewhat the spirit of Booker Washington when he exclaimed, "I defy any man to make me hate him," I must claim fellowship even with some who will not count me of their company. The body of Christ must not be divided. I hail as comrades all who love and follow my Lord.—*Bishop Herbert Welch addressing the Korean Federal Council of Missions.*

THE CHRISTIAN PRONOUNS

The lesson of unselfishness is the most important, yet the last to be learned.

The Bishop of Cambridge once put it to his pupils in the form of Christian grammar: "We have learned to say: First person, I; second, thou; third, he. But to put it right, we must turn it upside down: First person, He; second, thou; third, I. 'He' means God, the First Person in the first place; 'thou,' my fellowman; and 'I,' myself, comes last."—*Selected.*

—Dr. F. B. Meyer, notes *The Christian World* of London, has returned to England after four months' tour in the United States and Canada, during which he gave 300 sermons and addresses. In spite of these toils, and of his 80 years, he is feeling quite well and is "preparing for his winter's work."

Denominational Enterprises

FOREIGN MISSIONS

The Latest Word From Our Work in China

I quote extracts taken from a letter written to Rev. and Mrs. Soderbom by Mrs. Larson, November 4:

"We are still all right here (Kalgan). I hear your man Wu Wen Yu has been very brave during the fighting and looting in Hsuan Hua Fu. He has had 300 in the compounds, two business compounds and the mission compound being united. No one was hurt in these compounds. They had wounded soldiers and took care of them, fed a large number of the refugees and at the end took up a collection. These business places gave $50 and said they would give more. But the whole amount was raised without further contribution from them. Mr. Wu said that it did not cost the mission anything. He rode up to our compound on his bicycle but had to hurry back, as he was then caring for seventy people.

"We have one very sick girl here but otherwise all are well. Last week we had a little anxiety and the school girls came over two nights and slept on the floors, but the third night they went back and all has been quiet since, for the war is now waging further west.

"We were sorry to hear yesterday that Chai Kou Pu had been looted. It is almost the first instance where the armies have entered the mission premises. We still hace refugees here in the chapel. One whole side is filled with women and girls. We have not had the girls go to Tung Kuan for several weeks. It seemed wiser not to have so many seen together.

"Mr. Horace Williams has gone back to Tientsin this week but expects to come back soon. He has been a great help to the teachers and helpers while here but he says that it was not he: it was God. Since his visit our teachers have been more in earnest and more prayerful."

Just a few days ago I received a letter from Mr. Horace Williams, written in Tientsin, November 10. In it he writes:

"I came back to Tientsin November 1, because the American Consul could not give me permission to remain in Kalgan. After the trouble was over in Kalgan I wrote him stating the conditions as being peaceful and asking what I should do. He answered that the conditions were such that the American policy of withdrawing foreigners to the coast cities could not be changed. So I came back to Tientsin but I will expect to spend at least one week each month in Kalgan as conditions permit.

"We were having a great time. After our retreat for prayer and closer fellowship with the Lord there was an altogether different spirit among the workers. A spirit of deep humility prevailed and a yearning for a closer walk with God was manifest. The Lord graciously blessed us, for which we give Him due praise.

"I had a fine trip down from Kalgan. I went to the station Monday evening. The train left there about 3 a.m. Tuesday and made excellent time, as I arrived in Tientsin about 7:30 the same evening. This is the best connection I have ever made, especially when you realize that I stopped at Yenching University (outside Peking about six miles) to see my friend, ate dinner with him, went into Peking and attended to some business, and caught the afternoon train for Tientsin.

"Some missionaries here in Tientsin have started a gospel mission for service men. This is principally for American marines and solders, but a few British come also. We are having fine meetings. There is no attraction save the simple gospel of salvation through Christ. Tientsin is an awful city and exceedingly wicked, and this rescue mission is a great necessity. I am much interested in winning these men to Christ and while in Tientsin I expect to spend each evening in this work.

"No one individual or organization in particular is supporting this work. We have started it on the faith basis and are relying on the Lord for the necessary funds. It is remarkable how the funds come in. We pay $130 rent each month, besides light and water, but already nearly $300 have been received. It was opened October 25. Much good has already been accomplished."

It is sad to learn of the looting at Chai Kou Pu, as the new chapel being constructed was just about completed. And yet it is remarkable that this is the first time that any injury has been done to any of our property. How those people need our prayers! Especially when we note the severe fighting going on in and about Shanghai, in the slaying of 4,000 in one day—men and women deliberately shot down in cold blood. Shall we not pray and work more zealously than ever that the Great Prince of Peace may soon be given His rightful place in the hearts of the people everywhere and wars shall be known no more among the nations of the earth?

India

Miss Mildred Miskimen gives the following outline of the daily routine of work in the girls' compound: "The girls on the compound get up at five o'clock every morning. They do their tasks for the morning, cook their food, and by six o'clock are ready for their morning chapel. All the girls assemble for this service which is led by one of the teachers. At six-thirty they have their breakfast of tea and wheat-bread and by seven are in school.

School lasts from seven until eleven in the morning, then they return to the compound. After school they have their lunch of bazre bread and cooked vegetable, then they are free until three in the afternoon. They spend this time in study, grinding, bathing, washing their clothes, cleaning the compound, etc. From there until five they have school again.

From five to six in the evening is recreation hour. They play games on the compound, or go for a walk, or amuse themselves as they like. At six they have their supper, consisting of rice and dahl. After supper the small girls play until it is time for them to go to bed and the larger girls study until eight-thirty, then they have their evening prayers. These are in groups in charge of a group leader. By nine o'clock all are in bed and the day is over.

On Saturday there is no school, but the day is spent in cleaning, scrubbing, washing clothes and hair, and all the the little things that do not get done during the week.

On Sunday mornings we have the regular church services at nine o'clock. Sunday school is held in the evening.

We also have a sewing room where the girls who are no longer in school work at making the children's clothes. They work during the same hours the other girls are in school.

The monthly examinations show that most of the children in the school are applying themselves well. The inspector of the municipal schools paid us a visit and seemed satisfied with the work being done.

A small plot of ground has been assigned to the school and each class has an experimental garden in connection with the nature study. The children are keenly interested in this branch of the work.

Miss Theresa Frank has charge of the Evangelistic department of the women's work. She gives a very hopeful outlook for the work. "We have a large field," she writes, "which has not been properly covered for years and our greatest handicap is the lack of trained Bible women. This condition, however, will be remedied in less than two years, when the two girls now in training, will be ready to preach. God has been doing great things for us, as a mission, these past months and He has very graciously let "some drops" fall on us of the Evangelistic department. I feel that there has been a greater spirit of prayer and an increased realization of the uselessness of human efforts without the guidance and help of the Spirit of God to bring about any lasting results. And this spirit seems to be growing. We would appreciate the prayers of all who are interested in the work that we may see some definite results, namely, souls saved and willing to take their stand openly for Christ by the time the department closes for the summer vacation in April."

On July 1, Miss Frank accompanied the two girls who have entered the Bible School for their training to the school in Nandubar. Reports from the school indicate that both are doing satisfactory work.

Miss Grace Perley, in her report of the medical department, reports one birth, 731 patients treated and one girl training for nurse.

Dr. Lacy, our new medical missionary to India, arrived in Dhulia Friday morning, October 14. Her coming to Dhulia to have charge of the new hospital, and Miss Perley's training in nursing will mean much toward the development of our medical work in this needy field.

How we all ought to rejoice that God has opened the way for us to enter these three great fields of Christian srevice and thus minister unto these peoples, in the name and spirit of the Christ even as we have been ministered unto! Let us not forget to pray daily for this great work that our substitutes are doing there for us.

S. W. Rosenberger, *Executive Secretary.*

MISSISSIPPI AND FLORIDA CONFERENCES

The round of conference visits begins early in August and does not end until well into the second week in December. The visits are divided among the Executive Secretaries so that all this time is not absorbed in that one activity. To come in touch with our leaders and work in various parts of the country is a real privilege and one is sincerely anxious to be of the largest possible service.

The Mississippi Conference met in a little church eight or nine miles from Sallis. The weather could hardly have been more disagreeable; rain, cold winds and muddy roads adding to the difficulties and discomforts. But the brethren came in force and gave to their work diligent and thoughtful consideration. Rev. J. T. Williamson, for a number of years pastor at Meridian and one of the most loyal and faithful Methodist Protestant ministers in the denomination, was chosen president. Miss Bettie Ridgway was re-elected secretary and Rev. F. L. Sharp continued as treasurer.

One of the most interesting sessions of the conference followed Dr. T. H. Lewis' discussion of the Centennial Gratitude Gift plans. Hon. Nate Williamson arose and declared he was not only proud to be a Methodist Protestant, but proud to be the son of a Methodist Protestant minister, and insisted that the time to raise their quota of the one hundred thousand dollars was right there and then! And it was done in short order, more than the amount being pledged and considerable paid at once.

The election of the representatives to the General Conference took place at the usual time and resulted in the choice of C. W. Walley and S. E. Gipson as the ministerial representatives, and Nate Williamson and Miss Bettie Ridgway as the lay representatives. Miss Ridgway was chosen to represent the conference when the Gratitude Gift is presented to the church at Baltimore next May.

The revival of our work in Florida is due in large measure to Rev. C. S. Hartridge. At the last General Conference we thought the requiem had been sung for Florida Methodist Protestantism but we seem to have been somewhat previous. During the last two years a half dozen new enterprises have been started, with three or four organized and established churches. Calvary, Orla Vista, Trinity and Bithlo have been the main efforts the last year, while Stacey Memorial and Englewood are more recent undertakings. Calls are coming from other communities, some of which are of unusual promise, but lack of men and money make it impossible at present to take advantage of these openings.

This trip afforded an opportunity to observe the work and results of the leadership of Regional Director J. H. Straughn, D. D. If the results on other fields are as great and as satisfactory as they are in Florida the plan has more than justified itself. Under his wise, sympathetic and careful direction the foundations are being rightly placed and should give to this new development a character and stability never before known in that region. It is also reflected in the new hope and revived spirit among our people in the northern part of the state. Progress is being made there, too, although more leaders are needed if we are to reap the benefits of a favorable situation.

Rev. C. S. Hartridge was elected president unanimously and Mr. R. E. Lee, secretary. Mr. Hartridge has accomplished notable things during the last two years and his enthusiasm and energy will doubtless result in still greater achievements the coming year.

Dr. Straughn suggested a nominal Methodist Protestant Centennial Gratitude Gift for the Florida Conference and it, too, was over-subscribed in a few minutes. Miss Dorothy Hartridge, daughter of the Conference president, was chosen to carry the gift to Baltimore.

The depressed state of business conditions throughout Florida has made it difficult to carry out plans to extend our work in other communities. Many lots have been given in favorable localities, but it is impossible to take advantage of these opportunities until support from somewhere is given and the men are available as well. In many ways Florida has become a virgin field for the extension of our church. New communities are springing up everywhere and thousands of families live far from church or Sunday school. With proper leadership and help we could soon have a conference ranking among the best in the denomination.

Frank W. Stephenson.

—The walls of a house are not built of wood, brick, or stone, but of truth and loyalty.—*Frank Crane.*

OUR STORY PAGE

WHEN THE CHIMES RANG OUT

There was a rap at the door and Sadie ran to open it for she had seen Mr. Lynde come past the window with Thelma's blonde head bobbing up and down at his side. Sadie's mother heard the rap, too, and had come to answer it.

"Good morning, Mrs. Jenkins," he cried. "I have brought Thelma over to spend the day with you according to your invitation, for we are very busy at our house this morning, for Mrs. Lynde is not feeling very well. I hope Thelma will be a good little girl and not make you any trouble."

"Oh, I am sure," smiled Mrs. Jenkins cordially, "that Sadie and Thelma will have a lovely time, so don't worry about her at all. She will be perfectly all right, and we shall be glad to have her stay as long as you feel you can spare her."

Mr. Lynde thanked Mrs. Jenkins and hurried away. Thelma and Sadie hugged each other. It seemed almost too good to be true that they were to have a long, long play time with no danger of anyone telephoning that it was time for Thelma to come home.

The two of them thought of so many things to do that it was hard to decide which to do first. So they went out and gathered the eggs in the neat little chicken house which Sadie's father had just built. They found nine creamy white eggs and brought them in, but not until they had looked all about the chicken house and Sadie had pointed out Old Susan.

"That's my very own chickabiddy," she said. "See how fat she is! I often bring her something nice to eat and she knows me!"

Old Susan was so tame that Sadie was able to go over and stroke her feathers, but the bird looked at her sadly and with watery eyes, and every few minutes she kept wiping her beak on her feathers.

"I believe Old Susan is sick," worried Sadie, "for the other times she is so lively. I think I'll tell Mother."

Mrs. Jenkins listened and seemed anxious, too.

"Perhaps Old Susan has the roup," she remarked, "for fowls, like people, are ailing sometimes, and if she has the roup, the others may catch it. I'm glad you told me, dear. I'll put Old Susan in the little room at the end of the chicken house by herself until we see what is the matter with her. While I go out and do that, you little girls may clean Dickey's cage and feed him if you wish."

The children were pleased with the idea, for Dickey had a wonderful new brass cage which shone like gold, and he always seemed to be a little happier when it was in nice order, and his seed cup filled and fresh water in the water cup for him to drink. The children spread some papers on the kitchen table, lifted the top of the cage off, and cleaned out the bottom very nicely.

"We must be careful," Sadie warned, "and not get any litter on the floor, for Muvver will have to clean that up if we make a muss."

They were just finishing making Dickey comfortable for the day when Mrs. Jenkins returned from the chicken house.

"I think Old Susan will soon be all right," she said, "for I have given her some medicine and put her in the hospital."

The children laughed merrily at the idea of a hen hospital, and while they were talking about it, Mrs. Jenkins brought out some fresh lettuce and a piece of crisp, raw apple for Dickey's cage.

"Song-birds are like people, too," she said. "They need something clean and fresh and green to eat. See how Dickey loves them."

The bird had already taken a peck first of one and then of the other, and when the cage was hung up again on the hook, he thanked them all by a burst of golden melody.

After a while the children decided to play dressmaking. The only doll which really seemed to need clothes was The Quaker Lady. And so Sadie's mother got some crisp white lawn and gray cloth, and among them they made a complete new outfit. It was quite different from the gay dresses of Sadie's other two dolls.

By this time it was afternoon and Mrs. Jenkins had callers in the parlor, so the little girls went out to the dining room, for Sadie said they must not disturb her mother in any way.

"Let's play church," suggested Thelma.

"But we'll have to sing," objected Sadie, "and singing is kind of noisy."

"Oh, but it's a nice noise," insisted Thelma, "and besides we can shut the door."

"All right," agreed Sadie, "but who'll come to the church and be the people?"

The children looked around and decided that the only doll suitably attired for such an occasion was The Quaker Lady, and as most of the animal toys were rather shabby-looking, the only one Sadie thought in proper condition to attend the service, was her new Quacky Duck. Besides the Quacky Duck was always very well behaved.

Sadie announced that she would "read" the story of the infant Moses who was put by his mother into a little basket of reeds and grasses and placed where the beautiful princess would find him.

There was a little argument about which one should do the praying, but as Sadie was a little older, she decided that everybody ought to pray.

"The Quaker Lady will pray silently," she said, "for my daddy told me that is their habit, and we'll 'cuse the Quacky Duck because p'raps he doesn't know how. I'll pray first and then you'll come next," decided Sadie.

Thelma looked frightened and she didn't say anything for a minute or two.

"All right," she promised, "you go ahead!"

Sadie raised the book with the story of the little Moses in it, solemnly, and closed her eyes.

"I'm so sorry I was cross yesterday," she said softly. "I'll try to be a better girl. I am thankful for my nice home and all the lovely things I have; and because Thelma is here to play wif me. And, please, I'd like a new story-book so Muvver can read to me. Amen."

It was plain that Sadie had been speaking to an unseen Being who was nevertheless very real to her.

There was a brief pause, then Thelma said softly, "Our Father who art in Heaven, please make my mamma well, an' if you can spare one, I'd like a baby sister."

"Church is over," declared Sadie briskly, "and the front door just slammed, so I guess the callers are gone. Let's go and see what Muvver says to do next."

Mrs. Jenkins was coming to find the children.

"Something nice has happened," she beamed. "Aunty Lou has just been here and brought a nice little story-book for you, Sadie. Sit down and I'll read you a story out of it right now."

Just as she was finishing the chimes in the big church down town began to peal forth a sweet, silvery melody, and the three of them stopped to listen.

As they did so, Mr. Lynde came past the window and the children ran to the door to meet him. He was smiling.

"I have come to tell you the good news, Mrs. Jenks," he said. "Mrs. Lynde is feeling quite comfortable and we have a lovely little baby girl at our house."

"I am so glad!" exclaimed Mrs. Jenks. "Do come in."

"No thank you," returned Mr. Lynde, "I have come for Thelma and I am so grateful to you for keeping her."

Now that the door was open the chimes sounded clearer and sweeter than ever. It was just as if they said "Syl-vi-a" over and over.

"Why," cried Thelma, "they are calling my little sister's name. Listen, the chimes say 'Syl-vi-a.'"

And sure enough, that's just what little baby sister was really called, and Thelma loved to tell people about the chimes and how they rang out joyously on the day when the baby came.—*Selected.*

ANGELS' WORK

I wonder if you have seen that pathetic little story of the poor tired mother who took her three little children into a parlor car by mistake, and was rudely driven into another car in a way that brought smiles to some faces, but a great pity into the tender heart of one of the passengers, a little boy. He showed his sympathy in true boyish fashion by taking some of his own fruit and luncheon to the abashed little group in the common car.

So sweet and genial was the ministry of the bright-faced, beautiful boy, that one of the children, watching his retiring form, asked:

"Was he an angel, mamma?"

"No, dear; but he was doing an angel's work, bless him!" answered the mother.

And it is this answer that rings in my ear so persistently that I pass it on to you, "Doing an engel's work."

Is there not a little bit of angel's work for each of us, every day, no matter how commonplace the day may be? Perhaps you are not quite sure just what an angel's work is, but a little searching of the Scripture will make it quite clear. And having found what the work is like, suppose we, each one, for just one week, watch diligently for such pieces of it as may be in our part.—*Exchange.*

THE CROSS

The offense of Christianity has always been the Cross; as of old, so still today, Christ crucified is to the Jews a stumbling block and to the Greeks foolishness. It would be easy to remove the offense by abolishing the Cross. But that would be to abolish Christianity. Christianity is the Cross; and he who makes the Cross of none effect eviscerates Christianity.—*Selected.*

—I have learned that to do one's next duty is to take a step toward all that is worth possessing.—*J. G. Holland.*

I AM TODAY

I came to you this morning.

I came fresh from the hand of God.

I am called Today.

I am clean and white.

If you touch me with soiled fingers, my beauty will be marred.

A noble thought will glorify me.

A kind word halo me with brightest light.

A deed of love will connect me with eternity.

A cheerful smile will gild me with the colors of dawn.

Soon I will be Yesterday.

If you use me well and wisely, I shall become a beautiful green spot in your life, where memory will fondly linger.

Misuse me and I become a hideous, deformed thing which men name Regret.

I am your Opportunity.

Your Master and mine says: "Son, go work today in my vineyard."

I am here—use me.

Eternity will be made richer or poorer because of you—and me.

I am Today!—*E. C. Baird, in The Christian Standard.*

CHRIST ONLY CAN SAVE

Church loyalty is to be commended so long as it accords with Christ loyalty. But if these two loyalties conflict, the latter should prevail. The Jews adhered to their Church, rejecting Christ; and their history ever since has attested that they made a tragic and ruinous mistake in their decision. The revelations of eternity will no doubt make the frightful consequences of their foolish choice manifest to an incomparably more appalling extent. It is only as a Church *truly represents Christ* that it is spiritually serviceable to human beings. If it departs from Him and His teachings, it is destitute of power to regenerate men, to develop them in the religious life, to sustain them in the crises that come with passing years and in death, and to guide them to the Heavenly Home. The truth is, an apostate Church which has deserted our Lord and His Gospel is about the most fraudulent, pathetic, and pitiable organization conceivable, for its parasitical quackeries are not restricted to the physical realm, but deceive and irretrievably wreck immortal souls made in the image of God.—*Selected.*

Co-operation

Someone has said that Mr. Roosevelt coined the word "strenuous"—that "efficient" was made in Germany by the Kaiser, but that the word "co-operation" was made in Heaven and it takes Heavenly Grace and ingenuity to co-operate,—as Kipling has said:

"It ain't the guns nor armament nor funds that they can pay,
But the close co-operation that makes 'em win the day,
It ain't the individuals nor the army as a whole,
But the everlasting team-work of every bloomin' soul."

—If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble in the dust; but if we work upon immortal souls, if we imbue them with principles, with the just fear of God and love of fellowmen, we engrave on these tablets something which brightens all eternity.—*Daniel Webster.*

FROM PASTORS *and* PEOPLE

Mt. Hermon, Creswell Circuit.—We have with us this year, our same pastor, Rev. R. L. Hethcock, and we feel very fortunate in getting him back, for I feel like he is doing a good work down here. This circuit has recently bought him a new car.

Since our last report we have bought a new piano; we have also had a big increase in membership. I feel that the spiritual condition of this church is better than it has ever been before.

The ladies have organized a Ladies' Aid Society, and are making them work, too. We gave a box supper last Friday night and raised $70.35. We have a number of chickens to sell also.

Our Sunday School is doing fine. We are planning to give a Christmas tree Monday night as a special treat for the children.

With best wishes for a Merry Christmas and a Happy New Year to the Herald and its many readers.

CALLA BARNES DAVENPORT,
Reporter.

N. Charlotte—We are getting along fine, the Lord has been wonderfully good to us; we have our lot sold and are now ready to begin our building on our new church property.

Our pastor is boosting with all his energy the hope of having our church erected before another conference year comes to a close. We requested all the readers of the Herald to pray for us that this project may be made possible. Anyone that has any money to give to us will be very greatly appreciated.

We are giving our Christmas program on December 23rd. We think it is fine. Wish all of you might be able to enjoy this entertainment with us. Our pastor, Brother Furr, preached two inspiring sermons on Sunday the 18th. Pray for our success.

Reporter.

Asheville.—The last Annual Conference assigned me to this work, but yesterday, December 18, was the first time that I was privileged to be with the people here. Since I am doing further work at the Seminary the distance is too great to travel to and fro, so I am here for the holidays and will be on the work regularly when the Seminary closes next spring. The church has a pulpit supply committee and in my absence the preaching and the mid-week prayer meetings are being competently and satisfactorily taken care of by men who gladly give their services and who are willing to be used of God in Kingdom service. The committee is certainly fortunate in securing the service of such men and I deeply appreciate their interest in the work. I am also grateful to them for their service.

While at Whitakers I served a people who are as loyal and faithful as can be found anywhere and it is not an easy thing to leave such good people. But after one day with the Asheville people, I believe I have found others who are very loyal and faithful. Yesterday was a good day for us. The attendance at all services was good. The people are appreciative; they are interested in the work and I believe that we will have a good year. The weather has been very cold since I have been here and today is colder than yesterday; but the people's hearts are warm toward their pastor and my reception has not only been very pleasant, but has filled my heart with joy.

Of course, the church has her problems, but this is true of every church. If we look at problems in the right way, they stimulate, they challenge. I believe that such is the re-action of the people here to their problems. It's a fine spirit and I believe that these people will do great things in kingdom service this year. They are the kind that will accept a challenge, who will tackle a problem and give their best in service. I just wish that I could stay with them and work with them, but my school work doesn't permit that, so I am looking forward to next spring when I can give my full time to the work.

May peace and joy be in every heart at this blessed season of the year.

F. W. PASCHALL.

Hallister, Halifax Charge.—The Woman's Home and Foreign Missionary Societies held their monthly meeting with Mrs. Hardy, December 13th. The devotional was conducted by the writer using the Jewel Box. We are very sorry our faithful secretary, Mrs. J. J. Williams, has moved to Enfield. We will miss her in our Missionary societies. We are hoping, however, that she will continue to be our secretary.

Our next meeting will be at the parsonage with Rev. and Mrs. Spencer. We want all the members to be present.

Our Sunday School is progressing under the leadership of our faithful superintendent, Mr. E. T. Ellington. Our Sunday school pianist, Mrs. W. E. Knight, resigned Sunday and the writer was elected pianist with Miss Sallie Wood assistant.

Death has entered our church and taken one of our oldest memberrs, Mr. F. N. Porter; he died Dec. 4th and was buried at Enfield Dec. 5th. Burial services were conducted by his pastor assisted by Rev. J. C. Auman. Mr. Porter will be greatly missed in our church and community.

Our Christmas exercises will be held on Tuesday evening, December 27th, at 7:30. We hope to have a large crowd present. Wishing the Herald and its readers a Merry Christmas.

KATHLEEN SHEARIN, Reporter.

Roberta Church.—We have adopted the policy to "Do, then Talk". So this accounts for our reports not appearing in this paper. But we think our actions for the last while will justify a little talk, so here goes.

By the time you read this, if weather permits, we will have the first installment of our church building program completed. The inside of the church is so completely changed and beautified, that people who have been away and returned just wonder. We are just completing four Sunday School rooms, raised the platform 20 inches, and an average of 12 feet across the entire front of the building, with an altar-railing and kneeling board. We got an idea of the advantage of this improvement when the young folks brought us a very splendid entertainment and exercise on Christmas eve night. A very large, beautifully decorated evergreen tree adorned the scene, under which, as well as on it, piles of gifts lay. The exercises being over, Santa slid down the chimney, and the great time began. Upwards of 300 packages were distributed to the jammed audience as they were called to march by the platform.

We often hear church people say "I wonder why our pastor doesn't write to the paper?" Perhaps the fault lies in you. Allow me to suggest a remedy: Get busy and get up a real pounding, take it to him. If he doesn't write, keep this up. Then if he still forbears, have a wedding or two. If this fails, ——well. This worked on me, I just couldn't stand it. Poundings have been protracted since the cool weather set in. This was kept up until last Wednesday night, when it reached its climax, and they "came skipping on their heels, bringing money, pig, flour and the meat and the meal." I croaked! May God's blessings come to them all. A pounding with $6 in money, an hundred pound bag of flour, with a fine pig besides many other good things, mustn't go by unnoticed.

Best wishes and a Happy New Year to the Herald family.

ROBERT SHORT.

Bethany, Flat Rock Ct.—Our little bunch of faithful attendants are glad to have a pastor once more. We were feeling rather forlorn since conference left us without a preacher, and so many of our faithful ones have left us. The new pastor has preached for us twice, giving us very interesting and helpful sermons. Sister J. T. McCollum enjoyed collecting a box of things and about eight dollars in cash, and presenting them to our pastor as a Christmas present. She said everyone seemed glad to contribute and no one refused to help.

We do miss Brother J. D. Baines so much. He was always so faithful to attend services and take an active part in the church work. He departed this life the fourth Sunday in October, leaving a vacancy in our church and community which will be hard to fill. Brother W. P. Alley has recently moved to Winston. We have been depending so much on these two, to see that things are done, it will be hard to do without them. Death has taken two from our community who came very regularly to our church, and were a great help and inspiration to us. We miss them too. Pray for us that we may do the things the Lord would have us do.

REPORTER.

First Church, Concord.—We have been busy at this church since conference in an effort at getting a good start on the work of the year. Brother Bethea of Lexington spent a week with us during the first of December preaching very forceful and helpful sermons which resulted in several conversions and reconsecrations. His stay was much enjoyed by the church and pastor and much good was accomplished.

Our new Sunday school building was completed prior to the third Sunday in this month and on that day we entered for the first time into its commodious quarters which is proving a real delight to our people. On that day Rev. P. E. Lindley of High Point preached at the eleven o'clock hour and in the afternoon an inspirational service was held for young people. It was quite largely attended and Mr.

Broom of High Point College together with Rev. Lawrence Little made splendid addresses which were well received.

The pastor has been preaching a series of sermons on "The Successful Marriage" on Sunday nights. Four messages of the series have already been delivered to growing congregations, noticeably of young people. The series will be completed beginning the first of the year.

The Christmas season has been of great joy with us here. On Saturday evening the children of the school presented their part of the Christmas program followed by a treat given by the school to each pupil. A general Christmas tree was held in connection with this service. On last Sunday night, which was Christmas, the pageant "At the Door of the Inn" wos rendered before a capacity house.

The pastor and family have not been neglected or overlooked at this season. Much to the surprise and delight of both the pastor and wife, upon our return to the parsonage on Saturday night following the Christmas treat of the school, we found our dining table burdened with a large load of good things to eat which the kind parishioners had brought as a Christmas surprise. It was a fine remembrance entirely worthy of the big hearted people that they are and is genuinely appreciated.

One hour from the time of this writing we are expecting to be engaged in the funeral of Rev. D. A. Braswell who passed peaceably and triumphantly from labor to reward last night, Christmas night at eleven o'clock. Rev. W. F. Ashburn is expected to be in charge of the service and will be assisted by a group of our ministers. We are grieved at his departure but for him it meant, among other things, release from terrible agony. May the Father graciously comfort his sorrowing family. I take it that others will write more fully after the service.

I have only touched a few of the many things we are endeavoring to do and have done since our last report, but I am not careful in this matter when I remember the efficiency of our reporter, who reports often and well.

May the Lord pour upon you our love and good will.

G. H. HENDRY, Pastor.

Mecklenburg.—Christmas is here and Santa has already been here. I reported a pounding some few days ago; I now report two more. I have received three poundings during the past three weeks, the last one was Christmas eve night. Just as we were about ready to begin our program at Stallings Church, the people from Beulah Church came over with a fine large treat of so many fine things. The other one I have not reported yet was from Zoek Church. When we were over there the third Sunday and came out to start home, we found the car seat full of nice things, so many we had to put them in the rear of the car before we could get in the car. We appreciate all that has been done to show their love for us, and our greatest desire is to be able to keep up this good spirit, not for our benefit only, but we realize if the spirit of giving is practiced freely it will be no trouble to raise the Church budget.

We had a very nice program and Christmas tree and treat for the Sunday school, and took a collection for our G. C. B. and got a small sum. We are in hope of being able to collect all our budgets in full. We would like to go to the conference next fall with a clear sheet. May the good Lord bless all the givers and crown their work with success.

Yours in His service.

W. C. HALL, Pastor.

Halifax.—We held our first quarterly conference with Ringwood church on December 16. It was a very cold, rainy day and only four of the churches were represented. Mr. F. M. Taylor was re-elected Secretary of the quarterly conference. Some recommendations were adopted, which, if carried out will mean much to the charge.

On Tuesday, December 20th, the good people of Bethesda church gave their pastor a real Methodist pounding, just the kind that makes a preacher and family rejoice for many days. They began to come about four p. m. and continued to come until a bout 9 o'clock. After the crowd had all departed, we found that our table was well loaded.

Those who had part in the pounding were: J. H. Vinson, Mr. and Mrs. F. M. Taylor, Mr. and Mrs. J. R. Taylor, Mr. and Mrs. E. C. Harrell, Mr. and Mrs. W. R. Neville, Mrs. Thomas Taylor, Lewis Bethea, Herbert Harris, Mrs. W. H. Wilcox, Mrs. N. M. Harrison, Miss Helen Harrison, and John Edward Perry.

We want to thank everyone for this kind remembrance, and assure you that it is highly appreciated, and we will endeavor to be more faithful in our service.

With best wishes for a Merry Christmas and a Happy New Year.

C. L. SPENCER.

High Point.—Wednesday evening, Dec. 21, the Junior Christian Endeavor gave a good Christmas program, depicting the baby Jesus, the star in the East, and the visit of the three wise men bearing gifts. The children sang a number of Christmas hymns and carols in a very pleasing manner, with piano accompaniment by Mr. Kreiger. Mrs. R. M. Andrews then sang a beautiful solo, "Come All Ye Faithful," accompanied at the piano by her talented daughter, Rosalie Andrews. The charming story of the birth of Christ from Lew Wallace's "Ben Hur" was then given by Mrs. J. A. Eshelman of this city, which was thoroughly enjoyed by those present. The Junior C. E. Society under the leadership of Miss Myrtle Davis, is a very live and active organization.

On Friday evening the Sunday School held its annual Christmas entertainment in the assembly room. A splendid program was presented by a number of children and the leading part was taken by Mrs. Rufus Martin, nee Miss Elizabeth Welch. Mr Lester B. Teagne was Chairman of the committe for this entertainment and the Sunday school is greatly indebted to him for the painstaking care and time which de devoted to it. A generous treat of candy, nuts and fruit was then ditributed to every child in the Sabbath School.

On Sunday morning at 11 o'clock Dr. Spahr delivered a beautiful message on "The Christmas Glory," the choir rendered an appropriate anthem, "Sing, O Heavens," Maunder, and young C. L. Gray, Jr., sang a beautiful solo, "Birthday of a King." There was no evening service.

Rev. and Mrs. E. L. Ballard left Friday night for Baltimore to spend the holidays with the former's parents, Mr. and Mrs. R. T. Ballard. They're expected to return home next Friday.

Instead of the regular mid-week prayer meeting Wednesday evening, a rally under the direction of the Board of Young People's Work will be held, and Rev. Ferry Lee Gibbs will be the principal speaker. He has recently been elected assistant to Rev. Lawrence Little. A series of rallies in the interest of Young People's Convention in Baltimore in May, 1928, is being held throughout the state. All young people, as well as older ones, of the different Methodist Protestant Churches of High Point and vicinity are cordially invited to attend this rally.

Capt. A. M. Rankin came home from Charlotte Saturday afternoon to spend Christmas with his family, and his host of friends are delighted to know that he is improving satisfactorily from his recent operation.

Holt and Garland McPherson came home from University of N. C., to spend the holidays with their parents, Mr. and Mrs. O. D. McPherson.

Dr. S. S. Coe had the misfortune to participate in an automobile wreck at the intersection of English and Lindsay Streets last last Thursday, but emerged in good shape, with nothing more serious than a shock to his nerves and some bruises. He says it was a narrow risk, and his friends are much pleased to learn that he was so fortunate.

Dr. and Mrs. A. A. York left for Florida last Monday, where the former will recuperate from his recent illness. They expect to be away for a week.

Mangum Harrell, student at State College, Raleigh, is spending the holidays with his mother, Mrs. Minnie P. Harrell, and Walter M. Crouch, Jr., is at home from Riverside Academy, Gainesville, Ga.

We regret exceedingly to learn that Prof. Dan W. Smith who has been the faithfel and efficient organist of First Church for two years, has resigned this position to go with First Presbyterian Church. He is a very talented musician having a beautiful tenor voice as well as playing the pipe organ very skillfully and he has served the church in a very acceptable manner. Mrs. J. C. Whitesell will succeed him as choir director, and Miss Mae Kirkman will play the organ.

Beautiful and appropriate bulletins were distributed Christmas morning, printed in green and red. Instead of the list of officers a number of Christmas messages of good cheer and poems filled the fourth page.

Mebane.—The Home and Foreign Missionary Societies met in joint session with Mrs. P. N. Thompson at 1:30, Dec. 11. The program in charge of the home society was suggestive of the Christmas season. Total collections for the evening, $42.03. A good part of this amount was received from a cake sale and bazaar. During the social hour candy and apples werer served. January meeting will be held with Misses Lula and Mary Jobe.

Sunday evening at 7:30 an impressive service was held. At this time a White Christmas and musical program was obserrved. This was enjoyed by a large and attentive audience. Gifts were presented by the Sunday school classes for our two home mission points

in North Carolina, the Bethel Home at Weaverville, and the Children's Home at High Point. The gifts consisted of cash to the amount of $40.40, and useful articles.

The musical program under the direction of Prof. T. O. Pender consisted of Anthems and Christmas Carols. This was the first time our church has observed a White Christmas and it was a decided success. At the close of the service a silver offering was received which goes to the general conference budget.

The following young people are spending the Christmas holidays at their homes here: Misses Grace and Katie Lee Barnette, Elizabeth and Edna Nicholson, Alta Allen,and Mr. Hassell Allen, High Point College, Miss Lillian Williams, State Normal, Boone; Joseph Kirk, State College, Raleigh.

Rev. and Mrs. Suits are spending the holidays with their daughter at their home in High Point.

Reporter.

Flat Rock Charge.—The work on Flat Rock Charge is now going forward in a pleasing manner, after some delay at the beginning of the conference year. I have now filled appointments at four of the five churches, and I have found enthusiastic and responsive audiences at each place of worship. The kindness that the people on the work have shown me is truly gratifying and inspiring. I am keenly sensitive to these kindnesses, and deeply appreciate their friendly attitude.

I must give a brief account of the work at each church:

At Flat Rock I found a Sunday school and prayer meeting of true worship and inspiration. These have added greatly to the church services, giving interest and promoting cooperation in many ways. I attended a Christmas exercise at Flat Rock church, and I was agreeably impressed with the performances of the children, and the beauty of the tree, and the general spirit of good will and happiness that pervaded the entire audience. All indications point toward a year of true church progress at this church.

The attendance at Bethany is not so large as one would like, yet the attitude and spirit of the church is excellent. At the Christmas service, held there last Sunday afternoon, I was given a splendid Christmas box, and a nice gift of cash. These presents are sincerely appreciated by my wife and myself. I wish I had space to give the name of each of the generous contributors. Bethany church is going forward in His labor and service.

Bethel church is enthusiastic and progressive in each and every phase of church life. Her path is clear. Work and progress and service are hers. On Saturday evening I was there at a Christmas service and tree. The exercise was given by well trained children to an audience both large and appreciative. Several special songs were given that were deeply effective. I received a nice present from the tree. I am grateful to the good people for it.

I have not had any appointment at Gidean's Grove yet, but I have met several of the people who seemed both kind to me and enthusiastic in church work. I hope to know the people there better very soon.

At the Palestine Church I was welcomed by an earnest and large audience. The people were kind and considerate in every way. They are having a successful Sunday school and their labors for Him are great.

The first quarterly conference on our work will be held at Palestine church on Friday afternoon at 2:00 p.m., Dec. 30. We are pleased to have the prospects of President Taylor's presence.

J. P. PEGG, Pastor.

Pleasant Grove.—On last Saterday night, December 24, our Sunday school rendered a pageant followed by a Christmas tree and a treat for the entire school. Superintendent Teague deserves much credit for his efforts in connection with this, as well as those who so splendidly co-operated with him in the work. Brother Z. B. Morris, teacher of the Men's Bible Class, presented B. E. Kennedy and C. R. Kennedy each a nice teacher's Bible for perfect attendance during the year. The teacher of the Junior class presented three Testaments to three of his students making the highest grade during the year. At the beginning of last year the Church Brotherhood decided to give a nice teacher's Bible to that member of the school who would read the greatest number of chapters in the Bible during the year, also another Bible to the one who read the second highest number. I. W. Burton, president of the Brotherhood, presented these Bibles to the winners last Sunday. Quenton Veach received the first Bible, having read over 5,100 chapters. Hugh Lee Gailey received the recond Bible, having read something over 3,000 chapters.

Since the beginning of the new Conference year we have received a number of gifts which we appreciate very highly. Mrs. Will Newby gave a very fine turkey for Thanksgiving, and Brother Noah Charles a fine chicken for Christmas. Mrs. Ralph Kennedy, Brother Walter Berton, Mrs. B. E. Kennedy, Mrs. J. E. Meredith, and Brother I. A. Teague gave other good things. We also appreciate the box received at the Christmas tree and the fine rug which was also given by a number of friends. GEO. L. REYNOLDS.

Welch Memorial Church.—We hope everybody had a real happy Christmas. This preacher and family have much to be thankful for. First, we are thankful for the consciousness of the presence of Him who came as the first Christmas gift. Second, for health. Third, for the many kind remembrances received from our friends. The pastor and wife received several real nice and useful presents, and a great number of Christmas cards, more than ever before. We are so grateful to those who so kindly remembered us, and wish God's richest blessings to rest upon them.

We feel very much encouraged with the outlook for this conference year. We have made a good start, the interest has been improving most every Sunday since Conference. We held our first qcarterly conference, which was very largely attended. Every one present seemed to be in good heart, and very much enthused with the prospects for this year. We intend to put forth a special effort to do more this year than we have done in either of the three years past, in which we have served as pastor. We wish to mention the very interesting program which was put on by the Sunday school and Senior C. E. Society. This program was rendered on Friday night, December 23. The first part of the program was rendered by the Junior department of the Sunday school, after which a very interesting play was put on by the Christian Endeavorers. There was a large congregation present, and they all seemed to enjoy the entertainment. Santa Claus was present and assisted in the distribution of the presents and the treat; the treat was given by the Sunday school.

Sunday being Christmas, we had only one preaching service. The evening service was called in, and the preacher took a real rest, which he very much needed and appreciated.

With best wishes to the Herald and its many readers for a Happy New Year,

T. E. PIERCE, Pastor.

Asheville.—These are thrilling days for our church here. Pastor Paschall has met most all of our people, and all love him already. His message Christmas Sunday morning was most helpful. His subject was "Our Gifts for the King."

Sunday night our young people presented a pageant, "At the Door of the Inn." Some said it was the best entertainment ever put on in our church here. Those who took part were Misses McIntyre, Misses Younginer, Misses Fawcett, Misses Hanner, Mr. and Mrs. McNeil, Mesdames Williams and Everhart, Misses Allison, Boling, Joyner, Stout, Miller, Haney, Clouse, Messrs. Cashatt, Hanner, Foster, Charnock, and Ladd. Brother J. B. Hyatt and son built the "Inn." Every part was well taken. Brother Paschall read the story. The offering was for the Board of Education.

Mrs. L. J. Edwards, of Granville circuit, was present. She recently came to Asheville. She is living with her daughters, Misses Lenoir and Blanche Edwards, opposite our church on Hillside street.

The attendance at both services Sunday was unusually good. Brother Paschall is spending this week visiting old friends at Whitakers, N. C. He will return for the services next Sunday.

The first quarterly conference was postponed to Monday night, January 2. President Taylor is expected to be with us for that meeting. Every member of our church and his family will be invited so as to make the occasion a rally, and a reception for our pastor and president.

The prayer meeting this week will be led by Brother E. C. Fawcett. Many of our members have adopted the teachings of Brothers Lyons and Van Meter. They are keeping the morning watch—rising up early for prayer and Bible reading, and then listening for the voice of the Master; each one confessing his own sins and faults; surrendering his will to God's will, and going out to witness or share. By this process lives are already being transformed, and blessing has already come upon our church. This week is being kept as prayer week. Our members are praying in secret for our church. REPORTER.

Burlington, First Church.—The preacher folks in the parsonage have enjoyed a good Christmas. A liberal pounding was administered by a number of the church people a few days before Christmas. Among the articles received were a turkey and many other good things. Even before Christmas a number of our people had remembered us with good things to eat. Not least among our Christmas remembrances were a dozen pairs of Burlington-made hose, made in the hosiery

mill of one of our men. Not all the names of donors were given, therefore we just say "thank you" to all.

A fair sized congregation was present for the 11 o'clock service yesterday. Quite a good many of our people are away for the holidays. The pageant that was to have been given last night was postponed.

Rev. Ferry Lee Gibbs, from Westminster, Md., has been spending some days at the parsonage. Mrs. N. R. Oliver, Mrs. Gerringer's mother, from Kernersville, is also spending a few days with us. We are glad to have these visitors at the parsonage.

Through the Herald we want to thank the many friends of former pastorates and of the Burlington church for the great number of Christmas cards, folders, and other remembrances. Now the preacher folks would like to acknowledge in a more direct way all these kind remembrances, but as a pastor moves on from charge to charge his circle of friends enlarges until it is almost impossible to do so. However, we should like for our friends all to know that we loved them all, and that we have been wishing for them a Merry Christmas, and shall be wishing for them the very best year possible during 1928.

L. W. GERRINGER, Pastor.
603 E. Davis St., Burlington, N. C.

Sandy Ridge, Kernersville Charge.—Mr. Lowdermilk filled his appointment this morning and preached a real helpful sermon which was very much in place on this beautiful Christmas morning when every one should be glad for the great Gift, the greatest that has ever been given to mankind. The church should have been overflowing with people to worship God for this most wonderful of all times, our Savior's birthday.

We had Christmas service and a tree on Friday afternoon, and the children did well considering the time they had to get their parts and the cold, bad weather. Much credit is due Mrs. Julia Frazier, Mrs. Ray Clark, and our Superintendent, Mrs. Wood, for their untiring effort in training the children. At the close of the exercise the tree was unloaded, after which the Sunday school received a nice treat which was very much appreciated by the little folks.

Our Sunday school is still moving. We are hoping to have all the classes curtained off real soon, which we feel will help much.

Hope everyone had a good Christmas and will have a very happy New Year.

MRS. ANDERSON.

Vaughn, Littleton Circuit.—Sunday December 25th, we had our regular preaching services. Our pastor, Rev. M. I. Crutchfield, delivered a very beautiful Christmas sermon. This message was enjoyed by all.

Some of our members are sick. We hope they will soon be well and able to attend preaching next preaching Sunday.

Wishing all a Happy New Year,

REPORTER.

Chapel Hill, Davidson.—Bro. Ridge preached a good sermon the third Sunday. We are all pleased to have him back with us for another year.

We will have no Christmas program. Hope we will have a good Sunday that day and learn more about Christ.

LIZZIE CRANFORD.

Laurel Hill.—Sunday, December 11, there was a very large crowd to hear Brother J. M. Morgan at the morning services. He delivered us a splendid sermon. After the preaching service the Holy Communion Service was observed.

Our Sunday School is getting on nicely under the leadership of A. A. Sain. We have a bunch of Sunday school teachers at Laurel Hill that we are proud of. They keep our Sunday school rolling on.

Wishing the Herald family a "Merry Christmas."

Reporter.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$181,566.99
Rev. H. L. Isley	5.00
J. W. Shaw	5.00
J. E. Moore	25.00
	$181,601.99

Endowment Insurance Fund

Amount previously reported	$ 8,962.21
J. G. Rogers	50.00
	$ 9,012.21

The above report does not mean that we are receiving any money, even a small amount, at this time, as these payments by Burlington friends apply on a note which they are carrying for the College, and on which the money was advanced long ago.

Happy New Year to all friends of the College.

J. NORMAN WILLS, Treasurer.

CHRISTIAN ENDEAVOR

Topic for January 1.—What are the Values of Daily Devotions? Ps. 40:1-8.

Topic for January 8—What Prayer Can Accomplish. Mark 11:20-26.

SUNDAY SCHOOL

Lesson for January 1.—John the Baptist and Jesus. Mark 1:1-13.

Lesson for January 8—Jesus and the Sick. Mark 1:21-45.

HERALD SUBSCRIPTION RECEIPTS

Rev. J. E. Pritchard, $1.50; Rev. N. G. Bethea, $1.50; Rev. B. M. Williams, $6.00; Rev. H. F. Fogleman, $3.00; Rev. J. M. Morgan, $1.00; Rev. L. W. Gerringerr, $1.50; Mrs. D. W. Little, $3.00; Mrs. C. S. Scott, $1.50; C. C. Moser, $1.50.

A PRAYER

Dear Lord, kind Lord,
Gracious Lord, I pray
Thou wilt look on all I love
Tenderly today.
Weed their hearts of weariness,
Scatter every care
Down a wake of angel wings
Winnowing the air.

Bring unto the sorrowing
All release from pain;
Let the lips of laughter
Overflow again;
And with all the needy
O divide, I pray,
This vast treasure of content
That is mine today.

—James Whitcomb Riley.

THE EVER NEW

He knew that He knew all of fatherhood:
He had read books about it; had observed.
He knew quite all there was in it of good;
How to unselfish sacrifice it nerved
Men of the feeblest courage. He was wise
On that as all themes else below the skies!

One day his young wife hid her blushing face
Against his breast and whispered something sweet.
A thrill, of which he ne'er had know a trace
In all his past, stirred him from head to feet.
To man's full stature in a trice he grew;
At last life's deepest springs he knew—he knew!

Now when, upon his awkward, untaught arm
He holds the helpless mite—hers and his own,
And feels that from earth's most resistless harm
He could defend it with that arm alone,
He understands as ne'er he understood—
As though he had invented fatherhood!

—Strickland Gillilan.

CORN AND WHEAT

It is singular fact that animals fed on a grain ration of wheat do not thrive as well as when fed part corn and oats. The same may be true of humans. At any rate we have found oatmeal a good thing in practice, and popularity of corn flakes and hulled corn seem to show that the public taste is on the side of mixed grains. Corn bread is notably popular at the cafeterias. With this year's enormous corn crop in sight, let's take hold and eat some of it up!—Selected.

—The first woman to be made lord mayor in Great Britian is Miss Margaret Beaven, upon whom that distinction has recently been bestowed by the city of Liverpool. Miss Beaven, who is fifty years old, is familiarly known as "Liverpool's Little Mother," because of the great work she has done for poor boys and girls. She has spent most of her life in caring for crippled children, founded the Child Welfare Association, by which more than 100,000 children have been assisted, organized holidays for poor mothers, and has taken a prominent part in all the charity and relief work of Liverpool. She was born in Liverpool, where for many years her father was a clerk in an insurance office. After attending the Liverpool High School for Girls she went to London University and later spent two years in America with her parents.

Miss Highbrow: "Oh, Mr. Mailman, please return a package I've just mailed—it contains a split infinitive."

Postman: "Sorry, it's against the orders, ma'am—and if it damages the other mail you'll be held responsible."—Exchange.

"Mama," said little Dora at the breakfast table, "does God know everything?"

"Certainly."

"Does he know that I am now eating bread with jam on it?"

"Of course, child."

"Then, mama, does he know there isn't much jam on it?"

IN HONOR OF THE DEAD

Ledbetter

Mrs. Margaret Kime Ledbetter, daughter of Christian and Lucy Kime, was born November 22, 1827, in Randolph County, N. C. At the age of 21 years she accepted Christ as her Savior, and joined the M. P. Church at Shilo. 'Till death she was a faithful member. She is the last of seven children, and was the mother of Rev. J. A. Ledbetter—who for several years, was an active minister in the N. C. Conference of the M. P. Church, but only a few months ago, was called to his eternal home. She is the widow of Wesley Ledbetter to whom she was married in 1854.

We had planned to celebrate the 100th birthday of this good woman. But just 17 days before she was to reach her 100th birthday, her spirit went home to be with God; and her weary body lay asleep in death. She said a short time before her death, "I'll soon be at rest" and again "I want to go home and drink, and drink, and drink."

Her mind was clear up to an hour of her death. Her memory, also, was good. Having lived through the time when our country was at war four times, she could tell many things of interest that took place during those wars. She told when the M. P's held their first camp meeting at Shilo, on the Randolph Charge. It was 90 years ago on last summer. Others had held meetings there before, but the M. P's began then, and organized the M. P. Church there and have continued the work.

Mrs. Ledbetter leaves 22 grandchildren and 22 great-grandchildren. A grandson, W. K. Hemphill, is now our efficient Superintendent of the Sabbath School.

In the passing of Sister Ledbetter, Randolph charge has lost its oldest member. She leaves one son, A. C. Ledbetter, of Guilford College, and one daughter, Mrs. A. M. Hemphill, of Julian, N. C., with whom she made her home. These feel most keenly the passing of Sister Ledbetter.

On Monday, November 7, the funeral services were held at Shilo, where interment was made. Dr A. G. Dixon, of our own conference and Dr. R. Murphy Williams and Rev. S. M. Rankin of the Presbyterian Church assisted the writer in the largely attended services. May a kind Heavenly Father comfort all of the bereaved ones. A. O. LINDLEY.

Isley

Mr. John William Harrison Isley died November 22 at his home in Coble township, near Friendship M. P. church. He was 61 years old, a prominent farmer of the Friendship community, where he had spent his entire life.

The funeral was conducted November 24 at Friendship church by his pastor, J. Elwood Carroll, assisted by Rev. D. I. Offman of the Lutheran church. The body was interred in the churchyard.

Brother Isley is survived by his widow, Mrs. Alice Isley; the following sons and daughters: Mrs. C. L. Sharpe, Mrs. L. W. Watkins, and Mrs. Walker Allison, Burlington; Otis A. and Will L. Isley, Burlington, Route 7; eighteen grandchildren and one great-grandchild; the following sisters and brothers: Mrs. John May, Mrs. George Wilson, Mrs. E. A. Edwards, Alamance; Mrs. Lawrence Anderson, Ossipee, and Erwin Isley, Alamance.

Mr. Isley was, from early childhood, a member of the M. P. church at Friendshsip. He has held many prominent offices in that local church and the charge of which it is a member. One year ago he was delegate to the Annual Conference which was held in Greensboro. For many years Brother Isley had filled the place of teacher for the Baraca class. His educational ability was only medium, but his religious fervor and his love for men and the way of God made him a power as a teacher. One of our leading ministers who in former time served Mt. Hermon charge remarked to me less than six months ago, "That John Isley at Friendship church would make an excellent preacher." Such a tribute is a credit for any man. In his passing Friendship loses one of her strongest members.

—The man who committed the fiendish crime of slaying a little girlr and dismembering her body in Los Angeles has been caught and has confessed. He is only 19 years old and has had a career in crime of which he seems to be proud. After his capture he tried to commit suicide by plunging his head against the concrete floor, but this failed. He is now behind the bars in Los Angeles. He was caught in Oregon and bears the name of William Hickman. His mother has engaged a lawyer to defend him.

—A little girl of two, a little dog, and a box of pills, and a tragedy. The little girl pours the pills out, eats one and the little dog eats the remaining ones. The girl grows sick, the dog dies. The dog is buried with honors as the saviour of the girl's life.

—C. E. McCulloch, of Wilmington, was among the attendants at Calvary church last Sunday morning.

—Calvary church people were glad to have President Taylor with them last Sunday night.

—Fletcher McCulloch, farmer near Tabernacle, is reported hurt. A pair of mules, frightened by the firing of a gun, rushed forward upon him, stepping upon him, breaking a rib and inflicting other injuries.

—Calvary church repeated the pageant, "At the Door of the Inn," last Sunday night.

—Calvary people were pleased to receive to membership in the church last Sunday the Crowder family, consisting of the parernts and five children. This makes ten members received since Conference.

—Rev. L. W. Gerringer will not suffer from cold feet any more this winter: he received nineteen pairs of socks for Christmas presents.

—Rev. R. J. Tamblyn is to address the Greensboro Ministers' Association in their meeting next Monday.

—Basil I of Russia had a wax nose, his own having been severed by a sword. Unaware of this, the German ambassador and his suite were once terrified at seeing Basil's nose drop off during a court ceremonial.

—There are now more than 930 airports and intermediate landing fields for airplanes in the United States and the number is increasing every month, largely as the result of private or municipal effort.

A LIBERALIZING INFLUENCE

When Yale Divinity School opened its doors last September the registration of students totaled 216. This number will be considerably increased by late comers. The interesting figures given out by the dean's office show that of all the denominations represented, the M. E. Church, South, has the largest number of students, 41. This is one of the influences that insure for the South a ministry of increasing intelligence and breadth. Here are the statistics by denominations:

Methodist (North 18, South 41)	59
Disciples	37
Congregationalists	30
Presbyterians	20
Baptists	25
Episcopalians	7
Evangelical	7
Lutherans	5
United Presbyterians	5
Christian	4
Brethren	4
United	3
United Brethren	2
Universalists	2
Friends	2
Church of God	2
Reformed	1
Advent Christian	1

By geographical distribution the figures are as follows:

Southern states	65
Central states	60
Eastern states	58
Pacific coast states	10
Ten foreign countries	23

This cosmopolitan gathering of the sons of the prophets in this school looks like a propecy of the good time when a united church comprising a very large section of the Christian people of this country, will be a happy reality. L. K. L.

NOT IN 1928, BUT——?

Neal H. Ewing, writing in the Washington Star, rings a new change on President Coolidge's now famous Delphic utterance, "I do not choose to run for President in nineteen twenty-eight." He calls attention to the fact that in these twelve words—the compound, "twenty-eight," being regarded as two words—an iambic pentameter is followed by an iambic trimeter. In case the President had in mind to leave space for four years of Democratic rule or eight years of Republican rule, during which time he would be recreating, there would still be an opening in 1932 or 1936. Mr. Ewing then completes the little poem by placing two lines of his own before the two lines provided by President Coolidge. It reads thus:

"Of some still spot I'd be a resident,
One or two terms to wait;
I do not choose to run for President
In nineteen twenty-eight."

L. K. L.

—Since the end of the war Great Britain and Ireland have spent over two thousand million pounds on intoxicating liquors.—Everybody's Monthly.

—The Iowa State College has interested itself in the utilization of corn stalks, which are now largely waste, and has produced from them such varied commodities as artificial lumber, paper, building blocks, and artificial silk.

Our Children's Home

Offerings by Churches and Individuals

Fair Grove, Haw River circuit, $3.50; Gillburg, Vance Circuit, $3.35; Efland, Sunday Egg Club, $1.00; Mrs. Stanley Whitakers, Efland, N. C., $5.00; R. H. Loflin, Denton, $2.50; Mrs. M. J. Monis, Littleton, $1.00; Miss Delphia Harris, Raleigh, N. C., $1.00.

Offerings by Sunday Schools

Calvary, Greensboro, $16.00; Denton, Denton Circuit, $3.02; Baraca Class, High Point First, $25.00; High Point, $2.27; Friendship, Haw River Circuit, $5.00; Spring Hill, West Thomasville Circuit, $1.33; Shiloh, North Davidson Circuit, $16.00.

Thanksgiving Offerings

Dr. I. N. McLean, Burnsville, N. C., $5.00; Clarksburg, First Church, W. Va., $14.00; Charlotte, First Church, $14.75; Friendship Station, $20.12; Rehoboth, Granville Circuit, $38.00; Grays Chapel, Randolph Charge, $5.20; Shiloh, Randolph Charge, $12.45; Bethel, Mocksville Circuit, $7.61; Maryland Branch W. H. M. S., $5.00; J. W. Masencup, Tobaccoville, $10.00; Haw River Circuit, Fairgrove, Midway and Friendship, $7.31; J. A. Loy, Burlington, $5.00.

Christmas Offerings

Junior Church, Rose Hill, Kansas, $5.00; Birthday Offering Club, Fairgrove, Haw River Circuit, $3.03; Mrs. Lula Morris, High Point, $5.00; J. T. Richardson and family, Reidsville, $5.00; Sutton Philathea Class, Grace, Greensboro, $25.00; Lost Creek Station, W. Va., $14.00; Mr. Gaddy, Charlotte, N. C., $1.00; Seventh Grade, Colfax, Miss Swannie L. Pugh, teacher, $2.70; Dr. W. C. Linville, Goldsboro, in honor of mother, deceased, $25.00; Mrs. M. A. Sillery, Littleton, $5.00.

We have received many boxes of fruits, toys, merchandise, etc., as follows:

Adrian Sunday chool class, Union Town, Pa., two boxes of clothing and toys.

Wallace Memorial M. P. C. E. Society, Hampton, Va., one box of frruit.

Mrs. M. B. Whaley, Kalamazoo, Mich., one box Christmas toys.

Efland Home Missionary Society, Efland, N. C., one box clothing.

Mrs. C. O. Ferguson, Concord church, Saxapahaw charge, one pair pillow-cases.

Mrs. Rodena Ferguson, Orange Chapel, Saxapahaw charge, one pair pillow-cases.

Mr. C. L. Cherry, two boxes of oranges from Florida.

Mrs. J. C. Gultham, Graham, one box of candy.

Mrrs. Nora L. Vandegraft, president of the Home Missionary Society, Rose Hill, Kansas, one large box of clothing.

Liberty Junior C. E. Society, one box toys.

N. C. Ave. M. P. church, Washington, D. C., one box of clothing.

Mt. Blanchard, Ohio, one nice box of various kinds of Christmas gifts.

Mechaniesville folks, some nice linens.

Lotis Club, High Point, one dozen aprons.

Siceloff Ice and Coal Company, High Point. 25-pound fruit cake.

J. C. Siceloff and family, one basket of nuts and fruit.

The Burgess family, High Point, one barrel of apples.

The Kester Furniture Company of High Point donated the Home one Atwater-Kent radio.

The Rotary Club, of High Point, gave each child in the Home $2.00 in cash.

Quite a lot of Sunday school classes and friends from various sections of the country have remembered our children with Christmas gifts. On Christmas Eve, a few members representing the Order of Elks of Greensboro came over to the Home, escorted by "Old Santa," bringing gifts to everyone in the Home. This coming together certainly gave our children the Christmas spirit, and a good time was enjoyed by all. "Old Santa" gave the children a nice talk and told them what was expected of them if he was to return next year. Then in turn the children sang some Christmas carols and we are inclined to believe he left feeling that the children enjoyed every minute of his short stay.

We feel grateful to all who have contributed in any way toward making this a joyous season for the children and all who are in any way concerned.

At this time we are under quarantine due to two cases of scarlet fever in the Home. We have the two cases in the infirmary and no one is allowed inside other than Mrrs. Allman, who is nursing them. We are glad to report that at this time they are both doing fine, and we hope that we have it under control, and that we shall soon be turned loose again.

Wishing one and all a Happy and Prosperous New Year,

E. F. ALLMAN, Supt.

—Should man actually reach the moon, he would freeze solid the instant the sun went down, astronomers declare. Heat-measuring instruments mounted on a huge telescope showed that the temperature of the moon's rocks before a recent eclipse was 170 degrees Fahrenheit but that a mark of nearly 190 degrees below zero was reached at the darkest part of the eclipse. The rapidly falling temperature during the lunar night is believed due to the fact that the moon has no air blanket to protect it.

—Wright Field covers about 5,000 acres and is the largest aviation field in the world. When Government buildings are constructed there the total cost will be about ten million dollars. Wright Field is named in honor of the Wright brothers, Wilbur and Orville, of Dayton. It was at Dayton that they invented and built the first successful man-carrying airplane in the history of the world. That plane made its first successful flight at Kitty Hawk, N. C., December 17, 1903. Wilbur Wright died in 1912. Orville Wright is still living at Dayton.

—If Televox could be attached to any telephone he could be made the slave of the housewife and the business man. Mother could place the evening meal in the oven of the electric stove and go out for the afternoon. By calling up Televox over the telephone and telling him to turn on the electric current, she could have the meal cooked by the time she returned.

MARRIED

Whitley-Reville

December 23rd, 4 o'clock p. m., at the home of Mr. and Mrs. J. B. O'Briant, Rosemary, N. C., Mr. William R. Whitley of Littleton, N. C., and Miss Tressie Reville of Roanoke Rapids, N. C., were happily married, J. B. O'Briant officiating.

Pierce-Smith

Mr. Eugene Pierce and Miss Glennie Smith, both of High Point, were married on Saturday night before Christmas, December 24th, in the home of the bride's parents, 214 Willowbrook street, High Point. The writer spoke the words that made them man and wife.

Mr. Pierce is son of Rev. T. E. Pierce, pastor of Welch Memorial church in High Point, and now holds a responsible position with the Ring Drug Company here. Mrs. Pierce is the daughter of Mr. and Mrs. John E. Smith of High Point, and is a young lady of fine character. A large circle of friends join the writer in extending congratulations and best wishes for smooth sailing over life's tempestuous sea.

They will reside in High Point.

GEO. L. REYNOLDS.

—Arthur Nash, widely known "Golden Rule" clothing manufacturer of Cincinnati, died in that city a week ago Sunday night at the age of fifty-seven years. In 1916 Mr. Nash took over a factory in Cincinnati with the idea of closing it out and going to live on a farm. Finding the wages paid in the factory almost unbelievably low, he immediately raised them, intending to "close the place out in a few months, but to close it like a Christian gentleman, on decent wages." To his surprise, however, the workers responded to this Christian treatment by giving their employer a greatly increased output, and the A. Nash Co. "was soon making suits at less cost than any shop in the city." Such was the beginning of what has developed into the "Nash Plan" of co-ownership of industry by the workers. Mr. Nash had had during his life a varied religious experience ranging from Seventh Day Adventism to Universalism, of which faith he was an adherent at the time of his death. It was his belief that the philosophy of Jesus "is the solution of all of the problems that are vexing the world." "If the Golden Rule be applied," he maintained, "it will solve all difficulties." The posibilities inherent in the application of the Golden Rule in Turkey as set forth by Dr. John Bayne Ascham made a strong appeal to Mr. Nash, and in 1925 he pledged up to $50,000 a year for five years to send Dr. Ascham to Turkey to establish, with the cooperation of the Young Men's Christian Association, a non-political, non-sectarian, international, inter-racial movement seeking to develop a four-fold program—intellectual, physical, moral, and spiritual—adapted to the needs of the present-day Turkey.—Zion's Herald.

—Appropriating an unused house in Coburg, Oregon, colonies of bees, working steadily for four years or more, have packed the walls of the building solidly with honey.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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SOUTHERN HAS TRAIN STOP ON 3,370 MILES OF TRACK

Automatic train control apparatus has just been placed in service on the line of the Southern Railway System between Atlanta and Birmington, giving the Southern a total of 3,370 miles of track equipped with this most modern device for the protection of trains—more than on any other railway in the United States.

The train control apparatus is designed to enforce obedience to signal indications and will stop a train should the engineer become incapaciated or run past a signal in the stop or caution position.

Since January, the Southern has equipped 2,265 miles of track with the train control device. Electric automatic block signals have been installed on 1,279 miles this year. The Southern's lines now protected by both electric signals and train control are:

Cincinnati and Jacksonville, 840 miles, the longest continuous installation in existence; Spencer, N. C., and Atlanta, 306 miles, all double track; Chattanooga and New Orleans, 498 miles; Bristol and Chattanooga, 242 miles; Chattanooga and Memphis, 314 miles; Salisbury, N, C., and Morristown, Tenn., 228 miles; Asheville and Spartanburg, 66 miles; Charlotte and Columbia, 108 miles; Atlanta and Birmingham, 167 miles.

The double-track line between Washington and Atlanta, 637 miles, is equipped with electric signals.

—The following 22 states forbid the prescription of alcohol as a medicine, and it is notable that they are among the states having the lowest death rate:

Alabama, Arizona, Arkansas, Delaware, Florida, Georgia, Idaho, Indiana, Kansas, Maine Mississippi, Nebraska, New Mexico, North Carolina, North Dakota, Oklahoma, Oregon, South Carolina, Tennessee, Utah, Washington and West Virginia.

—The North Carolina Experiment Station will be fifty years of age on March 12, 1928. On that date it will pause for one day and evening to learn something of its past and to fittingly commemorate the accomplishments of an honored existence.

—It has been estimated that the volume of stone in the Great Pyramid weighs nearly 7,000,000 tons; there is enough to build a city of 22,000 ordinary-sized houses.

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—Dr. S. E. Earp, president Indiana Medical Association: "Indiana has a law prohibiting physicians writing prescriptions for alcohol, nor can a druggist fill the prescriptions. I have heard no protest. Physicians favor the law."

—The Dead Sea, in the southeast border of Palestine, which covers, according to tradition, the towns of Sodom and Gomorrah, is the lowest spot on the earth's surface, lying 1,300 feet below the sea level.

—Credit for introducing the idea of daylight-saving time should go to Benjamin Franklin, who, while minister to France in 1784, wrote an article explaining how, by changing their clocks, the people of Paris could save million of dollars a year in candles. —Current Events.

—Dairy and poultry products have become most important sources of the American farmer's income. Last year they brought him more than 3 3-4 billions of dollars, or 31.1 percent of all that he received.

—Estimates of the 1927 cotton crop, which was revised upwards since September, have been reduced again to 12,670,000 bales, or some four millions below last year's total. Only the big carry-over of nearly 8 million bales prevents a really serious shortage.